E-Book

The Fourty Nawawi Ahaadeeth



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The first Hadeeth

`Umar, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"Actions are based on intentions, and everyone will have what they have intended. Whoever's migration was to Allaah and His Messenger, then their migration is to Allaah and His Messenger, but whoever's migration was for some parts of worldly life that they wished to acquire, or for a woman to marry, then their migration was for whatever they migrated for."*[1]

This is a narration that only Yahya ibn Sa`eed Al-Ansaari, may Allaah have mercy on him, reported from Muhammad ibn Ibraaheem At-Taymi, may Allaah have mercy on him, who reported by `Alqamah ibn Waqqaas Al-Laythi, may Allaah have mercy on him, who reported from `Umar ibn Al-Khattaab, may Allaah be pleased with him. There is no other authentic chain of narration for this Hadeeth besides this one, as `Ali ibn Al-Madeeni, may Allaah have mercy on him,

[1] Reported by Al-Bukhaari (1) and Muslim (1907).

and others stated. Al-Khattaabi, may Allaah have mercy on him, said: "I do not know of a difference of opinion among the scholars of Hadeeth regarding this matter, even though it has been reported via Abu Sa`eed and others."

It has been said that it has been reported via many routes; however, none of those routes are authentic according to the scholars of Hadeeth. Many individuals narrated it from Al-Ansaari, may Allaah have mercy on him, and it has been stated that more than 200 narrators reported from him. Others have stated that 700 narrators reported from him, and the most prominent among them are Maalik, may Allaah have mercy on him, Ath-Thawri, may Allaah have mercy on him, Al-Awzaa`i, may Allaah have mercy on him, Ibn Al-Mubaarak, may Allaah have mercy on him, Al-Layth ibn Sa`d, may Allaah have mercy on him, Hammaad ibn Zayd, may Allaah have mercy on him, Shu`bah, may Allaah have mercy on him, Ibn `Uyaynah, may Allaah have mercy on him, and others.

The scholars have unanimously agreed that it is authentic, and have accepted it fully. Al-Bukhaari, may Allaah have mercy on him, initiated his book with this Hadeeth, and

made it similar to an introduction, showing that any action that is not for the sake of Allaah the Exalted is invalid and has no benefit or fruit in this life or the next. That is why `Abd Ar-Rahmaan ibn Mahdi, may Allaah have mercy on him, said: “If I were to author the various chapters and subjects of knowledge, I would place the Hadeeth of `Umar regarding actions being judged by intentions in each chapter.” He, may Allaah have mercy on him, also said: “Whoever wishes to write a book should begin with the Hadeeth of the intentions.”[1]

The reason for the Hadeeth:

There is no doubt that the cause of the revelation of the verse is helpful in understanding the verse, just as the reason for the Hadeeth is helpful in understanding the Hadeeth.

The crucial factor in texts lies in the generality of wording, not in the specificity of the reason behind the text, meaning, the crucial factor in understanding texts is the generality of

[1] Refer to Jaami` Al-`Uloom wa Al-Hikam (1/56).

the wording, and not the story wherefore it was mentioned. However, with that said, it would undoubtedly benefit us to know that the Hadeeth of intentions had a cause and occasion, and this was reported from Ibn Mas`ood, may Allaah be pleased with him, who said: "Whoever migrates seeking anything will earn it. A man migrated to marry a woman named Umm Qays, and he was henceforth known as 'The Migrant of Umm Qays.'"[1]

However, Al-Haafith Ibn Rajab, may Allaah have mercy on him, said:

"It is well-known that 'The Migrant of Umm Qays' was the cause behind the Prophet, sallallaahu `alayhi wa sallam, saying: *'Whoever's migration was for some parts of worldly life that they wished to acquire, or for a woman to marry,'* and this is stated by many latter day scholars in their books, but we have not seen any root for that claim through authentic chains of narration, and Allaah knows best."[2]

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[1] Reported by At-Tabaraani in his book Al-Mu`jam Al-Kabeer (8540) with an authentic chain of narration.

[2] Jaami` Al-`Uloom wa Al-Hikam (1/74).

Al-Haafith Ibn Hajar, may Allaah have mercy on him, said:

"The story of 'The Migrant of Umm Qays' has been reported by Sa`eed ibn Mansoor [...] and At-Tabaraani via another route, from Al-A`mash, who stated: 'There was a man who engaged a woman named Umm Qays, but she refused to marry him until he migrated. So, he migrated and married her, so we called him 'The Migrant of Umm Qays.' This chain of narration is authentic according to the conditions stipulated by Al-Bukhaari and Muslim; however, it does not mention that the Hadeeth of [intentions] was stated due to this story. I have not seen anything via the various routes that would necessitate explicitly stating that the cause of this Hadeeth was this particular story."[1]

Therefore, the correct view is to state that the story of the 'Migrant of Umm Qays' is an application of the Hadeeth, not the cause behind the Prophet, sallallaahu `alayhi wa sallam, stating the Hadeeth.

The Hadeeth of intentions has a great position with the scholars, and has a great position within legislation. Righteous actions have two conditions: sincerity, and

[1] Fat-h Al-Baari (1/10).

following of the Prophet, sallallaahu `alayhi wa sallam. This Hadeeth speaks of the first condition, which is sincerity. Based on the status of this Hadeeth, the scholars have praised it, and there is unanimous agreement that the scholars honor and give preference to this Hadeeth, because it is one of the Ahaadeeth whereon Islaam revolves. It is reported that Ash-Shaafi`i, may Allaah have mercy on him, stated: "This Hadeeth is a third of knowledge, and it is related to seventy chapters of jurisprudence." Imaam Ahmad, may Allaah have mercy on him, said: "The fundamentals of Islaam revolve around three Ahaadeeth: The Hadeeth of `Umar, may Allaah be pleased with him, regarding intentions, the Hadeeth of `Aa'ishah, may Allaah be pleased with her, which states: *'Whoever introduces something into our religion which is not a part of it, then it is rejected,'* and the Hadeeth of An-Nu`maan, may Allaah be pleased with him, which states: *'The lawful is clear, and the unlawful is clear.'*"

Al-Haakim, may Allaah have mercy on him, said: "It was reported to us from `Abdullaah ibn Ahmad, may Allaah have

mercy on him, from Ahmad, may Allaah have mercy on him, that he mentioned the statement of the Prophet, sallallaahu `alayhi wa sallam: *`Actions are based on intentions,'* and: *`The creation of one of you is gathered in their mother's womb for forty days,'* and: *`Whoever introduces something into our religion which is not a part of it, then it is rejected,'* and he said: 'It is appropriate that these Ahaadeeth be at the beginning of every authorship, because among Hadeeth, these are the fundamental ones.'"

Is-haaq ibn Raahawayh, may Allaah have mercy on him, said: "There are four Ahaadeeth which are the fundamentals of the religion: The Hadeeth of `Umar regarding intentions, the Hadeeth of: *'The lawful is clear, and the unlawful is clear,'* the Hadeeth of: *`The creation of one of you is gathered in their mother's womb for forty days,'* and the Hadeeth of: *`Whoever introduces something into our religion which is not a part of it, then it is rejected.'*"[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"Actions are based on intentions."*

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[1] Jaami` Al-`Uloom wa Al-Hikam (1/55-58).

It was said that the meaning of: *"Intentions,"* is that the action only comes into existence through the intentions. Meaning that the intention is a part of the action, and that it always accompanies it, showing that the action must have an intention coupled with it from its beginning.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever's migration."*

Linguistically, migration means to abandon something. It is used to refer to abandoning one land and going to another land. As for in the terminology of legislation, it means to abandon a land of disbelief for a land of Islaam out of fear of trials, and in hope of establishing one's religion. This is the specific meaning of Hijrah (migration) in the terminology of Islaam. The general meaning is to avoid things that Allaah the Exalted forbade, and abandoning things that Allaah the Exalted has forbidden in favor of things He Loves and is Pleased with.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Was for some parts of worldly life."*

Dunya (worldly life) comes from the root word Dunuww, which means to be close. It was called as such either because it precedes the Hereafter, or because it is close to perishing.

There is a difference of opinion regarding its reality. It was said that it refers to everything on earth including the wind and atmosphere, it was said that it refers to all creation in terms of their substances and descriptions.

The first view is more ideal, but an addition is to be made on it, and that it refers to everything that is before the Day of Resurrection, and the word Dunya is used to all parts of this world metaphorically.[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"They wished to acquire."*

Meaning, they wish to attain their goal. The word *"Acquire,"* in the Arabic language refers to a plethora of things. For example, it can mean for something to be found, and for something to occur. Also, Allaah the Exalted Said:

[1] Refer to Fat-h Al-Baari (1/17).

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ

{So We subjected to him the wind blowing by his command, gently, wherever he directed.} **[QUR'AAN 38:36]**
Meaning, wherever he wants.

The general meaning of the Hadeeth:

Actions are based on intentions, which necessitates that if actions are without intentions, then they are nullified, as if they never existed or occurred. So, the meaning is that actions are counted by intentions, and if there is no intention, then the action is not counted.

Are statements considered actions or not?

Statements are considered actions. All actions and statements are included within the generality of 'Actions.'

One narration states: *"Actions are based on intentions,"* **and another says:** *"Actions are considered by intention."* **What is the difference?**

Why was one mentioned with a singular noun? Some scholars said that it was mentioned as plural because actions are plural, and that it was referred to in singular terms

because its root is one, as in, the heart. The intention is the will and intent of the heart.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Everyone will have what they have intended."* **However, is this repetitive?**

The scholars said that the first sentence shows what actions are regarded and taken into account. If one says: 'What are the actions that are regarded?' It would be said that the actions that are regarded are those that have intentions. Actions that have no intentions are not regarded.

As for the second sentence: *"Everyone will have what they have intended."* then it is to clarify what is built on the actions that are based on intentions. Based on the intention, either reward or punishment is awarded. Whatever is for Allaah, then the person will earn the reward, and whatever is for other than Allaah the Exalted, then the person will be punished for it. Therefore, the one who does actions will get whatever they intended from their action.

After the Prophet, sallallaahu `alayhi wa sallam, mentioned that actions are based on intentions and that everyone who

does actions will get the share of their action, in terms of good or bad, based on their intentions, he mentioned an example, because the Prophetic Method is to clarify concepts and principles through examples.

The Prophet, sallallaahu `alayhi wa sallam, then said: *"Whoever's migration was to Allaah and His Messenger, then their migration is to Allaah and His Messenger, but whoever's migration was for some parts of worldly life that they wished to acquire, or for a woman to marry, then their migration was for whatever they migrated for."*

This is one of the benefits of this Hadeeth, and it is that when callers to Islaam, and those that deliver sermons, wish to explain theoretical aspects, they should give examples for them, because examples and similitudes give extra explanation and because examples give an additional impetus, as they usually contain a story. Also, examples tie something to reality.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever's migration was to Allaah and His Messenger, then their migration is to Allaah and His Messenger."*

The Prophet, sallallaahu `alayhi wa sallam, repeated the same line to show the honor of that aspect. The meaning is: those who migrate to Allaah the Exalted and His Messenger will have the reward of the legislated and religious migration to Allaah the Exalted and His Messenger. Then, the Prophet, sallallaahu `alayhi wa sallam, repeated the phrase to show the loftiness and greatness of such an action.

Ibn Rajab, may Allaah have mercy on him, said:

"The root of migration is to abandon the lands of polytheism and to move therefrom to a land of Islaam, as the Migrants did before the conquest of Makkah, as in, they would migrate to the city of the Messenger of Allaah, sallallaahu `alayhi wa sallam. Also, other Companions migrated to Ethiopia, to the land of An-Najaashi.

The Prophet, sallallaahu `alayhi wa sallam, informed that this migration differs based on the intentions and goals of the migration. Whoever migrates to a land of Islaam out of love for Allaah and His Messenger, and out of seeking to learn the Islaamic religion, and to show their religion, since they are unable to do so in lands of polytheism, then such a person has truly migrated to Allaah and His Messenger,

sallallaahu `alayhi wa sallam. It is enough of an honor and status that a person earns what they intended by migrating to Allaah and His Messenger.

That is why when the Prophet, sallallaahu `alayhi wa sallam, described the reward, all he did is that he repeated the phrase, because earning what they intend by migrating is the finality of what they seek and desire in this life and the next.

Whoever's migration from a land of polytheism to a land of Islaam was to seek some parts of the worldly life, or to marry a woman residing in lands of Islaam, then their migration is to whatever they migrated to. The first is a trader, and the other is someone about to marry; neither are migrants.

The Prophet, sallallaahu `alayhi wa sallam, said: *'Their migration was for whatever they migrated for,'* showing scorn and belittlement of the matter of the worldly life that the person has sought, since he did not even mention it directly and explicitly. Also, migration to Allaah and His Messenger, sallallaahu `alayhi wa sallam, is one thing, which is why he said the reward while using the wording of the condition.

The causes of migration for matters pertaining to worldly life are innumerable.

A person might travel to seek some lawful parts of the worldly life at times, and at other times, unlawful parts. The various scenarios of a person traveling and migrating for worldly purposes are innumerable, and that is why the Prophet, sallallaahu `alayhi wa sallam, said:

`Their migration was for whatever they migrated for,'

as in, regardless of what they are."[1]

Al-Mubaarakpoori, may Allaah have mercy on him, said:

"The Prophet, sallallaahu `alayhi wa sallam, said:

`Their migration was for whatever they migrated for,'

meaning that it will be directed to the purpose and cause that they have migrated for; they will earn no reward for it, because Allaah the Exalted Said:

[1] Jaami` Al-`Uloom wa Al-Hikam (1/72-73).

مَن كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَن كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِن نَّصِيبٍ

{Whoever desires the harvest of the Hereafter - We increase for him in his harvest. And whoever desires the harvest of this world - We give him thereof, but there is not for him in the Hereafter any share.} **[QUR'AAN 42:20]**

Or, the meaning might be that their migration is either rejected or distasteful."[1]

Rulings that this Hadeeth comprises of:

There are many rulings that this Hadeeth comprises of, and some scholars have mentioned them in separate and dedicated works. For example:

- Intentions are conditions for the correctness of actions.
- Whoever intends something will earn it if they do the actions, but if something comes between them and doing the action, they will still be rewarded.

For example, if someone tried to do some work, and put in the effort and means, they get the reward, even if the finality of the action was not as they wished and wanted.

[1] Tuhfat Al-Ahwathi (5/234).

Had someone gone out to fight for the sake of Allaah to aid the religion of Allaah the Exalted, but the army became overcome and were killed, then they get the reward as a martyr, and they have the reward of bringing glory to Islaam, even if the glory that they sought to bring forth by going to fight was not achieved.

Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy on him, said:

"Along with complete intention, if the person does what they are able to do, they are regarded within legislation as having done the complete action. Meaning, they have the reward of those that completely perform the action, and the punishment of those who completely perform the action that they intended to do.

They are even rewarded and punished for things outside of their ability, such as helpers and aides in doing actions of righteousness."[1]

- If one does not intend something, they are not rewarded for it.

[1] Majmoo` Al-Fataawa (10/722-723).

- Based on expecting and intending reward, customary actions become acts of worship. For example, with regards to eating, drinking, sleeping, and having intercourse, these are all customary actions. However, if one has the intention of doing it for the sake of Allaah, and to be stronger in worship Allaah, or seeking a child through intercourse and to increase the numbers of Muslims, or had the intention to perform prayer by night through their sleep, then they are rewarded for that, and therefore, customary actions become actions of worship that one is rewarded for, because the Prophet, sallallaahu `alayhi wa sallam, said: *"Everyone will have what they have intended."*

That is why we must advise people to expect reward in any worldly activity they partake in.

We all enter stores to buy things for the home, but how many of us seek reward for doing this action? The Prophet, sallallaahu `alayhi wa sallam, said: *"A Deenaar that you spent for the sake of Allaah, to free a slave, to give as*

charity to a poor person, or to spend on your family: the best in reward is the one that you spent on your family."[1]

Few people seek reward by spending on their families, do so for the sake of Allaah, and hope thereby to get closer to Allaah. It does not cross the minds of many to seek reward through this action.

Another ruling of the Hadeeth: The Prophet, sallallaahu `alayhi wa sallam, said: *"Everyone will have what they have intended,"* **but does this include actions that one abandons?**

The answer is that there are some details to the issue. If a person abandons something with the intention, then they earn rewards. Otherwise, they do not earn rewards.

For example, if someone abandons drugs because it never crossed their minds in the first place, they are not rewarded for avoiding drugs until they do so for the sake of Allaah, by saying: 'All praise is for Allaah, I will avoid these matters out of obedience to Allaah,' then such a person is rewarded. The Prophet, sallallaahu `alayhi wa sallam, said: *"Allaah the*

[1] Reported by Muslim (995).

Exalted Said: `If My slave tells themselves that they wish to perform a good deed, then I shall write it as a good deed so long as they do not do it. If they do it, I shall write it as ten good deeds. If they intend to perform a sin, then I forgive it for them, so long as they do not do the evil did, but if they do, then I will write it as a single sin.' The angels said: `O Lord, that is Your slave that wishes to perform a sin,' while Allaah the Exalted is more Aware and Seeing of that person, but He Says: `Watch them, if they do it, write it as a single sin, but if they abandon it, write it as a good deed if they abandon it for My Sake."[1]

In another narration, it says: *"Allaah the Exalted Said: `If My slave wishes to do a sin, then do not write it until they do it, then write it as a single sin, but if they detest from it for My Sake, then write it as a good deed."*[2]

Therefore, a person is not rewarded for abandoning forbidden things unless they have the intention of abandoning it, or unless they have a general intention, as in

[1] Reported by Muslim (129).
[2] Reported by Al-Bukhaari (7501).

to have the intention to avoid everything that Allaah the Exalted has forbidden, or by giving an oath to Allaah to avoid unlawful things, and at that point, it is possible that they are rewarded for everything they abandon, and this is the general intention that they should have in their own selves.

That is why whoever abandons a sin out of fear of people is not rewarded, just as the one who abandons the sin because they are incapable of carrying it out, such as a mute person who abandons backbiting out of their nature, because they cannot speak. Such a person is not rewarded for abandoning backbiting. However, if they abandon backbiting with the intention of reward, and that had they been able to speak, they would not backbite, then they are rewarded or their intention, due to the generality of the Hadeeth: *"Everyone will have what they have intended."*

Intentions for actions have three conditions:

Either the intention is an introduction or preceding the action, or it is coupled with the action, or it is after the action. As for the last scenario, then it is undoubtedly

invalid, such as someone who intends to do the action after doing it.

As for the one whose intention preceded their action, then they must reinitiate their intention if the time lapsed was very long, but if it was not that long, then there is no harm.

Intentions during the action:

A person begins to perform ablution without noticing it and without an intention. While they are washing their face, they notice and create the intention of ablution. Their ablution is invalid, however. Another example is a person is praying voluntarily, but then tells themselves that since it is Thuhr time, they will change their intention to match that of a Thuhr prayer. Their action is not accepted or valid.

Is it a condition that the intention should be along with the beginning of the action?

The correct view is that the intention being coupled with the action from the beginning is not a condition for validity of the action. However, it is best that the intention be coupled with the beginning. If it is before it slightly, there is no harm, but if the intention fades, then the action is invalid.

Therefore, it is recommended for the intention to couple the action from just at the beginning of the action, but if it precedes the action by a slight amount of time, it does not harm the action, and if it is too late, as in, begins after the action, the action is not valid.

Intentions have a high status in the religion:

Intentions have been mentioned in various instances throughout the Qur'aan and Sunnah. For example, Allaah the Exalted Said:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَٰلِكَ دِينُ الْقَيِّمَةِ

{And they were not commanded except to worship Allaah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give Zakaah. And that is the correct religion.} **[QUR'AAN 98:5]**

Therefore, purifying the religion for Allaah the Exalted is to keep a sincere intention in performing actions of worship.

Allaah the Exalted Said in clarifying that importance of the intention and the direction the heart goes:

وَمَنْ أَرَادَ الآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُم مَّشْكُورًا

{But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allaah].} **[QUR'AAN 17:19]**

Therefore, this seeking is to have the intention of seeking Allaah the Exalted and the Final Abode.

Allaah the Exalted also mentioned the intention when He Said:

إِنْ أُرِيدُ إِلاَّ الإِصْلاَحَ مَا اسْتَطَعْتُ

{I only intend reform as much as I am able.} **[QUR'AAN 11:88]**

Seeking reform is the intention.

It has also been mentioned through the word aspire as Allaah the Exalted Said:

وَلاَ تَقُولُواْ لِمَنْ أَلْقَى إِلَيْكُمُ السَّلاَمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِندَ اللّهِ مَغَانِمُ كَثِيرَةٌ

{Do not say to one who gives you [a greeting of] peace "You are not a believer," aspiring for the goods of worldly life; for with Allaah are many acquisitions.} **[QUR'AAN 4:94]**

It has been mentioned in the Prophetic Sunnah in various instances, among them is this great Hadeeth, and also, the Prophet, sallallaahu `alayhi wa sallam, said: *"An oath is to be*

interpreted according to the intention of the one who takes it."[1]

Also, the Prophet, sallallaahu `alayhi wa sallam, said: *"Someone will seek refuge in the Holy Sanctuary, but a group will be sent in order to kill them, but when they enter plain grounds, they will be swallowed by the earth."* Umm Salamah, may Allaah be pleased with her, said: "O Messenger of Allaah, how about those who are with them while being forced to be as such?" The Prophet, sallallaahu `alayhi wa sallam, said: *"They will also be swallowed, but each will be resurrected on the Day of Resurrection according to their intentions."*[2]

Also, Ma`n ibn Yazeed, may Allaah be pleased with him, said: "My grandfather, my father and I gave the pledge of allegiance to the Messenger of Allaah, sallallaahu `alayhi wa sallam. The Prophet, sallallaahu `alayhi wa sallam, got me engaged and then got me married. One day I went to the Prophet, sallallaahu `alayhi wa sallam, with a complaint. My father Yazeed had taken some gold coins for charity and kept

[1] Reported by Muslim (1653).
[2] Reported by Muslim (2882).

them with a man in the mosque (to give them to the poor) But I went and took them and brought them to him (my father). My father said, 'By Allaah! I did not intend to give them to you.' I took (the case) to the Messenger of Allaah, sallallaahu `alayhi wa sallam.

On that Allaah's Messenger, sallallaahu `alayhi wa sallam, said, *'O Yazeed! You will be rewarded for what you intended. O Ma`n! Whatever you have taken is yours.'"*[1]

Also, Abu Moosa, may Allaah be pleased with him, reported that a man came to the Prophet, sallallaahu `alayhi wa sallam, and said: "O Messenger of Allaah, sallallaahu `alayhi wa sallam, what is fighting for the sake of Allaah? One of us would fight out of anger and tribalism." The Prophet, sallallaahu `alayhi wa sallam, raised his head, as the questioner was standing, and said: *"Whoever fights so that the Word of Allaah the Exalted is the uppermost, then such a person has fought for the Sake of Allaah the Exalted."*[2]

Also, Abu Bakrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"If two*

[1] Reported by Al-Bukhaari (1422).
[2] Reported by Al-Bukhaari and Muslim.

Muslims meet one another with their swords, then the killer and the killed are in the Hellfire." He, may Allaah be pleased with him, said: "O Messenger of Allaah, I understand why the killer is in the Hellfire, but what about the killed?" He, sallallaahu `alayhi wa sallam, said: *"He was keen on killing his fellow."*[1]

Anas ibn Maalik, may Allaah be pleased with him, said that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"Whoever makes the Hereafter their goal, Allaah makes their heart rich, and organizes their affairs, and the world comes to them whether it wants to or not. Whoever makes the world their goal, Allaah puts their poverty right before their eyes, and disorganizes their affairs, and the world does not come to them, except what has been decreed for them."*[2]

Also, there are other texts within the Qur'aan and Sunnah that speak of the issue of intentions.

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[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by At-Tirmithi (2465) and Al-Albaani ruled it as authentic in his book Saheeh At-Tirmithi, as well as other books.

Intentions have also been mentioned in the speech of the Salaf, as well:

Examples are those transmitted from `Uthmaan ibn `Affaan, may Allaah be pleased with him, Ibn `Abbaas, may Allaah be pleased with him, Jaabir ibn Zayd, may Allaah be pleased with him, `Ikrimah, may Allaah have mercy on him, `Ata' Taawoos, may Allaah have mercy on him, `Umar ibn `Abd Al-`Azeez, may Allaah have mercy on him, in that divorcing a drunk person is impermissible. Also, `Uqbah ibn `Aamir, may Allaah have mercy on him, said: "It is not permissible to divorce someone suffering from whisperings."[1]

Zubayd Al-Yaami, may Allaah have mercy on him, said: "I love to have an intention in everything, even in eating and drinking." He also said: "Have an intention in everything good you do, even in going to the rubbish tips." Daawood At-Taa'i, may Allaah have mercy on him, said: "I found that all good can be gathered through good intentions, and it is enough even if you cannot stand for worship."

It was said to Naafi` ibn Jubayr, may Allaah have mercy on him: "Will you not go to the funeral?" He said: "Wait until I

[1] Musannaf Ibn Abu Shaybah (5/39) and I`laam Al-Muwaqqi`een (4/38).

make an intention." Then, he thought for a while, then said: "Let us go."[1]

Mention of intentions in the speech of the Salaf shows that they valued it and gave it its due rights.

Intentions differentiate between various dealings:

For example, if someone avoided talking to their relative for a month, such a person is sinful. However, if they did not speak to them due to the distance between them or because they were traveling and had no way of contacting them or asking about them, then that is different; the latter is not sinful, and their action is not considered a form of unlawful abandonment. Therefore, the intention differentiates between the two actions.

Likewise, as it refers to abandoning or leaving some actions, if we were to look at a woman whose father passed away, and she avoids adorning herself for an entire month. What is the ruling? The ruling is that if she does so out of mourning, then she is sinful, due to the Hadeeth of Umm `Atiyyah, may Allaah be pleased with her, who said: "We

[1] Jaami` Al-`Uloom wa Al-Hikam (1/6869).

were forbidden to mourn for a dead person for more than three days except in the case of a husband for whom mourning was allowed for four months and ten days. (During that time) we were not allowed to put kohl (antimony eye power) in our eyes or to use perfumes or to put on colored clothes except a dress made of `Asr (a kind of Yemeni cloth, very coarse and rough)."[1]

However, if she does not adorn herself because she does not have anything to adorn herself with, and does not have money to buy anything, then she is not sinful for her action. Only the action differentiates between these matters. This is the meaning of when Ash-Shaafi`i, may Allaah have mercy on him, said: "It is related to seventy chapters of jurisprudence."

The scholars said that the believer will remain in Paradise for eternity and the disbeliever in Hellfire for eternity, because had the believer lived forever, they would stay constant in obedience and Islaam, but the disbeliever's intention is that had they lived forever, they would have lived on disbelief and disobedience. Such a person will be in Hellfire forever.

[1] Reported by Al-Bukhaari and Muslim.

Huthayfah reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Trials will be presented to the hearts similar to a woven mat, one straw at a time. Any heart that is affected and soaks it up, it would have a black dot on their heart, and any heart that rejects them will have a white dot, until there are two hearts: One is white, similar to a white rock, and is not affected by trials so long as the heavens and earth are in existence."*[1]

The heart of the believer is not affected or harmed by trials so long as the heavens and earth are in existence. If they were caused to live many years in the world, their lifespan would only increase them in faith, contrary to the disbeliever whose life only increases them in disbelief.

Scholars have not only been keen on the issue of intentions from a jurisprudential aspect, but also from the point of view of the heart, and the connection with Allaah the Exalted. This is clear from the statements of the Salaf. For example, Yahya ibn Abu Katheer, may Allaah have mercy on him, said: "Learn intentions, because it is more profound than actions."

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[1] Reported by Al-Bukhaari and Muslim.

Also, Sufyaan Ath-Thawri, may Allaah have mercy on him, said: "I have not struggled against something harder for me than my intention, because it constantly changes on me." Mutarrif ibn `Abdullaah, may Allaah have mercy on him, said: "Purity of the heart is achieved via purity of actions, and purity of actions is achieved via purity of intention."

Some of the Salaf said: "Whoever is pleased that their actions be complete should purify their intentions, because Allaah the Exalted gives rewards to the slave if their intentions are pure, even if for a bite of food." Ibn Al-Mubaarak, may Allaah have mercy on him, said: "Perhaps a small action will be made great by intention, and person a big action will be rendered insignificant by intention." Ibn `Ajlaan, may Allaah have mercy on him, said: "Actions are not purified except by three: Fear of Allaah, pure intentions, and following the Sunnah."[1]

This clarifies that the pious predecessors used to be keen on intentions, not only from the jurisprudential aspect, but also from the aspect of the heart, and preventing and curing the soul from its sicknesses.

[1] Jaami` Al-`Uloom wa Al-Hikam (1/6869).

The difference between Al-Qasd (aim) and An-Niyyah (intention):

In the terminology of the jurists, aim refers to having firm resolution that is directed towards performing an action.[1] As for the intention, it is, as Al-Qaraafi, may Allaah have mercy on him, said: "When a person aims in their heart to do something."[2] An-Nawawi, may Allaah have mercy on him, defined it as: "When the heart has resolution to perform something obligatory or otherwise."[3]

The definition of Al-Qaraafi, may Allaah have mercy on him, shows that Qasd and Niyyah are similar, which is why intention is sometimes defined through using the word, 'aim.' However, Ibn Al-Qayyim, may Allaah have mercy on him, opined that there is a difference between them.

He said:

"Intention is aim in and of itself; however, there are two differences between intention and aim:

First: Qasd deals with the action of the one doing the action as well as the actions of others. Intentions only deal with the

[1] Mu`jam Al-Mustalahaat wa Al-Alfaath Al-Fiqhiyyah (3/96).
[2] Ath-Thakheerah (1/20).
[3] Al-Majmoo` (1/310).

actions of the one doing the action. It is not possible that a person has the intention for someone else's action, but it is possible that they aim for and want someone to do an action.

Second: Qasd only is used for an action that is possible that the person intends to perform, but intention can refer to something that a person can or cannot do. That is why in the Hadeeth of Abu Kabshah Al-Anmaari, may Allaah be pleased with him, that Ahmad and At-Tirmithi and others reported, the Prophet, sallallaahu `alayhi wa sallam, said: *'The world consists of four individuals: A slave that Allaah the Exalted grants wealth and knowledge, so, they fear their Lord in their wealth, connect the ties of the womb, and give the due rights of Allaah the Exalted. Such a person has the most virtuous position with Allaah. The next is someone whom Allaah has given knowledge, but did not give wealth, and they say: 'If I had wealth, I would do as so-and-so does,' therefore, they have the intention, and these two categories are equal in reward. The next is a slave that Allaah the Exalted has given wealth but has not given knowledge. Such*

is the worst position with Allaah. The last is the person whom Allaah the Exalted has not given wealth or knowledge, and they say: `Had I possessed wealth, I would have done as so-and-so has done,' therefore, they have the intention, and those two categories are equal in the sin.' Therefore, intention deals with issues that one can and cannot perform, contrary to Qasd which does not deal with things one cannot perform, either themselves or others."[1]

The ruling on the intention:

The intention is a condition of correctness of actions of worship that are desired in and of themselves, such as prayer, obligatory charity, fasting, and Hajj. As for other actions that are not desired in and of themselves, such as covering one's private areas, then it is not a condition. For example, if someone covers their private areas then goes to pray, but does not intend to cover their private areas, their prayer is still valid, because covering the private areas is not

[1] Badaa'i` Al-Fawaa'id (3/190).

an act of worship that is desired in and of itself. However, if someone prays without intention, their prayer is invalid.

Another example is a person who gives wealth away without intending to give obligatory charity, and after a while they say: 'I intend by giving that wealth that I pay my obligatory charity,' then it is not accepted, because when giving the wealth, they did not have the intention of obligatory charity, because this is an act of worship that is desired in and of itself, and is in need of intention.

Scholars have differed on the issue of ablution, and whether it is an act of worship desired in and of itself or if it is an act desired as a means to another action. Ibn Rajab Al-Hanbali, may Allaah have mercy on him, said:

"As for purity, there is a famous difference of opinion regarding whether or not the intention is a condition or not, and it goes back to whether or not purity for prayer is an independent act of worship, or if it is a condition for prayer, such as removing impure substances and covering the private areas. Those that said that there is no specific intention as a prerequisite said it is similar to all other conditions of the prayer, and those that said that it deserves

and requires a separate intention said that it is an independent act of worship, and as such, it is not valid without intention. This is the view of most scholars.

Something which indicates the authenticity [of the second view] is the abundance of authentic texts from the Prophet, sallallaahu `alayhi wa sallam, which state that Wudhoo' (ablution) expiates sins and mistakes, and that whoever performs ablution as they are ordered, it expiates their sins.

That shows that the Wudhoo' that is ordered in the Qur'aan is an independent act of worship, since it entails expiation of sins. Further, Wudhoo' without intention does not expiate sins, according to the agreement of the scholars, so, one is not ordered to perform it, and prayer is not accepted with such an intention. That is why there are no texts that say that the rest of the conditions of prayer, such as removing impurities or covering the private areas, have reward. If one couples between the intention of ablution and the intention of cooling off or removing some impurity from the body, it is accepted according to Ash-Shaafi`i, may Allaah have mercy on him, and most companions of Ahmad, may Allaah have mercy on him, because the intent is not prohibited or

disliked. Also, if one has the intention, along with removing the ritual state of impurity, to teach Wudhoo', it does not harm it. The Prophet, sallallaahu `alayhi wa sallam, used to, occasionally, intend to pray to teach the people, and used to perform pilgrimage to teach people, as he, sallallaahu `alayhi wa sallam, said: 'Take your rituals from me.'"[1]

Another aspect dealing with the aspect of intentions is that intentions are important in two matters: Differentiating between actions of worship and customary actions, and differentiating between various acts of worship.

As for differentiating between acts of worship and customary actions, then an example is someone who performs ablution to cool down, clean themselves, or to energize themselves. Their ablution is invalid, because they did not intent to purify themselves.

Likewise, as it pertains to taking a shower, if a person takes a shower to remove an undesirable odor or sweat from their bodies, or to cool themselves down, then this does not remove one from a ritual state of impurity unless they intend

[1] Jaami` Al-`Uloom wa Al-Hikam (1/89-90).

it. Also, if someone gives another some wealth, this could be charity, a gift, fulfilling a debt, or expiation[1], and nothing differentiates between these things but intention. The thing that defines the wealth and the reality wherein it was given is the intention.

Likewise, as it pertains to fasting, if someone does it to lose weight or to cure themselves of an ailment, are they not rewarded as if it were an action of worship, because they did not intend to get closer to Allaah or to fast as an act of obedience.

Ibn Rajab Al-Hanbali, may Allaah have mercy on him, said:

"In the speech of the scholars, Niyyah refers to two things:

First: Differentiating between various acts of worship, such as differentiating between Thuhr and `Asr prayers from one another, differentiating fasting Ramadhaan from other fasting, or to differentiate between acts of worship and acts of custom, such as to differentiate between taking a shower

[1] Such as expiation for having intercourse with one's wife while she is menstruating, as Abu Daawood (264) reported that Ibn `Abbaas, may Allaah be pleased with him, said that the Prophet, sallallaahu `alayhi wa sallam, said regarding the one who has intercourse with his wife while she is menstruating: *"He should give a Deenaar or half a Deenaar as charity."* This was ruled as authentic by Al-Albaani in his book Saheeh Abu Daawood.

due to ritual impurity or to take one for the sake of cleaning or cooling off, and so forth. This usage of the intention is usually adhered to in the books of the jurists.

Second: Differentiating between the cause and intent of the action, as in, if it directed to Allaah the Exalted Alone, with no partners, to other than Allaah, or to Allaah as well as something else. This is the type of Niyyah referred to by those who know Allaah in their books regarding sincerity and its necessities, and it is most found in the worlds of the early pious predecessors."[1]

The other aspect is to differentiate between various actions of worship:

For example, there are various types of prayer, such as obligatory and voluntary, individual or communal, oath-based and voluntary based, and specific voluntary and unspecific voluntary. The only thing that differentiates between these various prayers is intention.

[1] Jaami` Al-`Uloom wa Al-Hikam (1/63).

Another principle pertaining to intentions is: Intentions differentiate whom the action is done for:

With intentions, one can differentiate between worship and customary actions, and between obligatory and voluntary actions, but it can also differentiate whom the action is done for, such as if one does it for Allaah Alone, for Allaah and something else, and for something else alone.

Another principle is that matters that bring one closer to Allaah whereof there is no doubt have no need for an intention:

Examples are faith, and reliance on Allaah. One does not need to intend for their faith in Allaah and reliance on Allaah is purely for Allaah, because faith and reliance cannot be mistaken for other things. However, Jihaad, for example, can be mistaken for other things. It might be for the sake of making the Word of Allaah uppermost, fame and glory, and tribalism. The only thing that differentiates between these things is the intention. Abu Moosa, may Allaah be pleased with him, reported that a man came to the Prophet, sallallaahu `alayhi wa sallam, and said: "A man fights for the sake of booty, glory, and so that their status can be noticed;

which of them fights for the sake of Allaah?" The Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever fights so that the Word of Allaah the Exalted is uppermost has fought for the Sake of Allaah the Exalted."*[1]

Therefore, acts of worship that cannot be confused with others do not need intentions, such as faith in Allaah, love of Allaah, remembering of Allaah within oneself, and so forth. As for things that can be mistaken for others or wherein intentions could be mixed, then one needs a pure intention. Examples are Jihaad, spending, acquiring knowledge, and teaching knowledge.

Another principle is that if a word is clear indication, it does not need an intention:

For example, if someone were to say: 'I sell this to you,' and the other said: 'I buy this,' these terms refer to something clear, and do not have other connotations. Therefore, there is no need for intention so long as the wording used is clear and indicative of the matter at hand. The same goes for

[1] Reported by Al-Bukhaari and Muslim.

clear terms in regards to marriage, divorce, gifts, and so forth.

Prophetic terms that are used and have legal ramifications do not need intentions, but are used to refer to the matters at hand. If the matter is confused between two things, and each could be intended, then one must specify one of the two possibilities.

Another principle is that the intention should be based on overpowering certainty or overpowering conjecture: Without either of these two, the intention cannot be correct. It is not correct to base the intention on doubts or illusions; the intention must be based on confident and certain knowledge.

Therefore, if someone enters into Thuhr prayers while being doubtful if it is even time for Thuhr, then their intention is invalid, because it is not built on certain knowledge or overpowering conjecture. Sometimes, it is impossible for someone to be completely certain while they are in need of knowing the time of prayer. If someone were to use some tools or machines to determine the time of prayer through

overpowering conjecture, then at that, they can intend to pray, and pray, and their prayer would be valid.

Allaah the Exalted Said:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

{So fear Allaah as much as you are able.} [QUR'AAN 64:16]

Also, the Prophet, sallallaahu `alayhi wa sallam, said: *"If I order you to do something, do as much of it as you are able."*[1]

Another principle dealing with intentions is: The intent of the statement is based on the intention of the utterer, unless when being told to give an oath: The proof is the Hadeeth of Abu Hurayrah, may Allaah be pleased with him, wherein the Prophet, sallallaahu `alayhi wa sallam, said: *"The oath is regarded based on the intention of the one demanding the oath."* In another narration, the Prophet, sallallaahu `alayhi wa sallam, said: *"Your oath is regarded based on what your fellow believes you to have meant."*[2]

An-Nawawi, may Allaah have mercy on him, said: "The outcome is that the oath is regarded by the intention of the

[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Muslim (1653).

one giving the oath, except if the judge or his representative demands an oath in a claim made against them, then it will be regarded according to the intention of the one seeking the oath, and that is the meaning of the Hadeeth. As for if they give an oath to the judge without it being demanded of them by the judge in a claim, then it is regarded according to the intention of the one giving the voluntary oath."[1]

Therefore, if someone were to be told by his wife: 'Divorce me,' and said: 'You are divorced,' but intended, 'You are divorced from oppression,' and does not mean regular divorce, then it is regarded according to his intentions. Therefore, words are regarded by default according to the intention of the one uttering them, except in the case of an oath being demanded. If the oath is demanded and one succumbs, then the oath is regarded according to the one demanding the oath.

There is a case that has been given an exception, however, and it is when someone who is oppressive asks or an oath. If someone were to give an oath according to their intention

[1] The explanation of An-Nawawi on the book of Muslim (11/117).

without equivocation, they or others would be unjustly harmed. At such a situation, one may equivocate.

In explanation of the Hadeeth: *"The oath is regarded based on the intention of the one demanding the oath."*

Imaam Ibn Rajab, may Allaah have mercy on him, said:

"This is held to mean that it refers to the oppressor. As for the one being oppressed, then it benefits them. Imaam Ahmad and Ibn Maajah have reported from the Hadeeth of Suwayd ibn Hanthalah who said: 'We went out seeking the Messenger of Allaah, sallallaahu `alayhi wa sallam, while Waa'il ibn Hujr was with us, and an enemy of his took hold of him. Everyone was too cautious than to make an oath, but I swore that he is my brother, so he was set free. We went to the Messenger of Allaah, sallallaahu `alayhi wa sallam, and I told him that the people were too cautious than to give an oath, and that I gave one, stating that he is my brother, and he, sallallaahu `alayhi wa sallam, said: *'You have told the truth; the Muslim is the brother of the Muslim.'*[1,2]

[1] Reported by Abu Daawood (3256) and Ibn Maajah (2119) and Al-Albaani ruled it as authentic.

[2] Jaami` Al-`Uloom wa Al-Hikam (1/93)

Another issue pertaining to intentions is the root and area of the intention; what is the root of the intention?

The root of the intention is the heart. That is why uttering the intention is an innovation. Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy on him, was severe in this issue, stating:

"Uttering the intention is not legislated according to any of the scholars of the Muslims, and the Messenger of Allaah, sallallaahu `alayhi wa sallam, his successors, companions, and the Salaf and Imaams of the Ummah did not do that. The one who claims that it is from the religion of Allaah and obligatory must be taught the religion and asked to repent, otherwise, if they insist on this view, they are to be killed.

Intention is obligatory in all actions of worship, such as ablution, taking a ritual bath, prayer, fasting, obligatory charity, and other actions, and its place is the heart according to the agreement of the Muslims. Intention means to aim to do something, and that is in the heart, not the tongue, as agreed on by all intellectuals."[1]

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[1] Majmoo` Al-Fataawa (22/236).

Dispute and disagreement occurs regarding uttering the intention in the situation of Hajj and `Umrah, and when offering sacrifices and slaughtering.

The reason is that the Prophet, sallallaahu `alayhi wa sallam, said: *"O Allaah, I offer a Hajj, without showing off or seeking fame."*[1] Other scholars, however, responded to that claim and said that this is not uttering the intention, and the intention is the heart, and that is why it is not legislated for the pilgrim to say: 'I intend to perform a Hajj or `Umrah for the Sake of Allaah.' Therefore, those who say that uttering the intention is legislated and hold onto this Hadeeth have nothing to hold onto, since this is not uttering of the intention.

As for when offering sacrifice, then the Hadeeth of Jaabir ibn `Abdullaah, may Allaah be pleased with him, states that he was with the Messenger of Allaah, sallallaahu `alayhi wa sallam, at the time of Al-Adh-ha at the prayer area, and when he completed the sermon, he got off the pulpit. Then, a ram was brought, and he, sallallaahu `alayhi wa sallam,

[1] Reported by Ibn Maajah (2890) and Al-Albaani ruled it as authentic.

slaughtered it with his hand, saying: *"In the Name of Allaah, and Allaah is Greater. This is on my behalf and on behalf of those from my Ummah who did not sacrifice."*[1] Is this considered uttering the intention?

Let us say, for example, that he did utter the intention. We can say that this is a specific instance, and nothing can use it as an analogy. Those that wish to follow the Sunnah should not utter the intention when beginning any action of worship, but when slaughtering, they should say as the Prophet, sallallaahu `alayhi wa sallam, said.

As for those who use this instance as analogy for all other acts of worship, and say that since uttering the intention is reported in slaughtering, then it is allowed in other acts of worship, then that is a false analogy. Is it conceivable that the Prophet, sallallaahu `alayhi wa sallam, utter the intention in his prayer, and none of the Sahaabah transmit it, and it is not reported that any of the Sahaabah, Salaf, or Imaams did it? This is surely impossible.

[1] Reported by Abu Daawood (2810) and Al-Albaani ruled it as authentic.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Pray as you see me pray."*[1] But he did not utter the intention in his prayer, and neither did his Companions. The only thing that the people heard when he began his prayer was: *"Allaahu Akbar [Allaah is Greater]."* Had it been authentically transmitted from him or any of his Companions, it would have been transmitted, since things that are of less significance have been mentioned and transmitted, including voluntary recommended actions of prayer. That shows that uttering the intention is one of the innovations, regardless if it is in matters pertaining to purity, prayer, pilgrimage, or other actions.

Shaykh Ibn Baaz, may Allaah have mercy on him, said:

"Uttering the intention is an innovation, and saying it loudly incurs more sin.

The Sunnah is that the intention is in the heart, because Allaah the Exalted is the One that knows that is apparent and what is hidden, and He Said:

قُلْ أَتُعَلِّمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

[1] Reported by Al-Bukhaari (631).

{Say, "Would you acquaint Allaah with your religion while Allaah knows whatever is in the heavens and whatever is on the earth."} **[QUR'AAN 49:16]**

It is not established from the Prophet, sallallaahu `alayhi wa sallam, any of his Companions, or any Imaam that is followed that one should say the intention out loud, thereby one can know that it is an innovation and not legislated. Rather, it is a reprehensible innovation."[1]

The conditions of the intention:

On the topic of the conditions of the intention, the scholars mention that the person must be a Muslim, Mumayyiz (a child able to differentiate between a beautiful and unattractive woman), and must have firm resolve of the intention. They should also not do anything that would negate the intention, and they should couple the action from its beginning or from shortly before it.

[1] Majmoo` Fataawa Ibn Baaz (10/423).

Is it a condition that the intention remains steady throughout the action?

The answer is no, because it is very difficult to do so, and because a person might be heedless or forget and would not have the intention on their mind constantly in the various components of the action. This is the case of the one who is fasting and sleeps. During their sleep, there is no doubt that they will not have the intention of fasting present in their minds. We are not to say that their sleep nullifies their fasting. The longer the intention remains fresh on the mind, the more reward, however, it is not a condition.

Severing the intention:

Is it possible for one's intention to sever? The answer is yes, just as one wishes and intends to do something with his heart, they can also refrain from it with their heart, as well.

If one intends to sever their faith, and refuge is sought from Allaah as an apostate, meaning, they wish to disbelieve while sitting and saying to themselves: 'The idea of Islaam and this whole religion does not suit me, and I do not view it as the

truth,' and they have the intention to leave the religion, then they have left the religion.

As for if they are suffering from whisperings and heedlessness created by the devil and they remember and stop without continuing with those whisperings, then that does not harm them.

If one intends in their prayer to leave the prayer, then the prayer is invalid, just as someone does when the prayer is called for during the two units of prayer one prays when entering the mosque. Such a person ends their prayer with their intention and joins the congregation.

There is a condition that if one severs their intention in it, their intention is not severed:

During ritual consecration, if one severs their intention in it, their intention is not severed. For example, if someone enters the state of ritual consecration and sees that there is severe congestion, and they sever their intention and wish to go out of the state of ritual consecration without having performed the rites, then they do not leave the state of ritual consecration, even if they intend it, because they must

complete the rites that they have begun, since Allaah the Exalted Said:

وَأَتِمُّواْ الْحَجَّ وَالْعُمْرَةَ لِلّهِ

{*And complete the Hajj and 'Umrah for Allaah.*}
[QUR'AAN 2:196]

If someone is fluctuating in their intention, but has not certainly severed it, then they remain on their intention until they cut it. An example is someone who fasts then is doubtful whether or not they should break their fast or not. Such a person is not judged to have severed their intention until they do so certainly. If they are hesitant and do not sever their intention, then they are still on their original intention. This hesitation would be their own whims or might be whisperings of the devil. At that, we do not go away from the default, as in, that the person is fasting, through such a matter, and say that the person has broken their fast through a severed intention.

This issue is disputed, because some scholars say that they do not break their fast by mere intention, but rather, they must actually break the fast by eating or drinking something. However, the correct view is that whoever certainly intends

to break their fast with no hesitation breaks their fast. Likewise, whoever intends to break their fast but has nothing to eat or drink to do so, then so long as they have abandoned their intention, they break their fast, and they must make the day up. This is the view of the Maaliki and Hanbali ways of jurisprudence, but the Shaafi`i and Hanafi ways of jurisprudence differ.[1]

As for if they are hesitant of breaking their fast, or they tie it to something, such as saying: 'If I find some food or drink, I will break my fast,' but then do not, then their fast is valid.

Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, was asked: "There is a man traveling and fasting during Ramadhaan. He intends to break his fast but does not have anything to do so with. Then, he abandoned his intention and completed his fast until Maghrib. Is their fast valid?"

He said: "His fast is invalid, and he must make the day up, because when he intended to break the fast, then the fast has been broken. However, if they said: 'If I find water I shall drink it, otherwise, I am fasting,' and did not find water, then

[1] Badaa'i` As-Sanaa'i` (2/92), Haashiyat Ad-Dasooqi (1/528), Al-Majmoo` (6/313) and Kashaaf Al-Qinaa` (2/316).

their fasting is valid, because their intention was not severed, but it was tied to the presence of something else, which was not present, making them stay in their first intention."[1]

Changing one's intention:

The issue revolves around one changing their intentions from something lower to higher, higher to lower, or the same level. In the first situation, it is when someone changes the intention of their prayer from voluntary to obligatory. For example, changing their intention from the two units of voluntary prayer before Fajr to Fajr prayer itself. The scholars said that neither prayer is valid, because when they severed the intention of the voluntary action, the action was rendered invalid, and when they tried to change to the intention of an obligatory prayer, the intention occurred after the commencement of the prayer.

The second situation: If one were to change their intention from an obligatory prayer to a voluntary prayer, the scholars say that if one does so without a reason, then their prayer is

[1] Liqaa' Al-Baab Al-Maftooh (29/20).

invalid. For example, if someone begins their Thuhr prayer alone, then a congregation comes to pray, making the person change their intention to make their Thuhr into a voluntary prayer, in order to pray with the congregation, then in such a situation, there is a need and a benefit to change the intention from obligatory to voluntary. The scholars said that if there is no benefit in doing so, then it is not valid to change the intention from obligatory to voluntary, because they have no right to stop the obligatory prayer that they are performing.

As for the third situation, as in, to change an obligatory action to another obligatory action, or a voluntary action to another voluntary action, then changing an obligatory action to another is nullifies both, because they have severed their first obligatory action and did not begin the second with the intention, but intended during the action, making it also invalid.

As for changing voluntary actions to other voluntary actions, then if it is an unrestricted and undefined voluntary prayer, then it is permissible. As for changing a defined voluntary prayer to another defined voluntary prayer, then it is not

valid. For example, if one changes Witr prayer to the two Sunnah units before Fajr, it is not valid, because defined worship must be intended from the beginning. Other scholars said it is valid, because the rulings pertaining to voluntary actions are more lax.

Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, was asked about a person who enters the prayer with the Imaam with the intention of Witr, then remember that they did not pray `Ishaa', causing them to change their intention. Is it valid?

He, may Allaah have mercy on him, said:

"It is invalid, because a maxim states: 'Changing from one defined thing to another is invalid.' For example, if someone enters into `Asr prayers then remembers that he prayed Thuhr without ablution, then during prayer changes their intention from `Asr to Thuhr, it is not permissible, because one must have the intention for the defined worship before beginning it. If they intend the other prayer during it, it means that the first part of the prayer does not have the intention of the action they are changing to, but the Prophet, sallallaahu `alayhi wa sallam, said: *'Actions are based on*

intentions, and everyone will have what they have intended.'

So, in the previous example, neither prayer is valid, because the person invalidated them by changing their intention.

The Thuhr is also invalid because they did not intend it from the beginning.

There is another type of changing of intentions, and it is to change from an undefined to a defined, and this is also invalid. For example, if someone stands to pray voluntary prayers, then remembers that they have not prayed Fajr, so they intend it, then it is not valid, because they changed from an undefined prayer to a defined one, and the defined worship needs to have intention from its beginning.

Another type is to change from something defined to something undefined. For example, if someone were to start prayer Fajr then realize that they should make it an undefined voluntary action, then it is valid, because the intention of the defined prayer, in reality, has two intentions: The intention of prayer, which is undefined, and the defined intention. If the defined intention is nullified, the undefined one remains. So, if this person were to change their intention of obligatory prayer, as in, Fajr, to undefined

voluntary prayer, then their action is valid, because the intention of the obligatory prayer consists of definition and the lack thereof. If the defined intention is nullified, the undefined one still remains.

Based on that, we look at the issue that the questioner asked about. The questioner entered with the Imaam with the intention of Witr, then remembered that he did not pray `Ishaa', so he changed his Niyyah to `Ishaa', and therefore, it is not valid. The questioner must redo his prayer, and must redo Witr if he wishes, but he should do it as two units."[1]

He, may Allaah have mercy on him, was also asked about changing the intention in the prayer, and he said:

"Changing the intention might either be from a defined action to another defined action, or from an undefined action to a defined action. This is not valid. If it is from a defined action to an undefined action, then there is no harm in that. As an example of changing from a defined action to another defined action: Someone wishes to change from Dhuha prayer to the Sunnah of Fajr that they want to redo, and commence with the intention of Dhuha, then remember

[1] Majmoo` Al Fataawa wa Rasaa'il Ibn `Uthaymeen (12/365).

that they did not prayer Sunnah of Fajr, so they change their intention to Sunnah of Fajr, and in this instance, it is not valid, because the Sunnah of Fajr is two units that they must intend before beginning.

Further, if someone enters into `Asr prayer and during the prayer remembers that he did not pray Thuhr, then changes their intention to Thuhr, this is also invalid, because the defined action must have the intention prior to beginning it.

As for changing from an undefined prayer to a defined one, such as someone praying a random undefined prayer, then remembering that they did not pray Fajr, so they change their intention to Fajr, then this also is not valid.

As for changing from a defined prayer to an undefined one, such as beginning a prayer with the intention that is it a Sunnah of Fajr, and during the prayer, realizes they prayed it, so they change from the intention of the first to just a random prayer.

Another example is someone who begins to pray an obligatory prayer alone, then the congregation comes, so they change their intention from obligatory to voluntary prayer, so that they can pray only two.

This is allowed because they have changed from a defined prayer to an undefined prayer. This is the principle: Defined to defined is invalid, undefined to defined is invalid, but defined to undefined is valid."[1]

Another aspect that deals with actions being regarded by intentions is the effect the intention has on the action:

As has been previously mentioned, Ma`n ibn Yazeed, may Allaah be pleased with him, said: "My grandfather, my father and I gave the pledge of allegiance to the Messenger of Allaah, sallallaahu `alayhi wa sallam. The Prophet, sallallaahu `alayhi wa sallam, got me engaged and then got me married. One day I went to the Prophet, sallallaahu `alayhi wa sallam, with a complaint. My father Yazeed had taken some gold coins for charity and kept them with a man in the mosque (to give them to the poor) But I went and took them and brought them to him (my father). My father said, 'By Allaah! I did not intend to give them to you.' I took (the case) to the Messenger of Allaah, sallallaahu `alayhi wa sallam. On that Allaah's Messenger, sallallaahu `alayhi wa sallam, said,

[1] Majmoo` Al Fataawa wa Rasaa'il Ibn `Uthaymeen (12/369-370).

`O Yazeed! You will be rewarded for what you intended. O Ma`n! Whatever you have taken is yours.'"[1]

Therefore, the father did not intend to give charity to the son, but since it reached the son without it being intentional on part of the father, it becomes established for the son, and the reward of charity remains for the father.

Anas ibn Maalik, may Allaah be pleased with him, said that the Messenger of Allaah, sallallaahu `alayhi wa sallam, was brought some meat, and someone said to him: "It was given as charity to Bareerah." He, sallallaahu `alayhi wa sallam, said: *"It was charity for her, but it is a gift for us."*[2]

Another issue:

If someone performs an action of worship with the intention of worship, then mixes it with another intention, such as performing ablution with the intention of purity and saying that they will also cool down through it, or says that they wish to perform ablution for the prayer and also remove any dirt from their hands or feet, so, what is the ruling on this? Does it satisfy the requirements for prayer? The answer is

[1] Reported by Al-Bukhaari (1422).
[2] Reported by Al-Bukhaari and Muslim.

yes, and this does not nullify the legal Wudhoo', because the intention of cooling down and cleaning does not nullify the intention of worship, therefore, it does not harm or sever it. Likewise, if someone prays and their intention, along with the intention of prayer, is so that people see them pray and learn, or someone who performs ablution with the intention of people learning how to perform ablution, then it carries the same ruling.

Al-Qaraafi, may Allaah have mercy on him, said:

"As for combining intentions, such as someone fighting for the sake of obedience to Allaah through Jihaad, and to earn the wealth of booty, then the latter intention does not harm and is not prohibited, according to consensus, because Allaah the Exalted has provided this for them during this worship. Therefore, there is a difference between someone fighting for the sake of being called brave, or so the leader honors them and gives them more money from the treasury, and so forth, which all consists of prohibited showing off, and between fighting to earn concubines, horses, and weapons from the wealth of the enemy. The latter does not

harm, even though they have mixed the two intentions, but the latter is not said to be showing off.

Likewise, if someone performs pilgrimage and along with their pilgrimage, they have the intention of doing business, by making business their entire or most of their purpose, and the pilgrimage is either intended along with it, or is just successive to it, then this scenario also does not harm the validity of the Hajj, and does not necessitate one incurring a sin. Further, whoever fasts to gain good health or to alleviate a sickness that is cured through fasting, and earning good health is the entire purpose, or most of the purpose, then these goals do not harm their fasting. Rather, the legislator has ordered these things, as he, sallallaahu `alayhi wa sallam, said: *'O young men, whoever among you can afford to get married should do so, and whoever cannot should fast, because it is a protection.'* Meaning, it severs one's desires."[1]

Ibn `Uthaymeen, may Allaah have mercy on him, said:

"If someone wishes to earn both good matters through their action, as in, the good outcome in this life and the next,

[1] Al-Furooq (3/44) summarized.

then there is nothing against them in such matter, because Allaah the Exalted Said:

وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا * وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

{And whoever fears Allaah - He will make for him a way out * And will provide for him from where he does not expect. And whoever relies upon Allaah - then He is sufficient for him. Indeed, Allaah will accomplish His purpose. Allaah has already set for everything a [decreed] extent.}
[QUR'AAN 65:2-3]

This shows that one is urged to earn fear of Allaah to attain a worldly matter.

So if someone says, how can one who is seeking the worldly life be sincere?

The answer is that they are sincere to Allaah, in that they only seek Allaah the Exalted through it, and do not wish to earn the praise of people or to show off due to their worship, but rather, they sought a material gain from the fruits of worship. It is not similar to someone who is showing off to get close to people through actions that one gets closer to Allaah, and they want that people praise them. However if someone seeks material matters, then their

sincerity is lowered, and they have a type of association that they are doing, and their level is a level below the one who does it for the sake of the Hereafter alone."[1]

Likewise, it deals with issues pertaining to oaths.

Allaah the Exalted Said:

لاَّ يُؤَاخِذُكُمُ اللّهُ بِاللَّغْوِ فِيَ أَيْمَانِكُمْ وَلَكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ

{Allaah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned.} **[Qur'aan 2:225]**

Also:

لاَ يُؤَاخِذُكُمُ اللّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الأَيْمَانَ

{Allaah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths.} **[Qur'aan 5:89]**

As-Si`di, may Allaah have mercy on him, said:

"Meaning, Allaah the Exalted does not hold you accountable for what your tongues utter in terms of unintentional oaths that the slave mentions without them being on purpose and without their hearts intending them, but they say them as a person would say during their speech: 'No by Allaah,' or: 'Yes

[1] Majmoo` Fataawa Ibn `Uthaymeen (2/209).

by Allaah,' or giving an oath about a prior matter, thinking they are truthful. Rather, the thing that they are held accountable for is what the heart intends and is certain regarding.

This is evidence showing that the intentions are taken into account in statements and actions."[1]

Therefore, the thing that determines for us whether or not this oath is regarded is the intention.

If one gives an oath while purposely intending it, they are bound by the rulings of the oath, and if one do not intend to give a binding oath, then it is considered an unintentional oath, and there is no expiation for it. Whatever the tongue utters without intending to give an oath does not have the ruling of the oath, because the person did not intend it in their heart.

The phrases that are often said without intention, such as: 'No, by Allaah,' and: 'Yes, by Allaah,' that are said while talking, are not taken into account, because they are phrases uttered without intentionally meaning them. Everything that is stated without intention and purposefully saying them,

[1] Tafseer As-Si`di (pg. 101).

then Allaah the Exalted does not hold the person accountable for them.

Further, if someone gives an oath to their wife, saying: 'If you go outside the home you are divorced,' and if she goes out thereafter, is she divorced? It depends on the intention. If the person really intended that if she leaves she is divorced, then really, she is divorced. As for if he meant that he wanted to prevent her from going out, and did not intend to divorce her, and that did not cross his mind, but he just wanted to threaten her, then the divorce does not take place if she goes out, because the intention is in that he wants to prevent her from going out, contrary to if he intended to divorce her, which she would be divorced if she went out.

Some issues that deal with sincerity:

This Hadeeth is considered one of the most important Ahaadeeth that deal with the issue of sincerity. There are many Ahaadeeth that clarify the invalidity of the action that has an intention to be for other than Allaah, and clarifying that righteous actions are those actions that are done for Allaah the Exalted Alone.

Actions that are for other than Allaah the Exalted are of several categories[1]:

Sometimes, it might be pure Riya' (showing off):

In such a situation, a person would not be doing it for Allaah, but just to show off to the creation for a worldly purpose, such as the hypocrites do in their prayers. Allaah the Exalted Said:

وَإِذَا قَامُواْ إِلَى الصَّلاَةِ قَامُواْ كُسَالَى يُرَآؤُونَ النَّاسَ وَلاَ يَذْكُرُونَ اللّهَ إِلاَّ قَلِيلاً

{And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allaah except a little.} **[QUR'AAN 4:142]**

Allaah the Exalted also Said:

فَوَيْلٌ لِّلْمُصَلِّينَ * الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ * الَّذِينَ هُمْ يُرَاؤُونَ * وَيَمْنَعُونَ الْمَاعُونَ

*{So woe to those who pray * [But] who are heedless of their prayer * Those who make show [of their deeds] * And withhold [simple] assistance.}* **[QUR'AAN 107:4-7]**

Also, Allaah described that the disbelievers engage in Riya', as He Said:

[1] Jaami` Al-`Uloom wa Al-Hikam (1/79-80)

وَلاَ تَكُونُواْ كَالَّذِينَ خَرَجُواْ مِن دِيَارِهِم بَطَرًا وَرِئَاء النَّاسِ وَيَصُدُّونَ عَن سَبِيلِ اللّهِ

{And do not be like those who came forth from their homes insolently and to be seen by people and avert [them] from the way of Allaah.} **[Qur'aan 8:47]**

This pure Riya' would most surely never occur from a believer in the obligatory prayer or fasting. It might occur during obligatory charity or Hajj, and other apparent actions, or in actions that have transitive benefits, because sincerity in such actions is rare. This type of action is invalid, as no Muslim would doubt, and the one who performs this action deserves the punishment and wrath of Allaah.

At other times, it might be for Allaah but is mixed with Riya':

In such an instance, the Riya' might be from the beginning, or might occur during the act of worship.

If it is associated with the action from the beginning, then the texts indicate that the action is null and void. Abu Hurayrah, may Allaah be pleased with him, said that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *`Allaah Said: 'I am the most Self-Sufficient and am not in need of association; whoever does an action and associates*

anyone with Me in it, I will abandon them and their polytheism.'[1]

An-Nawawi, may Allaah have mercy on him, said:

"In some narrations, it states: *'Their associate,'* and in others: *'Their partner.'* The meaning is that Allaah is Self-Sufficient, not needing any partners or anything else. Therefore, whoever does actions for Him and others, He Will not accept it, but rather, leave it to the associate. The meaning is that the actions of the one showing off are invalid and incur no reward, rather, they earn sins by doing them."[2]

The necessary outcome of the Hadeeth is that the actions of the one showing off who associates partners in their actions with Allaah are invalid. Abu Sa`d ibn Abu Fadhaalah Al-Ansaari, may Allaah be pleased with him, one of the Companions, said that he heard the Messenger of Allaah, sallallaahu `alayhi wa sallam, say: *"When Allaah the Exalted gathers the people for a Day wherein there is no doubt, a caller will call out: 'Whoever associated a partner any action they did for Allaah should seek their reward from*

[1] Reported by Muslim (2985).
[2] Sharh Muslim (18/116).

other than Allaah, because Allaah is Self-Sufficient, not needing any partners.'"[1]

If Riya' occurs during the action:

The scholars said that if the action is continuous from the beginning to the end, such as prayer, and they are affected by Riya' and do not push the thoughts away, but rather, persist in them until the end of the prayer, then the prayer is invalid. If they push those thoughts away, however, then their prayer is valid.

As for if the action is not continuous from the beginning to the end, such as someone giving $50 dollars to a poor person for the Sake of Allaah, then another passes and he gives another $50, but the second time, out of showing off, then the ruling is that the first is valid and second is invalid, because they associated partners in it, and also because neither action is continuous and they have no relation, but rather, each is a separate action.

Ibn Rajab, may Allaah have mercy on him, said:

[1] Reported by At-Tirmithi (3154) and he ruled it as acceptable and Al-Albaani ruled it as acceptable in his book Saheeh At-Tirmithi.

“As for if the root of the action is for Allaah, and then they have the intention of showing off, if they repel those thoughts, then they do not harm, and there is no difference of opinion in this matter. As for if it persists and is continuous, does it invalidate their action or does it not harm them, and are they rewarded for the original intention?

There is a difference of opinion among the scholars of the Salaf in this topic, and it has been mentioned by Imaam Ahmad and Ibn Jareer At-Tabari, who both said that the action is not nullified, and they will be rewarded for their initial intention. This is also the view reported from Al-Hasan Al-Basri and others.

Ibn Jareer, may Allaah have mercy on him, mentioned that this differing occurred in the actions that are continuous from the beginning to end, such as prayer, fasting, and pilgrimage. As for those that do not have any continuation, such as reading the Qur’aan, remembrance of Allaah, spending wealth, and spreading knowledge, then they are severed by showing off that occurs to them, and they require that one redo their intention.

It is also reported from Sulaymaan ibn Daawood Al-Haashimi, may Allaah have mercy on him, that he said: 'I might narrate a Hadeeth with an intention, and when I come to a part of it, my intention changes; perhaps one Hadeeth requires more than one intention.'"[1]

What is the ruling if the intention of worship is mixed with a benefit of worldly affairs, but not showing off?

An example is a person who performs Jihaad for the Sake of raising the Word of Allaah and also seeking booty, or wishes to perform Hajj and also engage in trade. What is the ruling? The answer is that the person, who is not showing off, but along with worship, seeks to gain some worldly benefits, then the texts have indicated that the action is valid, but their reward is lessened according to the degree of worldly affairs that enters their intention.

Ibn Rajab, may Allaah have mercy on him, said:

"If another intention, other than the intention of Riya', is mixed with the intention of Jihaad, such as taking money for serving, taking some booty, or to trade, then the reward of their Jihaad is lessened, but is not nullified altogether. In

[1] Jaami` Al-`Uloom wa Al-Hikam (1/83-84).

Saheeh Muslim, there is a Hadeeth of `Abdullaah ibn `Amr, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said: *`A troop of soldiers who fight in the way of Allaah and get their share of the booty receive in advance two-thirds of their reward in the Hereafter and only one-third will remain [to their credit]. If they do not receive any booty, they will get their full reward.'*[1]"[2]

[1] Reported by Muslim (1906).
[2] Jaami` Al-`Uloom wa Al-Hikam (1/82).

The second Hadeeth

Yahya ibn Ya`mar, may Allaah have mercy on him, said:

"The first individual to speak regarding predestination was Ma`bad Al-Juhani. So, I went with Humayd ibn `Abd Ar-Rahmaan Al-Himyari to make Hajj or `Umrah, and we said: 'If we come across anyone from the Companions of Allaah's Messenger, sallallaahu `alayhi wa sallam, we should ask about what those people say regarding predestination. We were given divine assistance in meeting `Abdullaah ibn `Umar ibn Al-Khattaab, may Allaah be pleased with him, inside the mosque. So, we surrounded him, one of us to his right, and the other to his left. I felt that my companion would entrust me to speak, so I said: 'O Abu `Abd Ar-Rahmaan, in our area, there are people who read the Qur'aan but have no knowledge.' He continued to mention some of their descriptions, and how they say there is no predestination and that everything is spontaneous. He said: 'If you meet them, then inform them that I am free of them, and that they are free from me. By the One who `Abdullaah

ibn `Umar swears by, if one of them had a mountain of gold, as big as Uhud, and they spend it for the Sake of Allaah, it would not be accepted until they accept predestination.

My father, `Umar ibn Al-Khattaab, may Allaah be pleased with him, informed me, saying: 'While we were sitting with Allaah's Messenger, sallallaahu `alayhi wa sallam, one day, a man who had an extremely white garment on, who had extremely black hair, and who did not have any traces of travel, came to us. None of us knew him. He sat with the Prophet, sallallaahu `alayhi wa sallam, so close that their knees touched. He placed his hands on his thighs and said: 'O Muhammad, tell me about Islaam.' Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *`Islaam is to testify that there is no deity worthy of worship besides Allaah and that Muhammad is the Messenger of Allaah, establish prayer, give obligatory charity, fast Ramadhaan, and perform pilgrimage if you are able.'* The man said: 'You have stated the truth.' We were amazed by him; he asked him, but then declared him as having told the truth. Then, he said: 'Tell me about faith.' Allaah's Messenger, sallallaahu `alayhi wa

sallam, said: *`It is to believe in Allaah, His angels, Books, messengers, the Last Day, and the good and bad parts of predestination.'* The man said: You have stated the truth. Tell me about Ihsaan (perfection).' The Prophet, sallallaahu `alayhi wa sallam, said: *`It is to worship Allaah as if you see Him. If you cannot see Him, He Sees you.'* The man said: 'Tell me about the Hour.' The Prophet, sallallaahu `alayhi wa sallam, said: *`The one being asked is no more knowledgeable than the one asking.'* The man said: 'Tell me of its signs.' The Prophet, sallallaahu `alayhi wa sallam, said: *`It is when a slave girl gives birth to her master, and when you find barefoot, naked, poor shepherds competing in building structures.'* Then, he left, and I remained for a short while. Then, Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *'O `Umar, do you know who that questioner was?'*

I said: 'Allaah and His Messenger know more.' He, sallallaahu `alayhi wa sallam, said: *`That was Jibreel, may*

Allaah exalt his mention, who came to teach you your religion.'"[1]

This is a great and lofty Hadeeth. Ibn Rajab, may Allaah have mercy on him, said: "This is a great Hadeeth that comprises of explaining the entire religion. That is why the Prophet, sallallaahu `alayhi wa sallam, said in the end: *'That was Jibreel who came to teach you your religion.'* after explaining the level of Islam, the level of faith, and the level of Ihsaan. He ruled that all those parts are part of the religion."[2]

Al-Qaadhi `Iyaadh, may Allaah have mercy on him, said: "This Hadeeth explains all actions of worship, both inward and outward, such as faith, actions of the limbs, sincerity, safeguarding oneself from evil actions. Actually, all sciences of the religion go back to this Hadeeth and this is a reference for all aspects of the religion."[3]

Al-Qurtubi, may Allaah have mercy on him, said: "This Hadeeth can be called, 'The mother of the Sunnah,' due to

[1] Reported by Muslim (8).
[2] Jaami` Al-`Uloom wa Al-Hikam (1/100).
[3] Sharh An-Nawawi `ala Muslim (1/158).

how it comprises of the entirety of knowledge of the Sunnah."[1]

This Hadeeth was narrated only by Muslim in this wording, not by Al-Bukhaari. However, Al-Bukhaari, may Allaah have mercy on him, did report it in another wording. His wording goes through Hayyaan At-Tameemi, may Allaah have mercy on him, who reported it from Abu Zur`ah, may Allaah have mercy on him, who reported from Abu Hurayrah, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, was sitting with the people, and Jibreel, may Allaah exalt his mention, came and said: "What is faith?" The Prophet, sallallaahu `alayhi wa sallam, said: *"Faith is to believe in Allaah, His angels, Books, meeting Him, His messengers, and to believe in resurrection."* Jibreel, may Allaah exalt his mention, said: "What is Islaam?" The Prophet, sallallaahu `alayhi wa sallam, said: *"Islaam is to worship Allaah the Exalted without associating any partners in worship with Him, establish prayer, give obligatory charity, and fast Ramadhaan."* Jibreel, may Allaah

[1] Fat-h Al-Baari (1/125).

exalt his mention, said: "What is Ihsaan?" The Prophet, sallallaahu `alayhi wa sallam, said: *"It is to worship Allaah as if you see Him, and if you do not see Him, then He Sees you."* Jibreel, may Allaah exalt his mention, said: "When is the Hour?" The Prophet, sallallaahu `alayhi wa sallam, said: *"The one being asked knows no more than the one asking. However, I will inform you of its signs. When the slave-girl gives birth to her master, and when the camel herders begin to compete in buildings. The Hour is one of five things that only Allaah the Exalted knows."*

Then, Allaah's Messenger, sallallaahu `alayhi wa sallam, recited:

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

{Indeed, Allaah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allaah is Knowing and Acquainted.} **[QUR'AAN 31:34]**

Then the man left. The Prophet, sallallaahu `alayhi wa sallam, then said: *"Call him back."* They went to search for

him, but could not find him. The Prophet, sallallaahu `alayhi wa sallam, said: *"This was Jibreel who came to teach people their religion."*[1] In another narration, he, sallallaahu `alayhi wa sallam, said: *"That was Jibreel who wanted to teach you, since you did not ask about it."*[2]

Explanation of the Hadeeth:

He, may Allaah be pleased with him, said: "Allaah's Messenger, sallallaahu `alayhi wa sallam, was sitting with the people."

Meaning: He was clearly visible and out in the open with them, and was not hidden from them or mistaken for someone else. Some narrations state that Allaah's Messenger, sallallaahu `alayhi wa sallam, would be sitting with his Companions, and a visitor would come, and would not know which one was the Prophet, sallallaahu `alayhi wa sallam. So, the Companions asked to give the Prophet, sallallaahu `alayhi wa sallam, a designated area for him to sit, so that when foreign people would know who he is. This

[1] Reported by Al-Bukhaari (50) and Muslim (9).
[2] Reported by Muslim (10).

was an indication of the humbleness of the Prophet, sallallaahu `alayhi wa sallam. The reporter of the narration said: “We built a clay terrace or him that he would sit on.”

Al-Qurtubi, may Allaah have mercy on him, deduced from this narration that a scholar should sit in a designated area, and it should be raised if there is a need, for the purpose of teaching and so forth.[1]

“A man came to him,” means that an angel came to him in the form of a man. In another narration: “A man came, walking.” In another narration: “When we were sitting with the Prophet, sallallaahu `alayhi wa sallam, a man came, and he was the most handsome and smelled the best out of people. He had no impurity or dirt on his garment.” Muslim, may Allaah have mercy on him, reported in the famous Hadeeth of `Umar, may Allaah be pleased with him: “One day, when we were with Allaah’s Messenger, sallallaahu `alayhi wa sallam, a man with extremely white garments and extremely black hair came to us.” In the narration of Ibn Hibbaan, may Allaah have mercy on him: “He had a very black beard, and had no traces of travel. None of us knew

[1] Fat-h Al-Baari (1/116).

him. He sat with the Prophet, sallallaahu `alayhi wa sallam, and their knees touched, and he put his hands on his thighs."

He said: "What is faith?"

Some narrations say that he began asking about faith first. Others said that he began asking about Islaam first. The exegetes explaining the Hadeeth clarified the wisdom behind beginning with faith and the wisdom behind beginning with Islaam. They said that there are two possibilities. If we say that he began with faith, then why did he do so?

They said that he gave precedence to faith because it is because it is the root. Then, he mentioned Islaam because it is the thing that shows the veracity of the claim [of faith]. He mentioned Ihsaan as the third, because it is tied to both of them.

In the narration that begins with Islaam, they said that it was because Islaam deals with the apparent matters, and said that faith was second, because it deals with the hidden matters. They said that this is better in this arrangement, because one would ascend from the level of Islaam to the

level of faith (Eemaan), and from there, to the level of Ihsaan. This is the ideal arrangement.

However, the narrations are differing in terms of beginning with Islaam or Eemaan. Are we to say that these narrations are speaking of different stories and incidents, and that he said this once, and that another time? The answer is what Al-Haafith Ibn Hajar, may Allaah have mercy on him, said: "There is no doubt that the story is one, but the narrations differed in telling it, and there is no particular sequence in the narration. The truth is that it is a single incident, and that giving precedence or delaying some parts is from the narrators, and Allaah the Exalted knows best."[1] So, the story is one, and it is certain that the first question was either about Islaam or Eemaan. However, the narrators differed. Some said Islaam first, and others said Eemaan first.

He said: "What is faith?" The Prophet, sallallaahu `alayhi wa sallam, said: *"Faith is to believe in Allaah, His angels, Books, meeting Him, His messengers, and to believe in resurrection."*

Faith in Allaah the Exalted comprises of many things in terms of the fundamentals of belief, such as faith in His presence,

[1] Fat-h Al-Baari (1/117).

His Names, His Attributes, and everything that is included within faith in Allaah the Exalted.

He, sallallaahu `alayhi wa sallam, said: *"His angels."*

Faith in the angels is to believe and affirm that they exist and that they are as Allaah the Exalted described them, as in, they are honored slaves of Allaah the Exalted. He, sallallaahu `alayhi wa sallam, mentioned angels before the Books and messengers as indicating the order of occurrences, since Allaah the Exalted sent the angels with Books to the messengers.

He, sallallaahu `alayhi wa sallam, said: *"His Books."*

Faith in the Books of Allaah the Exalted is to believe that they are the Speech of Allaah and that what they consist of is the truth. We believe that the Books of Allaah the Exalted are the Speech of Allaah the Exalted, regardless of if we know of the Book or not.

The fact that we do not know of all of Allaah's Books does not harm faith, just as the fact that we do not know some of Allaah's messengers.

Allaah the Exalted Said:

وَرُسُلاً قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلاً لَّمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللّهُ مُوسَى تَكْلِيمًا

{And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you.} [QUR'AAN 4:164]

We believe in all messengers. We believe in the messengers that Allaah the Exalted mentioned to us, and those whom we know nothing about. In general, we believe in the generality of what has been left as general, and in the specifics of matters that have been specified. This is the same with the angels.

Al-Haafith, may Allaah have mercy on him, said: "The generality in mentioning the angels, Books, and messengers shows that general belief is sufficient, without details. However, if some of these things are named and specifically mentioned, then it is obligatory to believe in them in specific."[1]

He, sallallaahu `alayhi wa sallam, said: "Meeting Him."

In the narration of Muslim, it states: "The Last Day," and in another narration, it states: "Resurrection after death."[2]

[1] Fat-h Al-Baari (1/118).
[2] Reported by Ahmad (185).

It was called the Last Day because it is the last day of this worldly life, or the last of the specified and limited timeframes. The meaning of belief in it is to affirm what will occur in it, in terms of accounting, the scale which weighs the deeds, Paradise, and Hellfire. Explicit mention of these four things has come after mentioning resurrection in the narration of Sulaymaan At-Taymi, may Allaah have mercy on him, and the Hadeeth of Ibn `Abbaas, may Allaah be pleased with him, as well.[1]

Faith in predestination:

In the narration of Muslim, may Allaah have mercy on him, it states: *"To believe in Allaah, His angels, Books, messengers, the Last Day, and the good and bad parts of predestination."*

The last part about predestination was not mentioned in Al-Bukhaari's narration.

The point is that Allaah the Exalted knows the proportions and timeframes of everything before they are created, then He created whatever His Prior Knowledge dictated that He would create. Therefore, everything that is created anew is a result of His Knowledge, Ability, and Will. This is known from

[1] Fat-h Al-Baari (1/118).

the religion through cutting evidences. This is also what the pious predecessors – that is the Sahaabah and their followers – believed, until the innovation which was to reject predestination occurred around the end of the era of Companions.[1]

Ibn `Umar, may Allaah be pleased with him, mentioned this Hadeeth to prove the issue of belief in predestination, as has been mentioned in the narration of Yahya ibn Ya`mar, may Allaah have mercy on him, which was collected by Muslim.

The narration states that Yahya ibn Ya`mar, may Allaah have mercy on him, said to `Abdullaah ibn `Umar, may Allaah be pleased with him:

"O Abu `Abd Ar-Rahmaan, in our area, there are people who read the Qur'aan but have no knowledge.' He continued to mention some of their characteristics, and how they say there is no predestination and that everything is spontaneous. He said: 'If you meet them, then inform them that I am free of them, and that they are free from me. By the One who `Abdullaah ibn `Umar swears by, if one of them had a mountain of gold, as big as Uhud, and they

[1] Fat-h Al-Baari (1/118).

spend it for the Sake of Allaah, it would not be accepted until they accept predestination. My father, `Umar ibn Al-Khattaab, may Allaah be pleased with him, informed me, saying…"

Then, he mentioned the Hadeeth.

Therefore, `Abdullaah ibn `Umar, may Allaah be pleased with him, narrated this entire Hadeeth for this one issue, when he heard that there were some individuals in Basrah who belied predestination and said there was no predestination, but rather, said that everything is spontaneous.

The innovation of [belying] predestination is one of the first innovations of Islaam. Shaykh Al-Islaam, may Allaah have mercy on him, said: "The first innovations that appeared in Islaam are those of predestination and saying that actions are not a part of faith. Then, and in this order, the innovation of the Shiites appeared. The latest innovation to appear is that of pantheism."[1]

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[1] Ijtimaa` Al-Juyoosh Al-Islaamiyyah (2/218).

Shaykh Al-Islaam, may Allaah have mercy on him, said:

“The way of thought of Ahl As-Sunnah wa Al-Jamaa`ah in this issue and other issues is what the Qur’aan and Sunnah indicate, as well as what the foremost predecessors from the Muhaajiroon and Ansaar, and those who followed then in goodness, and it is: Allaah the Exalted is the Creator, Lord, and Owner of everything. Every single thing that lives on its own is included in that, as well as their attributes that depend on their lives, such as the actions of the slaves, and anything else. Also, whatever Allaah the Exalted Wills will happen, and whatever He does not will not. Nothing will appear in existence except through His Will and Ability, and nothing that He Willed can resist. Rather, He is Able to do all things, and He does not Will anything except that He is Able to do it. He knows what happened, what will happen, and what did not happen, had it happened, how it would have happened, including the actions of the slaves and so forth. Allaah the Exalted has set the proportions of creation before He created them. He proportioned their times, sustenance, and actions. He wrote that and wrote what they will be, in

terms of happy or miserable. Therefore, [Ahl As-Sunnah] believe in that He created everything, He is Able to do everything, He Willed everything that occurs, He has knowledge of things before they happen, He destined and wrote them before they happened."

Then, he, may Allaah have mercy on him, said:

"The pious predecessors and our scholars are in agreement that the slaves are ordered with what Allaah the Exalted ordered them to do, and they are forbidden from doing what Allaah the Exalted forbade them from doing. They agree on belief in His promise of good and punishment that the Qur'aan and Sunnah have mentioned. They agree that none has any excuse with Allaah the Exalted to do an obligatory action that they abandoned or a forbidden action that they performed. Rather, Allaah the Exalted has the surest evidence against His slaves. Whoever uses predestination as an excuse to abandon something that they were ordered to do or doing an action they were prevented from doing, or to reject what the texts have mentioned in terms of promise of reward or punishment, then they are more misguided, fabricate against Allaah, and contradictory to the religion

than those who reject predestination; they are more similar to the Zoroastrians.

One of the matters that the pious predecessors and their Imaams agreed on, along with believing in predestination, that Allaah the Exalted created everything, whatever He Wills will happen, whatever He does not Will, will not, that He guides and misguides whomever He Wills, that the slaves have will and ability, and can do actions based on their will and ability according to the ability to do actions that Allaah the Exalted gives them, they also say that the slaves cannot will something unless Allaah the Exalted Wills it.

Allaah the Exalted Said:

كَلَّا إِنَّهُ تَذْكِرَةٌ * فَمَن شَاءَ ذَكَرَهُ * وَمَا يَذْكُرُونَ إِلَّا أَن يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ

*{No! Indeed, the Qur'an is a reminder * Then whoever wills will remember it. And they will not remember except that Allaah wills.}* **[QUR'AAN 74:54-56]**

And:

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَن شَاء اتَّخَذَ إِلَى رَبِّهِ سَبِيلًا * وَمَا تَشَاؤُونَ إِلَّا أَن يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

{Indeed, this is a reminder, so he who wills may take to his Lord a way. And you do not will except that Allaah wills. Indeed, Allaah is ever Knowing and Wise.} **[QUR'AAN 76:29-30]**

And:

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ * لِمَن شَاء مِنكُمْ أَن يَسْتَقِيمَ * وَمَا تَشَاؤُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

*{It is not except a reminder to the worlds * For whoever wills among you to take a right course * And you do not will except that Allaah wills - Lord of the worlds.}* **[QUR'AAN 81:27-29]**"[1]

Allaah the Exalted has mentioned belief in these five principles in various areas, such as Saying:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللّهِ وَمَلآئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ

{The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allaah and His angels and His books and His messengers.} **[QUR'AAN 2:285]**

[1] Majmoo` Al-Fataawa (8/449-459) summarized.

Allaah the Exalted Said:

الْبِرَّ مَنْ آمَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ وَالْمَلآئِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

{Righteousness is [in] one who believes in Allaah, the Last Day, the angels, the Book, and the prophets.} **[QUR'AAN 2:177]**

Allaah the Exalted also Said:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ * والَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالآخِرَةِ هُمْ يُوقِنُونَ

{Who believe in the unseen, establish prayer, and spend out of what We have provided for them, And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith].} **[QUR'AAN 2:3-4]**

Faith in the messengers necessitates belief in everything they have mentioned, such as angels, prophets, books, resurrection, predestination, and other details that they mentioned, such as the Attributes of Allaah, the descriptions of the Last Day, and attributes of the scale of deeds, the bridge over Hellfire, Paradise, and Hellfire.

When he asked about Islaam, he, sallallaahu `alayhi wa sallam, said:

"It is to testify that there is no deity worthy of worship besides Allaah and that Muhammad is the Messenger of

Allaah, to establish prayer, to give obligatory charity, to fast Ramadhaan, and to perform pilgrimage if you are able."

Some narrations do not mention the Hajj, but it should be mentioned, because those who memorized it are evidence against those who did not, and the addition that a trustworthy narrator adds to the end of the narration should be accepted. Al-Haafith, may Allaah have mercy on him, said:

"As for Hajj, it has been mentioned. However, some narrators did not know of it or forgot it. The evidence is that they differed in mentioning some actions apart from others. In the narration of Kahmas, it states: **'Perform Hajj to the Sanctuary if you are able,'** as does the Hadeeth of Anas. In the narration of \`Ata' Al-Khurasaani, fasting is not mentioned. In the Hadeeth of Abu \`Aamir, only prayer and obligatory charity are mentioned, and in the narration of Ibn \`Abbaas, may Allaah be pleased with him, he did not increase on the two testimonies. Sulaymaan At-Taymi, in his narration, mentioned everything, and then after mentioning major and minor pilgrimage, mentioned: **'And to take a shower after being in major ritual impurity, and to**

complete ablution.' Matar Al-Warraaq mentioned in his narration that it states: **'Establish prayer and give obligatory charity.'** Then he said: 'He mentioned other important basic points of Islaam.' Therefore, from what we have mentioned, it is clear that some narrators mentioned and memorized what others did not."[1]

Then, he asked about the station of Ihsaan:

Ihsaan is used to refer to something good, it can either be used to refer to something good in and of oneself, or something good that they did to someone else. It can be said that someone has Ihsaan of something, meaning, they are good at it. Or, it can be said that one did Ihsaan towards another person, meaning that they were good to them. The meaning is to perfect worship. It could also mean that the one who is sincere is good to themselves. Perfecting worship means to have sincerity, concentration, clarity of mind, engulfing oneself in worship, and being aware that the One being worshipped is watching.

Ihsaan has been mentioned in various parts of the Qur'aan.

[1] Fat-h Al-Baari (1/119-120).

For example, it was mentioned as being coupled with Islaam, when Allaah Said:

بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

{Yes [on the contrary], whoever submits his face in Islaam to Allaah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.} **[QUR'AAN 2:112]**

It has also been coupled with faith, when Allaah the Exalted Said:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

{Indeed, those who have believed and done righteous deeds - indeed, We will not allow to be lost the reward of any who did well in deeds.} **[QUR'AAN 18:30]**

It has also been coupled with piety, when Allaah the Exalted Said:

إِنَّ اللّهَ مَعَ الَّذِينَ اتَّقَواْ وَّالَّذِينَ هُم مُّحْسِنُونَ

{Indeed, Allaah is with those who fear Him and those who are doers of good.} **[QUR'AAN 16:128]**

It has also been coupled with Jihaad, as Allaah the Exalted Said:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

{And those who strive for Us - We will surely guide them to Our ways. And indeed, Allaah is with the doers of good.} **[QUR'AAN 29:69]**

It has also been coupled with spending for the Sake of Allaah the Exalted. Allaah the Exalted Said:

الَّذِينَ يُنفِقُونَ فِي السَّرَّاء وَالضَّرَّاء وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللّهُ يُحِبُّ الْمُحْسِنِينَ

{Who spend [in the cause of Allaah] during ease and hardship and who restrain anger and who pardon the people - and Allaah loves the doers of good.} **[QUR'AAN 3:134]**

It has also been coupled generally with righteous actions. Allaah the Exalted Said:

لَيْسَ عَلَى الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُواْ إِذَا مَا اتَّقَواْ وَّآمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ ثُمَّ اتَّقَواْ وَّآمَنُواْ ثُمَّ اتَّقَواْ وَّأَحْسَنُواْ وَاللّهُ يُحِبُّ الْمُحْسِنِينَ

{There is not upon those who believe and do righteousness [any] blame concerning what they have eaten [in the past] if they [now] fear Allaah and believe and do righteous deeds, and then fear Allaah and believe, and then fear Allaah and do good; and Allaah loves the doers of good.} **[QUR'AAN 5:93]**

He said: **"To worship Allaah the Exalted as if you see Him. If you do not see Him, He Sees you."**

The meaning of: **"As if you see Him,"** is that you feel that Allaah the Exalted is close to you, and that you are standing before Him and that He is watching you. This feeling gives you fear, awe, glorification, and fear of Him. This also leads to correcting one's worship and sincerity. It necessitates that one is sincere in their worship, and that they give all efforts in perfecting, completing, and fulfilling them. If you feel that Allaah the Exalted is watching you, then you will perfect your worship. If you do not see Allaah, then He Sees you, so continue in perfecting your worship. That is why An-Nawawi, may Allaah have mercy on him, said:

"This is one the Jawaami` Al-Kalim (a Hadeeth that is few in words, but has many meanings) that the Prophet, sallallaahu `alayhi wa sallam, was given. If we say that someone does some worship while seeing their Lord, they would not abandon anything they are capable of, such as humbleness, humility, good conduct, and gathering their inward and outward strength to complete the action in its best way; they would do all of these things. Therefore, the Prophet, sallallaahu `alayhi wa sallam, is saying to worship Allaah the Exalted in all situations as you would in the situation that you

can see Him. The completion that is mentioned that occurs when seeing Allaah the Exalted occurs when the slave knows that Allaah the Exalted is watching Him. In such a situation, the slave would not perform any deficient action so that it is not seen. This meaning is present, even though the slave cannot see Allaah the Exalted, making it obligatory to act according to the necessity of this meaning. The intent of the speech is that it is urging that one be sincere in worship, and that the slave should know that Allaah the Exalted is watching them while they perfect and complete their concentration, humility, and so forth. The people of knowledge have advised that one sit with righteous folk, so that it prevents them from falling into any deficient action, out of respect for and shyness from them. So, how would the situation be when Allaah the Exalted is the One who is constantly watching them, both when they are in public and in private?"[1]

Meaning, if mixing and sitting with the righteous makes a person fear falling into sins, then how would it be if they know that Allaah the Exalted is constantly with and watching

[1] Sharh An-Nawawi `ala Muslim (1/157-158).

them? No doubt, their fleeing and distance from sins would be stronger and more severe.

That is why the Hadeeth is an important principle regarding actions of the heart, keeping away from sins, and awareness of Allaah the Exalted in secret and openly.

He, sallallaahu `alayhi wa sallam, said: *"To worship Allaah the Exalted as if you see Him."*

This does not mean that you actually see Him, but rather, you worship as if you seek Him. Even if you do not see Him, He Sees you.

He, sallallaahu `alayhi wa sallam, said: *"If you do not see Him, He Sees you."*

It was said that this is the reasoning for the first issue, as in, the slave is ordered to be aware of Allaah the Exalted in worship and to feel His closeness to His slaves, to the point that it is as if they see Him. That might be hard, however, but to help in achieving that, they believe that Allaah the Exalted sees them, is watching their open and hidden conditions, and their inward and outward states. Nothing regarding the slave is hidden to Allaah the Exalted. When a

person realizes and achieves this station, then it is easy to move to the second station, as in, having complete realization of the closeness of Allaah the Exalted and that He is with them at all times, to the point that it becomes as if the slave can see Allaah the Exalted.

It was also said that it refers to someone for whom it is hard to worship Allaah the Exalted as if they can see Him, then they should worship Allaah the Exalted with knowledge that Allaah the Exalted Sees them and is Watching them. Then, they would feel shy from Allaah the Exalted Watching them, as some of those who are knowledgeable of Allaah the Exalted said: "Fear Allaah the Exalted; do not let Him be the least significant of those who look at you."

The meaning of: **"As if you can see Him,"** is not to imagine Allaah the Exalted in a particular shape or image, because none who describes Allaah the Exalted can encompass Him. No eyes can see Him in this life. Whatever anyone imagines of Allaah the Exalted, Allaah the Exalted is contrary to that. This is the way to reject the whisperings that come to imaginations of some people with regards to the Essence of Allaah the Exalted. Anything that you can imagine, or

anything that the devil places within your soul, in terms of an image or shape, then Allaah the Exalted is beyond that, because no matter how much you imagine, you cannot picture Allaah the Exalted in your head.

Therefore, there are two stages:

1) The greatest stage is to worship Allaah the Exalted as if you can see Him, and as if you are looking at Him.
2) If that is too hard, then to worship Allaah the Exalted while feeling and knowing that Allaah the Exalted Sees and is Aware of them.

The Qur'aan has indicated this meaning in various verses, such as Saying:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

{And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me.} **[QUR'AAN 2:186]**

Also:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ

{He is with you wherever you are.} **[QUR'AAN 57:4]**

Also:

مَا يَكُونُ مِن نَّجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِن ذَٰلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا

{There is in no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are.} **[Qur'aan 58:7]**

There are authentic narrations that show the importance and recommended nature of keeping this closeness in mind when worshipping, such as the Prophet, sallallaahu `alayhi wa sallam, saying: *"When one of you stands to pray, they call on their Lord, or, their Lord is between then and the Qiblah. Therefore, one of you should not spit before them, but should spit to their left or beneath their foot."*[1]

So, if a person prays while feeling that Allaah the Exalted is in front of them, then what would enter into their prayers and distract them?

Abu Moosa Al-Ash`ari, may Allaah be pleased with him, reported, saying: "When Allaah's Messenger, sallallaahu `alayhi wa sallam, warred against Khaybar, or when the

[1] Reported by Al-Bukhaari (405).

Prophet, sallallaahu `alayhi wa sallam, went towards Khaybar, the people went into a valley, and began to raise their voices in saying Allaah is Greater, and saying: 'There is no deity worthy of worship besides Allaah.' Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *'Go easy on yourselves; you are not calling on someone who is deaf or not present. You are calling on One that is All-Hearing, All-Close, and is with you.'*"[1]

That is why the pious predecessors, may Allaah have mercy on them, used to feel the pleasure of calling on Allaah the Exalted. For example, Bakr ibn `Abdullaah Al-Muzani, may Allaah have mercy on him, said: "Who is similar to you, O son of Adam? You were given a free pass to the area of prayer. You can enter on your Lord whenever you want, without there being a veil or translator between you and Him."[2]

Muslim ibn Yasaar, may Allaah have mercy on him, said: "Those who savor and enjoy have never savored or enjoyed anything better than seclusion in calling on Allaah the

[1] Reported by Al-Bukhaari and Muslim.
[2] Hilyat Al-Awliyaa' (2/229).

Exalted."[1] Some said: "Had it not been for congregation, I would have never left my home, until I die."

One of the scholars said: "Those who obey Allaah the Exalted do not savor a delight and enjoyment in this world greater or sweeter than when calling on their Lord. I do not think that in the Hereafter there will be a bigger reward in their chests, or a more enjoyable feeling in their hearts than looking at Him."[2]

The scholars have used this Hadeeth to prove that Allaah the Exalted cannot be seen in this life, because his statement: **"As if you can see Him,"** means that you cannot see Him. This is the station of Ihsaan, as in, the highest station; there is no station above it. The worshipper worships Allaah the Exalted as if they can see Him. There is nothing higher than that. Therefore, this Hadeeth proves that it is impossible to see Allaah the Exalted in this life.

The Qur'aan indicates that Moosa, may Allaah exalt his mention, did not see Allaah the Exalted. When he asked to see Allaah the Exalted, Allaah Said:

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[1] Hilyat Al-Awliyaa' (2/294).
[2] Al-`Uzlah wa Al-Infiraad by Ibn Abu Ad-Dunya (pg. 72).

قَالَ لَن تَرَانِي

{You will not see Me.} [QUR'AAN 7:143]

The Sunnah also indicates that the Prophet, sallallaahu `alayhi wa sallam, did not see Allaah the Exalted with his eyes.

Masrooq, may Allaah have mercy on him, said:

"I was sitting with `Aa'ishah, may Allaah be pleased with her, and she said: 'O Abu `Aa'ishah, whoever utters one of these three statements will have invented a great lie against Allaah the Exalted.' I said: 'What are they?' She said: 'Whoever claims that Muhammad, sallallaahu `alayhi wa sallam, saw Allaah the Exalted with his eyes has invented a great lie against Allaah.' I was lying down, and then I sat up and said: 'O mother of the believers, wait a while, and do not be hasty. Did not Allaah the Exalted Say:

وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ

{And he has already seen [Him] in the clear horizon.} [QUR'AAN 81:23]

And:

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى

{And he certainly saw him in another descent.}
[QUR'AAN 53:13]

She said: 'I was the first of this Ummah to ask Allaah's Messenger, sallallaahu `alayhi wa sallam, this question. He, sallallaahu `alayhi wa sallam, said: *`That was referring to Jibreel; I did not see him in the image that Allaah the Exalted created him in but those two times. I saw him descending from the sky and filling what is between the heavens and the earth.'*

She said: 'Did you not hear that Allaah the Exalted Said:

لاَّ تُدْرِكُهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

{Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.}
[QUR'AAN 6:103]

Did you not hear that Allaah the Exalted Said:

وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيٌّ حَكِيمٌ

{And it is not for any human being that Allaah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise.} **[Qur'aan 42:51]**[1]

Also, the Prophet, sallallaahu `alayhi wa sallam, said: *"Know that none of you shall see their Lord until they die."*[2]

Shaykh Al-Islaam, may Allaah have mercy on him, said:

"The Imaams of the Muslims have unanimously agreed that none of the believers will see Allaah the Exalted with their eyes in this life. They did not differ, except with regards to the Prophet, sallallaahu `alayhi wa sallam, but most of the Imaams say that he did not see Allaah the Exalted with his eyes. The authentic narrations that are established from the Prophet, sallallaahu `alayhi wa sallam, his companions, and the Imaams of the Muslims indicated this fact. It is not established that Ibn `Abbaas, may Allaah be pleased with

[1] Reported by Muslim (177).
[2] Reported by Muslim (169).

him, or Imaam Ahmad, may Allaah have mercy on him, that they said that Muhammad, sallallaahu `alayhi wa sallam, saw his Lord with his eyes. Rather, it is established that they mentioned that he saw Allaah the Exalted generally, or they give a specification, as in, that he saw Allaah the Exalted with his heart.

There is nothing in the ahaadeeth of when the Prophet, sallallaahu `alayhi wa sallam, ascended to the heavens that authentically mentions that he saw Allaah the Exalted with his eyes. Also, his statement: *'My Lord came to me yesterday in the best Image.'* this Hadeeth was reported by At-Tirmithi and others, and it was in Madeenah and in a dream, as has been explained. Also, the Hadeeth of Um At-Tufayl, may Allaah be pleased with her, Ibn `Abbaas, may Allaah be pleased with him, and others, that mention seeing Allaah the Exalted, those all occurred in Madeenah as the ahaadeeth state, but Al-Mi`raaj (ascension of the Prophet, sallallaahu `alayhi wa sallam) occurred in Makkah, as Allaah the Exalted Said:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلاً مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى

{Exalted is He who took His Servant by night from al-Masjid al-Haraam to al-Masjid al- Aqsa.} **[QUR'AAN 17:1]**

In the Qur'aan, it explicitly states that it was Said to Moosa, may Allaah exalt his mention:

قَالَ لَن تَرَانِي

{You will not see Me.} **[QUR'AAN 7:143]**

Also, it states that seeing Allaah the Exalted is greater than sending a Book from the Heavens, as Allaah the Exalted Said:

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُواْ مُوسَى أَكْبَرَ مِن ذَلِكَ فَقَالُواْ أَرِنَا اللّهِ جَهْرَةً

{The People of the Scripture ask you to bring down to them a book from the heaven. But they had asked of Moosa [even] greater than that and said, "Show us Allaah outright."} **[QUR'AAN 4:153]**

Therefore, whichever person says that they have seen Allaah the Exalted or that they can see Allaah the Exalted, then they have alleged that they are greater than Moosa ibn `Imraan, may Allaah exalt his mention, and their claim would be greater than the claim that Allaah the Exalted has sent a book to them from the heavens.

With regard to seeing Allaah the Exalted, the people have three views:

First: The Companions and their successors believe that Allaah the Exalted will be seen in the hereafter with their eyes, and that none can see Him in this world. However, Allaah the Exalted can be seen in the dreams, and the hearts go through witnessing and seeing things that are appropriate to the situation. Some people might see Allaah the Exalted so intensely in their dream and might think that they saw Him with their own eyes, and they have erred. Seeing Allaah the Exalted with the heart occurs based on the idealness of faith and knowledge, as has been mentioned before.

Second: The Jahmi sect negated that Allaah the Exalted will not be seen in this life or the next.

Third: Some believe that Allaah the Exalted will be seen in this life and the next.

The pantheistic Jahmi people combine between negation and affirmation, and say that He will not be seen in this life or the next, but that He will be seen in this life and the next.

This is the statement of Ibn `Arabi, the author of Al-Fusoos, and those similar to him."[1]

Therefore, whoever claims that they can see Allaah the Exalted in this life is a liar and someone who distorts the truth.

He then said: "Tell me about the Hour." The Prophet, sallallaahu `alayhi wa sallam, responded: *"The one being asked knows no more than the one asking."*

In another narration, it states: "Allaah's Messenger, sallallaahu `alayhi wa sallam, did not answer, but Jibreel repeated the question three times. Then, he raised his head and said: *'The one being asked knows no more than the one asking.'*" In the narration of Ibn `Abbaas, may Allaah be pleased with him, here is where he, sallallaahu `alayhi wa sallam, said: *"Transcendent is Allaah the Exalted there are five unseen matters that only Allaah the Exalted Knows."* Then, he recited the verse.

An-Nawawi, may Allaah have mercy on him, said: "This teaches that if the scholar, Mufti (those who give verdicts), or

[1] Majmoo` Al-Fataawa (2/335-337).

others are asked about what they do not know, they should say they do not know. It does not lessen from their stature, but rather, it is evidence of their abstinence, piety, and abundant knowledge."[1]

His statement: **"I will inform you of its signs,"** so, what are its signs?

There are two types of signs of the hour:

1) Minor signs: These are the ones that are rampant among us, such as trade becoming widespread, slave girls giving birth to their masters, finding naked and barefoot shepherds competing in tall buildings, people be vie in boasting with one another regarding to mosques, and other such matters.
2) Major signs: These are the ones that are not rampant among us, such as the sun rising from the west, the emergence of the beast that speaks to the people, and other such aspects that are not rampant among us.

[1] Sharh An-Nawawi `ala Muslim (1/158).

He, sallallaahu `alayhi wa sallam, said: *"When a slave-girl gives birth to her master."*

In another narration, it states: *"When a slave-girl gives birth to her female master,"* and this is what is mentioned in the narration of `Umar, may Allaah be pleased with him, and it also says: "Meaning, concubines." In another narration, it states: *"When you find a woman giving birth to her master,"* and: *"When girls give birth to their masters."*

What is the meaning of a slave-girl giving birth to her master?

Al-Haafith, may Allaah have mercy on him, said:
"Past and present scholars have differed in the meaning of this Hadeeth. Ibn At-Teen, may Allaah have mercy on him, said: 'It has been a difference of opinion and has resulted in seven opinions.' He mentioned them, however, they overlap one another. I have summarized them without any overlapping, and they are just four opinions:

First: Al-Khattaabi said that it means that Islaam will spread, its people will overpower the lands of polytheists and they will take their progeny as captives. If a man owns a slave-girl

and produces a child with her, the child would be in the position of the master of their mother, because they are the child of the master of their mother. An-Nawawi and others said that it is the opinion of the majority.

Waki` has explained the narration of Ibn Maajah with something even more specific, saying: 'It is when foreign women give birth to Arabs.'[1] Some also said that it means that slave-girls give birth to kings, making the mother one of those under his control and command, and the king is the master of those under his command. The view of Ibraaheem Al-Harbi, who stated that the kings in pre-Islaamic times used to refrain from intercourse with slave-girls, but would compete in attaining free women, then the matter became the opposite, especially during the Caliphate of the Abbasids.

Second: Masters will sell the mothers of their children, and that will become rampant. Owners will circulate these bred women, until one will be purchased by her own son, and he would not know of that. Based on this, then the sign of the Hour would be that ignorance will be so profound regarding

[1] Reported by Ibn Maajah (63).

the issue of selling the mothers of a child, or belittling religious rulings.

Third: It is similar to the previous one, and An-Nawawi said: 'A son buying his mother is not specific to the mothers of the children, but rather, it is conceivable to be referring to other women, such as a slave-girl giving birth to a free child through other than her master, such as a dubious sexual relationship, or a slave does so through marriage or fornication, then the slave-girl is sold in both cases in a legal manner, and she will circulate around, until her son or daughter purchases her.'

Fourth: Mistreatment on part of children becomes so rampant that a child treats their mother as a master would, such as hitting and making the mother serve them. Therefore, in this interpretation, the word: **'Master,'** was used metaphorically, or the meaning is not metaphorical, as in, the meaning of master here means the caretaker or the one that is raising the other person.

These are the best explanations to me due to its generality, and because the situation indicates that the intended situation is one that shows that matters become corrupted.

The conclusion is that the Hour comes closer when matters become backwards, making it that the one being raised is the one that is raising others, and the one that is low becomes high. This is in agreement with the other sign, as in, the barefoot individuals become the kings of the world."[1]

His statement: **"When unknown black camel herders compete in tall structures."**

It was said that the black camels were the worst camels to the Arabs, and the best were the red camels which were used to the similitude of the one who calls a person to Islaam, when the Prophet, sallallaahu `alayhi wa sallam, said: *"For Allaah the Exalted to guide a single person at your hand is better for you than red camels."* The herders were called unknown because their lineages are unknown and they are dubious.

In another narration, it states: *"Naked, barefoot, deaf, and dumb."*

[1] Fat-h Al-Baari (1/122-123) and it is summarized.

and this is to show the intensiveness of their ignorance, as in, they do not use their hearing or vision in anything regarding their religion, even if their senses are fine.

His statement: **"They will be the heads of the people."**

Meaning, they will be the leaders of the world, and this refers to the Bedouins. Al-Qurtubi, may Allaah have mercy on him, said: "The intent is to inform of how the situation will change, and the Bedouins will become dominant over the various lands, and will rule them with subjugation. Their wealth will increase, and their endeavors will be directed to building tall buildings and being proud of them and we have witnessed this during these times." Another example is the other Hadeeth: *"The Hour will not be established until the happiest person on earth will be an ignorant person, who is the son of another ignorant person."*[1] Also, the Prophet, sallallaahu `alayhi wa sallam, said: *"If leadership is given to those who do not deserve it, then wait for the Hour."*[2][3]

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[1] Reported by At-Tirmithi (2209) and Al-Albaani ruled it as authentic.
[2] Reported by Al-Bukhaari (59).
[3] Refer to *Fat-h Al-Baari* (1/123).

In another narration, it states: *"When you find barefoot, naked, poor shepherds competing in building structures."*

The meaning is that the lowest level of people become their leaders, they get rich, and they then begin to boast regarding how tall, beautiful, and masterful their buildings are.

In the authentic Hadeeth, it states: *"The Hour will not be established until the happiest person on earth will be an ignorant and distasteful person, who is the son of another ignorant and distasteful person."*[1]

Also, another Hadeeth states: *"There will appear before the people some deceitful and confusing years wherein the liar will be believed, the truthful one will be belied, the treacherous one will be trusted, and the trustworthy one will be declared treacherous, and the Ruwaybidhah will begin to speak openly."* It was said: "What are the Ruwaybidhah?" The Prophet, sallallaahu `alayhi wa sallam,

[1] Reported by At-Tirmithi (2209) and Al-Albaani ruled it as authentic.

said: *"It is the useless and foolish person who speaks in matters pertaining to the general masses."*[1]

Meaning, matters pertaining to the general masses would be in the hands of a sinful or foolish person, because they rule them as kings, or they overpowered them and became the leaders and rulers.

The Prophet, sallallaahu `alayhi wa sallam, said: *"The Hour is one of five things that only Allaah the Exalted knows."* Then, Allaah's Messenger, sallallaahu `alayhi wa sallam, recited:

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

{Indeed, Allaah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allaah is Knowing and Acquainted.} **[QUR'AAN 31:34]**

In another narration, it states that Jibreel, may Allaah exalt his mention, asked: "When is the Hour?" The Prophet,

[1] Reported by Ibn Maajah (4036) and Al-Albaani ruled it as authentic in his book Saheeh Ibn Maajah.

sallallaahu `alayhi wa sallam, responded: *"The Hour is one of five things that only Allaah the Exalted knows."*

Ibn `Umar, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"The keys of the Unseen are five, and only Allaah the Exalted knows them: None knows what will occur tomorrow, none knows what is in the wombs, a soul does not know what it will earn tomorrow, a soul does not know where it will die, and none knows when it will rain."*[1]

Al-Haafith Ibn Rajab, may Allaah have mercy on him, said:

"The contents of the signs of the Hour that have been mentioned in this Hadeeth go back to the fact that public affairs will be entrusted to those who do not deserve it,

as the Prophet, sallallaahu `alayhi wa sallam, said: *'If leadership is given to those who do not deserve it, then wait for the Hour.'* If the barefoot, naked shepherds, as in, the ignorant and averse individuals, become the leaders of the people and those who have wealth and fortune, to the point

[1] Reported by Al-Bukhaari (1039).

that they begin to compete in tall buildings, then the systems of religion and life will be corrupted. If those who are poor and who have no wealth become the leaders of others, regardless if the leadership is general or specific, then they will not be able to give the rights to the people, but rather, will monopolize the wealth because of their power over them. Some of the pious predecessors said: 'It is better for you to reach your hand out to a dragon, and have it bite it, than to reach your hand to a rich person who has cured their poverty.' Along with that, if they are averse and ignorant, then religion becomes corrupted. The reason is that they will have no urge to fix the religiosity of people or to educate them; rather, their goal and urge is to hoard and collect wealth. They do not care about how the people's religiosity becomes corrupted, and do not care about those who are at loss and who have needs.

If the kings and leaders of the people are in such a situation, then the matters become backwards. The liar would be believed, the truthful one would be belied, the treacherous one would be trusted, the trustworthy one would be ruled

treacherous, the ignoramuses would speak, and the scholars would be silenced or just killed altogether,

as the Prophet, sallallaahu `alayhi wa sallam, said: *`One of the signs of the Hour is that knowledge is raised and ignorance becomes widespread.'*[1] He, sallallaahu `alayhi wa sallam, also informed that: *`Knowledge is taken away when scholars pass away, to the point when no scholars remain, people take ignoramuses as leaders, and these ignorant people will be asked and give verdicts without knowledge, thereby becoming misguided and misguiding others.'*[2]

Ash-Sha`bi, may Allaah have mercy on him, said: 'The Hour will not come until knowledge becomes perceived as ignorance, and ignorance becomes perceived as knowledge.' This is all how realities are twisted and how everything becomes backwards during the end times."[3]

Through this, we can know that Muhammad, sallallaahu `alayhi wa sallam, was truthful in what he informed us. The fact that what he informed us and told us about has occurred

[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Al-Bukhaari and Muslim.
[3] Jaami` Al-`Uloom wa Al-Hikam (1/143-144).

in reality causes us to increase in faith, readiness, and preparedness in facing falsehood and its supporters.

As for the issue of competing in tall structures:

Is this issue one that is dispraised in and of itself? Is competing in tall structures dispraised from all standpoints? What is the reality of this issue?

The answer is that if there is a need to have tall buildings, then there is no harm in that. However, if raising the buildings high is done so out of competition, pride, arrogance, conceit, and so forth, then it is censured, no doubt.

If we know this differentiation, then it becomes easy for us to understand the legal texts and statements of the pious predecessors regarding this issue. The censure is held to refer to those that build tall buildings without any cause or purpose.

The presence of housing apartments during these times in cities that are congested with people which need housing to be built of many levels is not censured, because the need to build these housing structures is clear. Therefore, anything

wherein there is a need, then there is no contention therein. However, if it is done when there is no need, then it is condemned.

For example, for a person to build a high structure with many levels, but wherein only one part is being used and lived in, and the rest is not given in rent, if they do so without a viable cause, then such an action is censured.

Also, raising buildings without a benefit, but rather, only to boast and be prideful and so forth, this is all censured because it entails wasting wealth, and having such evil characteristics as boasting and pride. As for a person who builds tall structures as an investment and to rent the rooms out, or someone that builds a house of many levels, so that their children can live there, then there is no harm in that.

Al-Haafith Ibn Hajar, may Allaah have mercy on him, said:

"The meaning of competing regarding buildings is that whoever builds a house wants it to be taller than any other house. It is possible that the meaning is that they are boasting about it in adorning and beautifying it and it could

be more general than that. There are many examples of this today, and it is on the increase."[1]

Just because these signs of the Hour were mentioned in the Hadeeth, it does not mean that it is limited to these examples, because there are far more examples, apart from these three, regardless if they are major or minor signs, as is known.

Some of the minor signs of the Hour are:

Some scholars divide the signs of the Hour into major and minor signs, and others say that there are major, minor, and medium signs. They say that the emergence of the Mahdi is one of the medium signs of the Hour.

The minor signs of the Hour can be divided into three categories:

1) Those that have occurred.
2) Those that are still occurring.
3) Those that have not occurred yet.

They can also be divided into two categories, as in:

1) Those that have occurred.

[1] Fat-h Al-Baari (13/88).

2) Those that have not occurred yet.

Those that have occurred might have already happened and finished, or might not appear once, but appear over time. They might also repeatedly occur time and time again. It might occur in the future more than it did in the past.

First: Signs of the Hour that have already occurred:

We mean by this the signs of the Hour that have occurred and will not repeat. They are many, and some are:

1) The sending and subsequent passing of the Messenger, sallallaahu `alayhi wa sallam.
2) Splitting the moon.
3) The fire of the Arabian Peninsula which made the necks of the camels in Basra become visible.
4) Jizyah (money taken from the disbelievers in exchange for their protection) and land taxes stopping.

Second: Signs of the Hour that have occurred but are consistent, or that happened once and might happen again:

1) Conquests and wars.
    a. Persia and Byzantium have both been conquered, and both Kisra (the ruler of

Persia) and Caesar (the ruler of Byzantium) have both been removed from power. Further, the Muslims have warred against India and have conquered Constantinople.

2) Wars against the Turks and the Tatars.
3) Public affairs being given to the charge of those who are not qualified.
4) Muslims being corrupt.
5) A slave-girl giving birth to her master, and barefoot, naked shepherds competing in building tall structures.
6) All nations gather in strength against the Islaamic nation.
7) Earth collapsing, raining stones, and transformations, all as a punishment sent by Allaah the Exalted to punish some people from this Ummah.
8) Abundance of wealth.
9) Singling out specific individuals to give them greetings of peace, abundance of trade, and cutting of ties of the womb.

10)Police during the ending of times that lash and whip people.

11)Fighting against the Jews.

12)Time becomes closer and shorter.

13)Abundance of rain with lack of vegetation.

14)One would wish to die due to the severity of trials.

15)The Romans will increase in number.

16)Fornication and usury will become widespread, musical instruments and alcohol will becomes widespread, and people will rule them both as lawful.

17)Adorning and boasting about mosques.

18)Abundance of killing.

19)Emergence of polytheism in this Ummah.

20)Emergence of lewdness, cutting of the womb, and bad neighbors.

21)Abundance of markets.

22)Old men begin to act young (by dyeing their hair).

23)Abundance of stinginess.

24)Greetings and Salaam will be done only due to acquaintance.

25) Knowledge will be sought from younger individuals.

26) Abundance of authors, and the prevailing and widespread nature of the use of pens in writing.

27) People will be negligent regarding the voluntary actions of Islaam.

28) There will be many sudden deaths.

Third: Signs that have not occurred yet:

1) The Arabian Peninsula will go back to being gardens and rivers:

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"The Hour will not be established until wealth becomes abundant, to the point that a man will go to give the obligatory charity from their wealth, and will not find anyone who will accept it from them, and until the lands of the Arabs will become pastures and rivers."*[1]

2) The moon will swell:

[1] Reported by Muslim (157).

The meaning is that the crescent would seem bigger than it usually is, as Ibn Mas`ood, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"A sign that the Hour is coming near is that the moon swells."*[1]

Anas, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"A sign that the Hour is coming near is that the moon will be seen and some will say that it is two nights old [because of how big it is], and mosques will be taken as pathways."*[2]

3) Animals of prey and inanimate objects will speak to humans:

Abu Sa`eed Al-Khudri, may Allaah be pleased with him, said: "A wolf attacked a sheep, and took it away. The shepherd sought it, and took it back from the wolf. The wolf sat on its tail, and said: 'Do

[1] Reported by At-Tabaraani in Al-Kabeer (10/198) and Al-Albaani ruled it as authentic in his book Saheeh Al-Jaami` (5898).

[2] Reported by At-Tabaraani in Al-Awsat (9/147) and Al-Albaani ruled it as acceptable in his book Saheeh Al-Jaami` (5899).

you not fear Allaah? You have taken my provisions that Allaah has provided to me.' The shepherd said: 'How amazing! A wolf that is sitting on its backside speaks to me using human words!' The wolf said: 'Shall I not tell you of something more amazing, of Muhammad, sallallaahu `alayhi wa sallam, in Yathrib (Madeenah) who will tell the people of the news of what has already come to pass.' The shepherd began to herd his sheep until he entered Madeenah and gathered his sheep in an area. Then, he went to Allaah's Messenger, sallallaahu `alayhi wa sallam, and told him of the matter.

Congregational prayer was called for, and he, sallallaahu `alayhi wa sallam, went out and said to the shepherd: **'Inform them.'** He did so, then Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *'He has told the truth; by Him in Whose Hand is Muhammad's soul, the hour will not come to pass until beasts of prey speak with mankind, and the tassel of a man's whip will speak to him, and the*

laces of his shoes will speak to him, and his thighs will tell him what his family did in his absence.'"[1]

4) The River Euphrates will unveil a mountain of gold:

Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Soon, the Euphrates will unveil a treasure of gold. Whoever lives to see it should not take any of it."* In another narration, it states: *"The Euphrates will unveil a mountain of gold."*[2]

5) The earth will extract its hidden treasures:

Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"The earth will throw out pieces of its liver [in sides]: gold and silver will come out like columns. A thief will come and say: 'For this my hands were amputated?' A murderer will come and say: 'For this I killed?' One who*

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[1] Reported by Ahmad (11383) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (112).

[2] Reported by Al-Bukhaari and Muslim.

severed ties of kinship will come and say: 'For this I severed the ties of kinship?' Then they will leave it without taking anything from it."[1]

6) Muslims will be blockaded in Madeenah:

One of the signs of the Hour is that the Muslims will be defeated and their enemies will surround and blockade them in Madeenah. Ibn `Umar, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Soon, the Muslims will be blockaded in Madeenah, until their furthest outpost will be Salah [an area close to Khaybar]."*[2]

7) A man by the name of Al-Jahjaah will obtain kingship:

Al-Jahjaah is a man from Qahtaan who will reach kingship.

He is very strong and has a powerful wrath. Abu Hurayrah, may Allaah be pleased with him,

[1] Reported by Muslim (1013).

[2] Reported by Abu Daawood (4250) and Al-Albaani ruled it as authentic in his book Saheeh Abu Daawood.

reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"The Hour will not come to pass until a man from Qahtaan will lead the people with his stick [as in, through violence and oppression]."*[1]

8) The trial of Ahlaas, Ad-Dahmaa' and Ad-Duhaymaa': `Abdullaah ibn `Umar, may Allaah be pleased with him, reported: "We were sitting with Allaah's Messenger, sallallaahu `alayhi wa sallam, and he mentioned the trials abundantly, until he mentioned the trial of Al-Ahlaas. Someone said: 'O Allaah's Messenger, what is the trial of Al-Ahlaas?' He, sallallaahu `alayhi wa sallam, said: *'It is fleeing and plunder. Then the trial of As-Sarraa', whose smoke will be under the feet of a man from my household who claims to be from me, but who is not from me; my allies are only the pious. Then the people will unite on a man like a hip-bone on a rib. Then the trial of Ad-Duhaymaa'; it will not leave a single one of this Ummah without giving them a*

[1] Reported by Al-Bukhaari and Muslim.

slap. When it is said that it has finished, it will be prolonged. During it, a man will be a believer in the morning and become a disbeliever in the evening, until the people have become two camps, a camp of faith without any hypocrisy, and a camp of hypocrisy without any faith. When that has occurred, then await the Dajjaal on that day or the next.'"[1]

9) The emergence of the Mahdi:

It is established in authentic narrations that at the end of times, Allaah the Exalted will send a Caliph who will be a just ruler. He was take control of the matters of this Ummah, and he will be one of the family of the household of Allaah's Messenger, sallallaahu `alayhi wa sallam, from the offspring of Faatimah, may Allaah be pleased with her.

His name will be the same as the name of the Prophet, sallallaahu `alayhi wa sallam, and his father's name will be the same as the father of the

[1] Reported by Abu Daawood (4242) and Ahmad (10/309) and the wording is his and Al-Albaani ruled it as authentic in his book *Saheeh Abu Daawood*.

Prophet, sallallaahu `alayhi wa sallam. He is described as having a broad forehead and prominent nose. He will fill the earth with justice, after it has been filled with injustice and tyranny. Among the Ahaadeeth narrated about this matter are:

`Abdullaah ibn Mas`ood, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"The world will not cease until an Arab man from my family will be king, and his name will be the same as mine."*[1]

Through this, it is clear that there are some minor and lesser signs of the Hour that did not appear, and it becomes clear that the statement that many people say, as in, all the signs of the Hour have appeared, and only the Mahdi remains, is a false statement; rather, some of the minor signs of the Hour have been conjoined with major ones.

[1] Reported by At-Tirmithi (2230) and Abu Daawood (4282) and Al-Albaani ruled it as authentic.

Of the issues pertaining to this Hadeeth: Differentiation between Islaam and Eemaan (faith):

This is a topic that many people have engaged in, spoken of, and regarding which they have differed. The question is: Are Islaam and Eemaan (faith) one thing, or are they two separate things, and what is the relation between them? We cannot give a judgment without going to legal texts that define each of them. If we refer to Islaam in this Hadeeth, then we find that the Prophet, sallallaahu `alayhi wa sallam, defined Islaam as being the apparent actions, such as prayer, fasting, obligatory charity, Hajj, minor pilgrimage, ritual bath when in a major state of ritual impurity, ablution, and so forth. Actions of Islaam are categorized into actions of the body, actions of the wealth, and actions that combine these two things.

Examples of bodily actions are prayer and fasting, an example of monetary actions is obligatory charity, and examples of actions that gather between these two things are Hajj and Jihaad.

Whoever performs the five pillars of Islaam will have the ruling of a Muslim applied to them. If one utters the two

testimonies, they are obliged to perform the rest of the pillars of Islaam. If they hold fast to them, then they would have held fast to Islaam. If they refuse and do not do any actions, their faith is nullified and they leave the fold of Islaam.

Legal texts indicate that apparent actions are a part of Islaam, as the Prophet, sallallaahu `alayhi wa sallam, said: *"The Muslim is the one from whose hands and tongue the Muslims are safe."*[1] Also, `Abdullaah ibn `Amr, may Allaah be pleased with him, reported that a man asked the Prophet, sallallaahu `alayhi wa sallam, saying: "Which actions of Islaam are best?" The Prophet, sallallaahu `alayhi wa sallam, said: *"Feed people and give greetings of peace to those whom you know and those whom you do not know."*[2]

Also, Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Islaam has signposts and landmarks similar to those of a road and pathway. Among them is to believe in Allaah and not associate anything in worship with Him, establish*

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[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Al-Bukhaari and Muslim.

prayers, give obligatory charity, fast Ramadhaan, make pilgrimage to the Sanctuary, order good, forbid evil, give greetings of peace to your family when you enter on them, and give greetings of peace to people when you pass by them. Whoever abandons some of these things has abandoned a share of Islaam, and whoever abandons them all has turned Islaam their back."[1]

Therefore, Islaam is composed of parts: Prayer, obligatory charity, fasting, pilgrimage, ordering good, forbidding evil, and Jihaad, among other things, are all parts of Islaam. The one who has no share or part in Islaam is at a true loss.

Abandoning the prohibited actions of Islaam is also a part of Islaam.

The Prophet, sallallaahu `alayhi wa sallam, said: *"A sign of a person's good adherence to Islaam is that they abandon what does not concern them."*[2]

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[1] Reported by Abu `Ubayd in his book *Kitaab Al-Eemaan* (3) and Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (333).

[2] Reported by At-Tirmithi (2317).

These legal texts define Islaam for us, but which texts define faith for us?

Allaah the Exalted Said:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلآئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُواْ سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

{The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allaah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."} **[Qur'aan 2:285]**

Allaah the Exalted also Said:

لَّيْسَ الْبِرَّ أَن تُوَلُّواْ وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَالْمَلآئِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّآئِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُواْ وَالصَّابِرِينَ فِي الْبَأْسَاءِ والضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

{Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allaah , the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives Zakaah; [those who] fulfill their promise

when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.}
[QUR'AAN 2:177]

The creed of the pious predecessors is that faith is statement, action, and belief, and not mere attestation and affirmation:

Actions, therefore, according to Ahl As-Sunnah wa Al-Jamaa`ah, are a part of faith. Whoever says that actions are not a part of a faith is one of the Murji'ah sect. This is something agreed on among the pious predecessors.

Allaah the Exalted Said:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ * الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ * أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَّهُمْ دَرَجَاتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

*{The believers are only those who, when Allaah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely * The ones who establish prayer, and from what We have provided them, they spend * Those are the believers, truly.}* **[QUR'AAN 8:2-4]**

In the Hadeeth of the delegation of `Abd Al-Qays who came to the Prophet, sallallaahu `alayhi wa sallam, and said: "O

Allaah's Messenger, we can only come to you in the Holy Months, because between us and you are a group of the disbelievers of Mudhar. So, give us a concise order, so that we can inform those who we left home and enter Paradise." They then asked him about various drinks, and he ordered them to do four things, and ordered them to abstain from four things. He ordered them to believe in Allaah the Exalted alone. He, sallallaahu `alayhi wa sallam, said: *"Do you know what faith in Allaah Alone entails?"*

They said: "Allaah and His Messenger know best." He, sallallaahu `alayhi wa sallam, said: *"It means to testify that there is no deity worthy of worship besides Allaah, and that Muhammad is the Messenger of Allaah, to establish prayers, to give obligatory charity, to fast Ramadhaan, and to give a fifth of war booty."*[1]

Therefore, he included these righteous actions as a part of faith in Allaah the Exalted. Also, Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Faith is over seventy or*

[1] Reported by Al-Bukhaari and Muslim.

sixty branches. Its most virtuous branch is saying: 'There is no deity worthy of worship besides Allaah,' and the lowest branch is to remove a harmful thing from the path. Shyness and modesty is a branch of faith."

Removing harmful things from paths is an action of the limb but is considered a part of faith. Therefore, faith consists of actions, as per the legal texts.

Further, abandoning prohibited actions is also a part of faith. Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"The fornicating person, at the time of fornication, does not do so while being a believer. The one drinking alcohol, at the time of drinking alcohol, does not do so while being a believer. The one stealing, at the time of stealing, does not do so while being a believer. The one robbing, at the time of robbing and people are looking on, does not do so while being a believer."*[1]

`Umar ibn `Abd Al-`Azeez wrote to `Adiyy ibn `Adiyy, saying: "Faith has obligations, legislations, regulations, and

[1] Reported by Al-Bukhaari and Muslim.

voluntary aspects, and whoever completes them has completed their faith, and whoever does not has not."[1]

Now, faith and Islaam overlap, as is clear from the previous texts, since the Prophet, sallallaahu `alayhi wa sallam, said in the Hadeeth of Jibreel: *"Islaam is to testify that there is no deity worthy of worship besides Allaah and that Muhammad is the Messenger of Allaah, establish prayer, give obligatory charity, fast Ramadhaan, and perform pilgrimage if you are able."*

However, in the Hadeeth of the delegation of `Abd Al-Qays, he, sallallaahu `alayhi wa sallam, said: *"Faith is to testify that there is no deity worthy of worship besides Allaah, and that Muhammad is the messenger of Allaah, to establish prayers, to give obligatory charity, to fast Ramadhaan, and to give a fifth of war booty."*

Therefore, how can we combine between Islaam and faith?

We must mention a very important legal maxim here, and it is that terms mentioned within legislation carry a number of connotations when they are used alone and in general.

[1] Reported by Al-Bukhaari (1/10).

However, if it is coupled with another term, it indicates just some of those connotations, and the term that it is coupled with indicates all the other connotations.

Islaam and Eemaan, in their indication, show that faith is one. However, if they are combined, then it shows that Islaam is something, and Eemaan is another thing. That is why the scholars say: "If they are coupled, they are separated in meaning, and if they are separated, they are joined in meaning."

Meaning, if they are singled out in texts, then they each refer to the same thing, but if they are coupled in a single text, then Eemaan refers to something, and Islaam refers to something else. If both are mentioned in a single text, then Islaam refers to the apparent matters, and Eemaan refers to the inward matters.

There is no doubt that the word Islaam is used to refer to those who have the root of faith and do actions of Islaam, however, if someone commits a major or minor sin, do they leave the fold of Islaam?

The answer is that they do not leave the fold of Islaam. However, they might have the name of faith removed from

them, as the Prophet, sallallaahu `alayhi wa sallam, said: *"The fornicating person, at the time of fornication, does not do so while being a believer. The one drinking alcohol, at the time of drinking alcohol, does not do so while being a believer. The one stealing, at the time of stealing, does not do so while being a believer. The one robbing, at the time of robbing and people are looking on, does not do so while being a believer."*[1]

Therefore, it is not said that a fornicator or one that drinks alcohol that they are believers, but they are Muslims, because they have the root of faith in their hearts. Just as Islaam is not negated from the one who performs its obligations and conditions, so is Eemaan.

However, if the slave is deficient in some of the primary obligations of faith, which are mentioned in the Hadeeth of Jibreel, may Allaah exalt his mention, then all of their faith goes away. As for the one who is deficient or lacking in some obligations of Islaam, then they might leave the fold of Islaam thereby. As for the name of Islaam, then it is not removed from a person by abandoning some of its

[1] Reported by Al-Bukhaari and Muslim.

obligations, or performing some prohibited actions; rather, it is nullified when one does something that negates it totally.

Of course, the issue of abandoning the prayer has a famous difference of opinion, and the correct view is that whoever abandons prayer altogether leaves the fold of Islaam, as the legal texts indicate. As for other pillars of Islaam, then the one who abandons any of them does not leave the fold of Islaam, according to the stronger view.

Therefore, the name of Islaam is not removed from a slave unless they do something that negates it, such as apostatizing or committing polytheism, for that removes one from the religion altogether.

Based on that, we say that not every Muslim is a believer, but every believer is a Muslim:

There is no doubt that people vary in their faith. Some have strong faith, some have weak faith, and some have no faith. Al-Haafith Ibn Rajab, may Allaah have mercy on him, said:

> "As for if faith in its entirety is negated from a person, and Islaam is established, such as the Bedouins that Allaah the Exalted mentioned, then the stability of

faith in the heart is negated, but they partake in apparent actions of Islaam, and have a type or amount of faith that makes their actions valid. Had it not been for this small amount of faith, they would not have been Muslims, but rather, faith would be nullified on their behalf, because its realities are nullified and non-present and because some of its obligations are not present. Affirmation that is within the heart varies [from person to person]. This is the correct view, and this is one of the two narrations from Imaam Ahmad. Faith of those who have complete faith, those who view the Unseen as if it is seen, whereby no doubts or suspicion can be accepted is not the same as the faith of others who did not reach this level, and if they were caused to doubt, they would doubt. That is why the Prophet, sallallaahu `alayhi wa sallam, made the level of Ihsaan that a slave worships Allaah the Exalted as if they can see Him, and this is not the case with the general believers. That is why some said: 'Abu Bakr did not surpass you with plentiful prayer or fasting, but rather, by something that settled in his heart.'

> Further, Ibn `Umar, may Allaah be pleased with him, was asked: 'Did the Companions used to laugh?' He said: 'Yes, and faith in their hearts was similar to mountains.' Therefore, where is this in comparison to the one whose faith is equal to a seed or barley seed, similarly to the people of monotheism who will be removed from Hellfire? Such people can be referred to as that they did not have faith in their hearts, because of how weak it was."[1]

If we were to count the actions of Islaam, then they are many. Actions of Islaam include devoting the religion to Allaah the Exalted, prayer, obligatory charity, fasting, pilgrimage, sticking to the general body of the Muslims, sincerity to Allaah the Exalted and His slaves, freeing the heart of cheating, envy, and hatred, and freeing oneself of the necessary harmful actions that result from those qualities.

We must know that faith is composed of four things: Statement of the heart, actions of the heart, statements of

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[1] Jaami` Al-`Uloom wa Al-Hikam (1/116).

the tongue, and actions of the limbs. These are all considered a part of faith.

As for statements of the heart, then it is attestation of the heart. As for actions of the heart, then many things are included in it, such as love of Allaah, fear of Him, reliance on Him, humility, contentment, shyness, and all other actions of the heart that the limbs do not do, but that have an effect on the actions of the limbs.

Statement of the tongue refers to the two testimonies, and actions of the limbs are included within faith. Those who ruled that actions of the limbs are not a part of faith are innovators. The Murji'ah were called as such because they removed actions from faith. That is why Al-Bukhaari, may Allaah have mercy on him, wrote chapters in his Saheeh book in refutation of the Murji'ah sect.

Among the evidences that show that actions are a part of faith are when Allaah the Exalted Said:

وَمَا كَانَ اللّهُ لِيُضِيعَ إِيمَانَكُمْ

{And never would Allaah have caused you to lose your faith.}
[QUR'AAN 2:143]

Also:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ * الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ * أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا

*{The believers are only those who, when Allaah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely * The ones who establish prayer, and from what We have provided them, they spend * Those are the believers, truly.}* **[Qur'aan 8:2-4]**

Those who rule that actions are not a part of faith are innovators and are contradicting the Noble Book. Such are the Murji'ah, and this is the root of the difference between Ahl As-Sunnah and the innovators.

Therefore, the concept of faith must include these four things: Statement of the heart, actions of the heart, statements of the tongue, and actions of the limbs. Faith is not mere attestation and affirmation that Allaah the Exalted exists, because Iblees (Satan) believed that Allaah the Exalted exists, and that did not result in him being a believer.

Likewise, the concept of faith according to Ahl As-Sunnah contradicts the statements of those innovators who say that

no actions of disobedience harm faith. This is a very dire misguidance.

Faith in predestination:

Before going into the topic of predestination, the Hadeeth from Ibn Mas`ood, may Allaah be pleased with him, states that the Prophet, sallallaahu `alayhi wa sallam, said: *"When the topic of predestination comes up, then refrain."*[1] What does refraining from speaking mean in this Hadeeth? Does the Hadeeth mean it is impermissible to speak about predestination totally, or does it prohibit a certain type of speech about predestination?

The answer is that the Hadeeth prohibits speaking about predestination falsely. As for speaking about predestination while saying the truth, then they are not included in such a prohibition. How could they be included, while there are verses and narrations that speak about predestination and the various stages of belief in predestination?

[1] Reported by At-Tabaraani in his book Al-Kabeer (1427) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (34).

Further, when the innovators spoke and delved deeply into predestination and while doing so, were in contradiction to the Qur'aan and Sunnah, it becomes obligatory for Ahl As-Sunnah to respond to them, disprove their doubts, and show the truth in that topic.

Therefore, the meaning of the Hadeeth is that it is impermissible to speak and argue falsely regarding predestination. As for speaking about predestination with evidence of the Qur'aan and Sunnah, there it is not prohibited. That is why scholars wrote many books that spoke about the topic of predestination.

Therefore, why should we speak about belief in predestination?

First: Belief in predestination is one of the pillars of faith. A slave's faith is not complete without it. How can it be known unless it is spoken of and clarified to the people?

Second: The greatest Hadeeth in Islaam has spoken of belief in predestination, as in, the Hadeeth of Jibreel the Exalted wherein the Prophet, sallallaahu `alayhi wa sallam, said:

"That was Jibreel who came to teach you your religion."[1]

Therefore, knowledge of this topic in general is obligatory.

Third: The Noble Qur'an is full of mention of predestination and its details. Allaah the Exalted ordered us to reflect and understand the Qur'aan, as He Said:

كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

{[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.}

[QUR'AAN 38:29]

Fourth: The Companions asked the Prophet, sallallaahu `alayhi wa sallam, about the most minute of issues, as in the Hadeeth of Jaabir ibn `Abdullaah, may Allaah be pleased with him, who reported that Suraaqah ibn Maalik ibn Ju`shum, may Allaah be pleased with him, came and said: "Allaah's Messenger, explain our religion to us (in a way) as if we have been created just now. Whatsoever deeds we do today, is it because of the fact that-the pens have dried (after recording them) and the destinies have begun to operate or these have effects in future? Thereupon he, sallallaahu

[1] Reported by Al-Bukhaari and Muslim.

`alayhi wa sallam, said: *'No, rather, it is because of what the pens have dried and the destinies have begun to operate.'* (Suraaqah ibn Malik) said: 'If it is so, then what is the use of doing good deeds'?

The Prophet, sallallaahu `alayhi wa sallam, then said: *'Do actions, for everyone is facilitated to do what they intend to do.'*"[1]

Fifth: The Companions taught their students faith in predestination. Rather, they asked them about it to test them and see if they correctly understood the belief in predestination or not.

Sixth: Scholars of the pious predecessors have written books on this topic, and have spoken about its issues.

Seventh: If we avoid talking about predestination, then people would become ignorant, and perhaps the doors for the people of innovation and misguidance would be opened, and they would spread their falsehood. Actually, they have already done so.

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[1] Reported by Muslim (2648).

What is the definition of Al-Qadhaa' and Al-Qadar?

As for Qadhaa', then linguistically, it is used to refer to many meanings, such as precision, carrying out orders, orders, rulings, and stating information, and so forth.

Al-Haafith, may Allaah have mercy on him, said:

"Ismaa`eel ibn Ahmad An-Naysaaboori said in his book Al-Wujooh wa An-Nathaa'ir: 'The word Qadhaa' has been used in fifteen ways in the Noble Book. It has been used to refer to completion of something, as Allaah the Exalted Said:

فَإِذَا قَضَيْتُم مَّنَاسِكَكُمْ

{And when you have completed your rites.} [QUR'AAN 2:200]

It has been used to refer to orders as Allaah the Exalted Said:

إِذَا قَضَى أَمْرًا

{When He decrees a matter.} [QUR'AAN 3:47]

It has been used to refer to fulfilling a vow as Allaah the Exalted Said:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ

{Among them is he who has fulfilled his vow.} **[QUR'AAN 33:23]**

It has been used to refer to judging and deciding as Allaah the Exalted Said:

لَقُضِيَ الأَمْرُ بَيْنِي وبَيْنَكُمْ

{The matter would have been decided between me and you.} **[QUR'AAN 6:58]**

It has also been used to refer to passage of something as Allaah the Exalted Said:

ولَكِن لِّيَقْضِيَ اللّهُ أَمْراً كَانَ مَفْعُولاً

{But [it was] so that Allaah might accomplish a matter already destined.} **[QUR'AAN 8:42]**

It has also been used to refer to death, as Allaah the Exalted Said:

لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ

{Their term would have been ended for them.} **[QUR'AAN 10:11]**

It has also been used to refer to conclusion as Allaah the Exalted Said:

لَمَّا قُضِيَ الأَمْرُ

{When the matter has been concluded.} [QUR'AAN 14:22]

It has also been used to refer to satisfying one's need as Allaah the Exalted Said:

إِلاَّ حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا

{Except [it was] a need within the soul of Jacob, which he satisfied.} [QUR'AAN 12:68]

It has also been used to refer to conveying something, as Allaah the Exalted Said:

وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ

{And We conveyed to the Children of Israa'eel in the Scripture.} [QUR'AAN 17:4]

It has also been used to refer to an admonishment and decree, as Allaah the Exalted Said:

وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّاهُ

{And your Lord has decreed that you not worship except Him.} [QUR'AAN 17:23]

It has also been used to refer to dying, as Allaah the Exalted Said:

فَوَكَزَهُ مُوسَى فَقَضَى عَلَيْهِ ق

{So Moosa struck him and [unintentionally] killed him.} [QUR'AAN 28:15]

It has also been used to refer to descending, as Allaah the Exalted Said:

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ

{And when We decreed for him [Solaymaan] death.} [QUR'AAN 34:14]

It has also been used to refer to creation, as Allaah the Exalted Said:

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ

{And He completed them as seven heavens.} [QUR'AAN 41:12]

It has also been used to refer to actions, as Allaah the Exalted Said:

كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ

{No! Man has not yet accomplished what He commanded him.} [QUR'AAN 80:23]

It has also been used to refer to pacts, as Allaah the Exalted Said:

إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ

{When We revealed to Moosa the command.}

[QUR'AAN 28:44]

Further, apart from that, He mentioned the written predestination in the Preserved Tablet, such as:

وَكَانَ أَمْرًا مَّقْضِيًّا

{And it is a matter [already] decreed.}
[QUR'AAN 19:21]

It was also used to refer to actions as Allaah the Exalted Said:

فَاقْضِ مَا أَنتَ قَاضٍ

{So decree whatever you are to decree.}
[QUR'AAN 20:72]

It is also used to refer to obligation as Allaah the Exalted Said:

إِذْ قُضِيَ الْأَمْرُ

{When the matter will be concluded.} [QUR'AAN 19:39]

Meaning, when punishment becomes obligated on them. It also refers to making up actions such as actions of worship that one missed, as they say: 'None will make anything up for anyone after you.'

Some of these usages overlap one another, and he missed mentioning that it is used to refer to an ending as Allaah the Exalted Said:

فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطَرًا

{So when Zayd had no longer any need for her.} **[QUR'AAN 33:37]**

It is also used to refer to completion of something as Allaah the Exalted Said:

ثُمَّ قَضَى أَجَلاً وَأَجَلٌ مُّسمًّى عِندَهُ

{Then decreed a term and a specified time [known] to Him.} **[QUR'AAN 6:2]**

It is also used to refer to writing as Allaah the Exalted Said:

إِذَا قَضَى أَمْرًا

{When He decrees an affair.} **[QUR'AAN 19:35]**

It is also used to refer to execution of some action, or as he referred to it, completion of something, and it is used to refer someone paying their debts off."[1]

[1] Fat-h Al-Baari (8/398).

Qadar, linguistically:

It refers to culmination, essence, and the finality of something. Predestination is the finality of everything. Qadar is the judgment of Allaah, and what He ordains in terms of judgments in matters.

Qadar, terminologically:

According to the terminology of the scholars, Qadar is when Allaah the Exalted predestines and ordains matters according to His previous knowledge and as His Wisdom dictates. Therefore, the predestination of Allaah the Exalted Allaah's previous knowledge as well as what the Pen wrote which will happen until eternity. Allaah the Exalted ordained and predestined matters and what will happen and Allaah the Exalted knows what will happen and how.

Therefore, the predestination of Allaah the Exalted is what He Knows, Wrote, Willed, and Created:

Imaam Ahmad, may Allaah have mercy on him, was asked about the definition of predestination, and he said: "Qadar is Allaah's Ability over the slaves."

Ibn Al-Qayyim, may Allaah have mercy on him, commented on the definition of Imaam Ahmad, may Allaah have mercy on him, saying:

"Ibn `Aqeel heartily approved of this speech. He said: 'This shows the precision of the knowledge of Ahmad, and his deep penetration into understanding the fundamentals of the religion.' It is as Abu Al-Wafa' (Ibn `Aqeel) said, because rejection of Qadar is a rejection of the Ability of Allaah in creating, writing, and disposing of the actions of the slave. The early Qadari sect used to deny that Allaah the Exalted has Knowledge, and they are the ones whom the pious predecessors agreed on excommunicating."[1]

Therefore, the terminological definition of Qadar consists of four levels:

1) Faith that Allaah the Exalted knows everything in general and in specific from preexistent times. Nothing in the heavens and earth, even as small as an atom, is hidden from Allaah.

[1] Shifaa' Al-`Aleel (pg. 28).

2) Faith in that Allaah the Exalted Wrote all of that in the Preserved Tablet before creating the heavens and earth by fifty-thousand years.
3) Faith in the Will of Allaah the Exalted which carries everything out, and in His encompassing Ability. Nothing good or bad occurs in this cosmos unless it is due to the Will of Allaah the Exalted.
4) Faith in that all created things are created by Allaah the Exalted. He is the One that created creation, their attributes, and their actions. Allaah the Exalted Said:
5)

ذَلِكُمُ اللّهُ رَبُّكُمْ لا إِلَهَ إِلاَّ هُوَ خَالِقُ كُلِّ شَيْءٍ

{That is Allaah, your Lord; there is no deity except Him, the Creator of all things.}
[QUR'AAN 6:102]

The relationship between Al-Qadhaa' and Al-Qadar, and what is the difference?

It was said that the meaning of Qadar is predestination and Qadhaa' refers to creation, because Allaah the Exalted Said:

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ

{*And He completed them as seven heavens*} **[QUR'AAN 41:12]**

Therefore, they are matters necessary to one another and cannot be separated from each other, because one of them is the root, as in, predestination, and the other is the creation and building, and it is Qadhaa'.

It was also said that it means the opposite, as in, Qadhaa' is the previous knowledge that Allaah the Exalted ruled by, and Qadar is the presence and creation of creation, as well as these situations and events that occur.

It was said that if they are mentioned at the same time, they both have separate meanings, but if separated, they each refer to the same thing. It was also said that they have the same meaning.

Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, said:

> "The scholars have differed regarding the difference between them. Some said that Qadar is Allaah's disposing of matters in preexistence and that Qadhaa' is Allaah's disposing of the matter when it occurs. Therefore, if Allaah the Exalted predestines that

something will happen at its time, then it is Qadar, and when the time comes for that thing to happen, it is Qadhaa'. This is frequent within the Qur'aan, as Allaah the Exalted Said:

وَقُضِيَ الأَمْرُ

{The matter is [then] decided.} [QUR'AAN 2:210]

Allaah the Exalted also Said:

وَاللَّهُ يَقْضِي بِالْحَقِّ

{And Allaah judges with truth.} [QUR'AAN 40:20]

And so forth. Therefore, Qadar refers to Allaah's disposing of matters in preexistence and Qadhaa' is making the thing happen when it occurs.

It was said that they have the same meaning, however, the correct view is that if they are mentioned together, they have the two meanings mentioned, and if they are singled out, then they mean the same thing, and Allaah the Exalted is more knowledgeable."[1]

[1] Majmoo` Fataawa wa Rasaa'il Ibn `Uthaymeen (2/79).

As for faith in Qadhaa' and Qadar:

There are general evidences in the Qur'aan and Sunnah which prove this aspect of faith. Allaah the Exalted Said:

وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا

{And ever is the command of Allaah a destiny decreed.} **[QUR'AAN 33:38]**

And:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

{Indeed, all things We created with predestination.} **[QUR'AAN 54:49]**

And:

وَإِن مِّن شَيْءٍ إِلَّا عِندَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ

{And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known measure.} **[QUR'AAN 15:21]**

As for the Sunnah, there are narrations from the Prophet, sallallaahu `alayhi wa sallam, that match and explain the Qur'aan, as in the Hadeeth of Jibreel, may Allaah exalt his mention, which states that he asked: "What is faith?"

The Prophet, sallallaahu `alayhi wa sallam, said: *"It is to believe in Allaah, His angels, Books, messengers, the Last Day, and in predestination, both the good and bad parts thereof."*[1]

Also, Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"The strong believer is better and more beloved to Allaah than the weak believer, but both have good in them. Be keen on what benefits you, seek Allaah's Help, and do not give up. If something happens to you, do not say: 'If only I did such-and-such,' but rather said: 'This is the destiny that Allaah prescribed, and whatever He wishes He does,' because 'If only,' opens the doors to Satan's handiwork."*[2]

Abu Hurayrah, may Allaah be pleased with him, reported, saying: "The polytheists from Quraysh came to the Prophet, sallallaahu `alayhi wa sallam, to dispute with him regarding predestination, then Allaah the Exalted revealed:

[1] Reported by Muslim (8).
[2] Reported by Muslim (2664).

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ * إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

*{The Day they are dragged into the Fire on their faces [it will be said], "Taste the touch of Saqar." * Indeed, all things We created with predestination.}* **[Qur'aan 54:48-49]**"[1]

An-Nawawi, may Allaah have mercy on him, said: "This verse and Hadeeth explicitly establish predestination, and that absolutely affects everything. All of that is predestined in preexistence, known by Allaah the Exalted, and wanted by Him."[2]

The levels of belief in Qadhaa' and Qadar:

Scholars who researched the topic of Qadhaa' and Qadar found that Qadhaa' and Qadar deal with four things in the legal texts, making it impossible to have complete belief in predestination unless one believes in these four things. If one does not believe in these four things, they do not believe in Qadhaa' and Qadar; if one does not believe in the knowledge of Allaah, then they have not believed in

[1] Reported by Muslim (2656).
[2] Sharh An-Nawawi `ala Muslim (16/205).

predestination. If one does not believe in the fact that everything was written, then they have not believed in predestination. If one does not believe in the Will of Allaah the Exalted then they have not believed in predestination. Also, if one does not believe in the fact that Allaah the Exalted created the actions of the slaves, then they have not believed in predestination. Belief in predestination occurs only in believing in those four levels.

Is there evidence from the Qur'aan and Sunnah that prove these four levels?

The answer is yes.

First: Knowledge:

There is no doubt that the knowledge of Allaah the Exalted is preexistent, as indicated by the Qur'aan and Sunnah. Allaah the Exalted Said:

وَعِندَهُ مَفَاتِحُ الْغَيْبِ لاَ يَعْلَمُهَا إِلاَّ هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا وَلاَ حَبَّةٍ فِي ظُلُمَاتِ الأَرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِي كِتَابٍ مُّبِينٍ

{And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darkenesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.}

[QUR'AAN 6:59]

As for the Sunnah, when the Prophet, sallallaahu `alayhi wa sallam, was asked about the children of the polytheists, he, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted knows what they would have done."*[1] Meaning, what would those young children do if they lived? This is the knowledge of Allaah the Exalted: It is knowledge of the past, present, and future. It is also knowledge of what has not occurred, if it was predestined to occur, how it would occur, and in what form.

Second: Writing:

Allaah the Exalted Said:

[1] Reported by Al-Bukhaari and Muslim.

مَّا فَرَّطْنَا فِي الْكِتَابِ مِن شَيْءٍ

{We have not neglected in the Register a thing.} [QUR'AAN 6:38]

The Register mentioned is the Preserved Tablet.

In a verse from the Qur'aan, the connection between Knowledge and Writing has been mentioned.

Allaah the Exalted Said:

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

{Do you not know that Allaah knows what is in the heaven and earth? Indeed, that is in a Record. Indeed that, for Allaah, is easy.} [QUR'AAN 22:70]

This verse is only of the clearest verses showing Allaah's Knowledge of everything, as well as the Writing. The meaning is that Allaah the Exalted knows everything in the heavens and the earth, and this Knowledge is written in a Book with Him, and it is the Preserved Tablet.

Allaah the Exalted Said:

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى * قَالَ عِلْمُهَا عِندَ رَبِّي فِي كِتَابٍ لَّا يَضِلُّ رَبِّي وَلَا يَنسَى

*{[Pharaoh] said, "Then what is the case of the former generations?" * [Moses] said, "The knowledge thereof is with my Lord in a record. My Lord neither errs nor forgets."}* **[QUR'AAN 20:51-52]**

As for evidence from the Sunnah to prove Writing:

\`Abdullaah ibn \`Amr ibn Al-\`Aas, may Allaah be pleased with him, narrated that Allaah's Messenger, sallallaahu \`alayhi wa sallam, said: *"Allaah wrote the proportions of creation before creating the heavens and earth by fifty-thousand years. His Throne is on the water."*[1]

\`Ali, may Allaah be pleased with him, said:

> "While we were in a funeral procession in Baqee' Al-Gharqad, Allaah's Messenger, sallallaahu \`alayhi wa sallam, came and sat down, and we sat around him. He had a small stick in his hand and he bent his head and started scraping the ground with it.

[1] Reported by Muslim (4797).

He, sallallaahu `alayhi wa sallam, then said, *`There is none among you, and no created soul but has his place written for him either in Paradise or in the Hell-Fire, and also has his happy or miserable fate [in the Hereafter] written for him.'* A man said, 'O Allaah's Messenger! Shall we depend upon what is written for us and give up doing (good) deeds? For whoever among us is destined to be fortunate (in the Hereafter), will join the fortunate peoples and whoever among us is destined to be miserable will do such deeds as are characteristic of the people who are destined to misery.'

The Prophet, sallallaahu `alayhi wa sallam, said, *`Those who are destined to be happy [in the Hereafter] will find it easy and pleasant to do the deeds characteristic of those destined to happiness, while those who are to be among the miserable [in the Hereafter], will find it easy to do the deeds characteristic of those destined to misery.'*

Then he, sallallaahu `alayhi wa sallam, recited:

فَأَمَّا مَن أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى * فَسَنُيَسِّرُهُ لِلْيُسْرَى * وَأَمَّا مَن بَخِلَ وَاسْتَغْنَى * وَكَذَّبَ بِالْحُسْنَى * فَسَنُيَسِّرُهُ لِلْعُسْرَى

*{As for he who gives and fears Allaah * And believes in the best [reward] * We will ease him toward ease * But as for he who withholds and considers himself free of need * And denies the best [reward] * We will ease him toward difficulty.}* [QUR'AAN 92:5-10]"[1]

`Ubaadah ibn As-Saamit, may Allaah be pleased with him, narrated that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"The first thing Allaah created was the Pen, and He Said to it: `Write,' it said: `What should I write?' He Said: `Write the proportions of everything until the Hour begins."*[2]

The third level: Will:

Allaah's Will has been mentioned in the Qur'aan in many verses. Allaah the Exalted Said:

[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Abu Daawood (4078) and Al-Albaani ruled it as authentic in Saheeh Abu Daawood.

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاء وَتَنزِعُ الْمُلْكَ مِمَّن تَشَاء وَتُعِزُّ مَن تَشَاء وَتُذِلُّ مَن تَشَاء بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

{Say, "O Allaah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.} **[QUR'AAN 3:26]**

Allaah the Exalted also Said:

وَمَا تَشَاؤُونَ إِلَّا أَن يَشَاء اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

{And you do not will except that Allaah wills. Indeed, Allaah is ever Knowing and Wise.} **[QUR'AAN 76:30]**

Allaah the Exalted Said about Nooh, may Allaah exalt his mention:

قَالَ إِنَّمَا يَأْتِيكُم بِهِ اللَّهُ إِن شَاء وَمَا أَنتُم بِمُعْجِزِينَ

{He said, "Allaah will only bring it to you if He wills, and you will not cause [Him] failure.} **[QUR'AAN 11:33]**

And He Said about Yoosuf, may Allaah exalt his mention:

فَلَمَّا دَخَلُواْ عَلَى يُوسُفَ آوَى إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُواْ مِصْرَ إِن شَاء اللَّهُ آمِنِينَ

{And when they entered upon Joseph, he took his parents to himself and said, "Enter Egypt, Allaah willing, safe [and secure]."} **[QUR'AAN 12:99]**

Allaah the Exalted also Said about Moosa, may Allaah exalt his mention:

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ

{[Moses] said, "You will find me, if Allaah wills, patient, and I will not disobey you in [any] order."} **[QUR'AAN 18:69]**

As for the Sunnah: ere are many narrations that speak about Allaah's Will:

Anas, may Allaah be pleased with him, said: "Allaah's Messenger, sallallaahu `alayhi wa sallam, used to frequently say: *`O You who turns the hearts about, make my heart steadfast on Your Religion.'* I said: 'O Allaah's Messenger, we have believed in you and what you have come with; but, do you fear for us?' He, sallallaahu `alayhi wa sallam, said: *`Yes, the hearts are between two Fingers of Allaah the Exalted, and He turns them as He Wills.'*"[1]

The Mother of the Believers, Umm Salamah, may Allaah be pleased with her, said: "The most frequent supplication Allaah's Messenger, sallallaahu `alayhi wa sallam, was: *`O*

[1] Reported by At-Tirmithi (2140) and he ruled it as acceptable. Al-Albaani ruled it as authentic in his book Saheeh At-Tirmithi.

You who turns the hearts about, make my heart steadfast on Your Religion.'

I said: 'O Allaah's Messenger why is your most frequent supplication: *'O You who turns the hearts about, make my heart steadfast on Your Religion?' He, sallallaahu `alayhi wa sallam, said: 'O Umm Salamah, there is not a child of Adam except that their heart is between the two Fingers of Allaah. Whoever Allaah the Exalted Wills to be upright will be as such, and whoever Allaah the Exalted Wills to go astray will be as such.'*" One of the narrations, Mu`aath, may Allaah have mercy on him, said the verse:

رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَّابُ

{"Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.} **[QUR'AAN 3:8]**[1]

The fourth level: Creation of the actions of the slaves:

Meaning, our actions are all created by Allaah the Exalted. He Knows of them, Wrote them, and Willed that they occur,

[1] Reported by At-Tirmithi (3522) and he ruled it as acceptable. Al-Albaani ruled it as authentic in his book *Saheeh At-Tirmithi*.

so He created them and brought them into existence. This category is the one wherein there occurred a dispute between the People of Sunnah and a wide range of people of innovation.

The scholars wrote their books about this type and category of predestination. Al-Bukhaari, may Allaah have mercy on him, wrote his book Khalq Af`aal Al-`Ibaad (The Created Nature of the Actions of the Slaves) in refutation of the deviant people who follow the Qadari sect.

Evidence from the Qur'aan that Allaah the Exalted created actions of the slaves:

Allaah the Exalted Said:

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

{While Allaah created you and that which you do.}
[Qur'aan 37:96]

This verse is very clear in indicating that Allaah the Exalted created actions of His slaves.

From the Sunnah:

The Prophet, sallallaahu `alayhi wa sallam, said regarding the creation of the actions of the slaves: *"Allaah the Exalted Created everything that makes, as well as what it makes."*[1]

Therefore, we can know the evidences of faith in predestination and evidence of its four categories from the Qur'aan and Sunnah. That makes the concept of faith in predestination according to Ahl As-Sunnah clear with its detailed evidences.

The Prophet, sallallaahu `alayhi wa sallam, used to deal with the issues pertaining to predestination that would preoccupy and be on the minds of the Companions. An example is that Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"There is no contagion, and there are no evil omens associated with the month of Safar or with owls."*

At that, a Bedouin man said: "O Allaah's Messenger what about a camel which is like deer on the sand, but a mangy camel comes near it, and makes it mangy?" The Prophet,

[1] Reported by Al-Bukhaari in his book Khalq Af`aal Al-`Ibaad (pg. 73) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (1637).

sallallaahu `alayhi wa sallam, said: *"Who made the first camel sick?"*[1] Meaning, had sicknesses been contagious on their own without the predestination of Allaah, then who is the one that made the first camel mangy?

Ibn Mas`ood, may Allaah be pleased with him, said: Allaah's Messenger, sallallaahu `alayhi wa sallam, stood among us and said: *'Nothing transmits diseases to anything else.'* A Bedouin man said: 'O Allaah's Messenger, the tip of the tail of the camel might have mange, and would transmit it to all other camels.' Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *'Who made the first camel mangy? There is no contagion and there are no evil omens associated with the month of Safar. Allaah the Exalted created every soul and Wrote its lifespan, provisions, and calamities.'*"[2]

Therefore, the Prophet, sallallaahu `alayhi wa sallam, used to clarify to his Companions that these matters are previously written.

The case remained the same during the era of the Rightly-Guided Caliphs. `Umar, may Allaah be pleased with him,

[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by At-Tirmithi (2143).

was very stern with people of innovation, as in the story of Subaigh ibn `Asal. The people then remained on the Sunnah for as long as Allaah the Exalted Willed, then innovations came into existence and people called to innovations.

The Hadeeth from Saheeh Muslim we are explaining in this book was narrated because people began to differ regarding predestination, and there emerged a group that rejected it, and said that everything is spontaneous. They said that Allaah the Exalted did not determine the proportions of creation before they occurred and before they acquired those proportions.

The early Qadari sect used to reject the knowledge of Allaah the Exalted and say that Allaah the Exalted does not know the proportions before they occur. Therefore, they reject prior and preexistent knowledge. Such are the extremists, and they were excommunicated by the pious predecessors. Thereafter, there emerged a sect that affirmed Allaah's Knowledge and affirmed the Writing which is coupled with Knowledge. They contradicted the pious predecessors in

their claim that the actions of the slaves are facilitated for them, and they occur by them on their own.

The Qadari sect emerged during the end of the era of the Companions, and they were refuted by `Abdullaah ibn `Umar, may Allaah be pleased with them both. He was very stern and harsh with them, and expressed his disavowal from them. The first one to speak falsely about predestination was Ma`bad ibn `Abdullaah Al-Juhani in Basra and Ghaylaan ibn Muslim in Damascus; Ma`bad took his ideas regarding predestination from a man named Sawsan, and Ghaylaan learned from Ma`bad.

Al-Awzaa`i, may Allaah be pleased with him, said: "The first one to innovate in predestination was Sawsan in `Iraq. He was a Christian, then accepted Islaam, then went back to Christianity. Ghaylaan Al-Qadari then learned from Ma`bad."[1]

The Mu`tazilah sect then seized the way of thought of the Qadari sect and advanced it to a point, and made it the basis of their creed. That is why the Mu`tazilah have five pillars: Monotheism, justice, promise and threat, the station between two stations (meaning, if a person commits a major

[1] Siyar A`laam An-Nubalaa' (5/104).

sin, they are neither disbelievers not believers, but rather, are in a place between the two), and ordering good and forbidding evil.

`Amr ibn `Ubayd, the Mu`tazili, when it was mentioned to him a Hadeeth of the Prophet, sallallaahu `alayhi wa sallam, he said: "Had I heard Al-A`mash say this, I would say he lied, if Zayd ibn Wahb said it, I would not believe him, if I heard it from Ibn Mas`ood, I would not accept it, and had I heard it from Allaah's Messenger, sallallaahu `alayhi wa sallam, I would reject it. If I heard Allaah the Exalted Say it, I would say to Him: 'You did not take the covenant from us in this matter.'"[1]

If those individuals fell into that innovation of theirs, and said that slaves create their own actions and that Allaah the Exalted is not the One who creates the actions of the slaves, there is also another deviant group that went the opposite direction. Always, innovations produce the opposite extreme, as well. They are known as the Jabri sect, and they believe that slaves are forced to do their actions.

[1] Meezaan Al-I`tidaal (3/278).

The Mu`tazilah believe that the slave is free and can create their own actions, but the Jabri sect said that a person is forced into doing what they do. One cannot contend in doing any action. It is like a person falling from a height to the bottom, and a feather in the wind. The slave has no will, according to them.

This is the belief of Al-Jahm ibn Safwaan that he invented in the beginning of the 3rd century Hijri. He took this creed from Al-Ja`d ibn Dirham.

One of the effects of the beliefs of the Jabri sect, and the necessary conclusion of their beliefs is that a person will not be held to account for anything they do. That is why when one of them passed by a thief whose hand was being cut off, he said: "Poor individual! He was forced to steal, and then his hand was cut off because of it." This is a way of objecting to Allaah the Exalted. That is why this belief has resulted in corruption in beliefs and actions.

Some Soofis who have this creed used to pass by people in bars and brothels and would enter on those in it, give greetings of peace, and say: "How are you faring in the predestination of Allaah?"

As for nowadays, the one that thinks that the issue of predestination and deviation therein is no longer an issue is mistaken, because these groups are present with their old fundamentals. Communism has roots in Iranian Mazdakan Zoroastrian beliefs, and this is an atheistic movement. The Communists believe in that no one has a choice in their actions.

Likewise, Freud's theory states that everyone is forced to do what do, as did Durkheim, one of the pioneers of sociology. There are three Jews that initiated and founded these atheistic theories that are based on the creed of the Jabris, and they are: Marx, Freud, and Durkheim. They are explicit in what they believe. One of them said: "A person is forced to do what their societal level enforces on them."

In contrast, we have the existentialistic way of thought that was initiated by Jean-Paul Sartre is based on the way of thought of the Qadari sect, in that they reject predestination. They say that humankind is free and can do whatever they want. They say that none can stand in the path of humankind in their freedom and will. Therefore, humankind, to them, creates their own actions and will.

Therefore, all of those individuals have ancient roots. There are also some books written by modern-day Muslims that contain deviations in issues pertaining to predestination and so forth, and that was the result of being affected by the Qadari and Mu`tazili sects. Some of those authors mention the Mu`tazilah and praise them, their thought, and their creed, which is including their creed regarding predestination. Some of them say that it is obligatory to spread the heritage of the Mu`tazilah sect which was tarnished by the Ash`aris. Some of them reject the entire belief system of predestination.

Therefore, deviation in matters pertaining to predestination and other issues pertaining to faith are old issues. A group of contemporary authors took the path of the older generations. Some of them are ascribed to Islaamic thought, speak in the name of Islaam, and are referred to as Islaamic thinkers.

What do the Ash`aris believe regarding predestination?

The Ash`aris wanted to reconcile between the Jabri and Qadari sects and came up with a new theory, called Al-Kasb (earning). Its outcome is purely Jabri, because it says that

the slave has no ability or effects. As for its reality, it is a philosophical theory that even Ash`aris cannot understand, let alone explain.[1]

The Ash`aris stated that they affirm predestination and the actions of the slaves, but the slave is weak and cannot have effects on anything. They called this theory Al-Kasb.

The way of thought of Ahl As-Sunnah is that Allaah the Exalted has predestined, written, Willed, and created everything. He gave us the ability and freedom, and gave us will and choice.

The Ash`aris say that Allaah the Exalted has predestined, created, and willed everything, and the slave can earn and choose, but they are weak and cannot have an effect on anything. However, we say that the slave has a choice and can have an effect.

We can summarize the most famous belief systems as it pertains to predestination, saying:

There are three major beliefs systems regarding predestination:

[1] Manhaj Al-Ashaa`irah fi Al-`Aqeedah (pg. 82).

First: The Jahmi and Jabri beliefs:
The summary of their beliefs are that slaves are forced to do their actions, and that they have no ability, will, or choice. Allaah the Exalted is the One that created the actions of the slaves, and their actions are only ascribed to them metaphorically.

Second: The Mu`tazii and Qadari beliefs:
The summary of their beliefs are that actions of the slaves are not created by Allaah, but rather, slaves create their own actions.

Third: The way of thought of the pious predecessors:

Shaykh Al-Islaam, may Allaah have mercy on him, Ibn Taymiyyah said:

> "The way of thought of Ahl As-Sunnah wa Al-Jamaa`ah in this issue and other issues is what the Qur'aan and Sunnah indicate, as well as what the foremost predecessors from the Muhaajiroon and Ansaar, and those who followed then in goodness, and it is: Allaah the Exalted is the Creator, Lord, and Owner of everything. Every single thing that lives on its own is included in that, as well as their attributes that depend on their lives, such as the actions of the slaves, and

anything else. Also, whatever Allaah the Exalted Wills will happen, and whatever He does not will not. Nothing will appear in existence except through His Will and Ability, and nothing that He Willed can resist. Rather, He is Able to do all things, and He does not Will anything except that He is Able to do it. He knows what happened, what will happened, and what did not happen, had it happened, how it would have happened, including the actions of the slaves and so forth. Allaah the Exalted has set the proportions of creation before He created them. He proportioned their times, sustenance, and actions. He wrote that and wrote what they will be, in terms of happy or miserable. Therefore, [Ahl As-Sunnah] believe in that He created everything, He is Able to do everything, He Willed everything that occurs, He has knowledge of things before they happen, He destined and wrote them before they happened."

Then, he said:

"The pious predecessors and our scholars are in agreement that the slaves are ordered with what

Allaah the Exalted ordered them to do, and they are forbidden from doing what Allaah the Exalted forbade them from doing. They agree on belief in His promise of good and punishment that the Qur'aan and Sunnah have mentioned. They agree that none has any excuse with Allaah the Exalted do to an obligatory action that they abandoned or a forbidden action that they performed. Rather, Allaah the Exalted has the most sure evidence against His slaves. Whoever uses predestination as an excuse to abandon something that they were ordered to do or doing an action they were prevented from doing, or to reject what the texts have mentioned in terms of promise of reward or punishment, then they are more misguided, fabricate against Allaah, and contradictory to the religion than those Qadari people; they are more similar to the Majoos.

One of the matters that the pious predecessors and their Imaams agreed on, along with believing in predestination, that Allaah the Exalted created everything, whatever He Wills will happen, whatever

He does not Will, will not, that He guides and misguides whomever He Wills, that the slaves have will and ability, and can do actions based on their will and ability according to what Allaah the Exalted gives them ability to do, they also say that the slaves cannot will something unless Allaah the Exalted Wills it.

Allaah the Exalted Said:

كَلَّا إِنَّهُ تَذْكِرَةٌ * فَمَن شَاءَ ذَكَرَهُ * وَمَا يَذْكُرُونَ إِلَّا أَن يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ

*{No! Indeed, the Qur'aan is a reminder * Then whoever wills will remember it * And they will not remember except that Allaah wills.}* **[QUR'AAN 74:54-56]**

And:

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَن شَاءَ اتَّخَذَ إِلَى رَبِّهِ سَبِيلًا * وَمَا تَشَاؤُونَ إِلَّا أَن يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

*{Indeed, this is a reminder, so he who wills may take to his Lord a way * And you do not will except that Allaah wills. Indeed, Allaah is ever Knowing and Wise.}* **[QUR'AAN 76:29-30]**

And:

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ * لِمَن شَاءَ مِنكُمْ أَن يَسْتَقِيمَ * وَمَا تَشَاؤُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

{It is not except a reminder to the worlds * For whoever wills among you to take a right course * And you do not will except that Allaah wills - Lord of the worlds.} **[QUR'AAN 81:27-29]**

The Qur'aan informs that the slaves can believe, disbelieve, do actions, earn deeds, obey, disobey, establish prayer, give obligatory charity, perform pilgrimage, perform minor pilgrimage, kill, fornicate, steal, lie, be honest, eat, drink, fight, and war. None of the pious predecessors or Imaams said: 'Slaves are not the ones who do actions, and they have no choice, will, or ability. None of them said that a person is only metaphorically doing actions. Rather, those that spoke and used the terms metaphorical and read agree that the slave does real actions, and that Allaah the Exalted is the One that created their essence, attributes, and actions."[1]

[1] Majmoo` Al-Fataawa (8/449-459) summarized.

The root of the misguidance of the Qadari and Jabri sects:

Ibn Abu Al-`Izz Al-Hanafi, may Allaah have mercy on him, said:

"The root of misguidance is to equate Will and Intent, and between love and contentment. The Jabri and Qadari sects both equated them, then differed. The Jabri sect said that the entirety of the cosmos is only through Allaah's predestination. Therefore, it becomes beloved and pleasurable to Allaah. The Qadaris who negate said that the sins are not loved by Allaah and do not please him. Therefore, they are not predestined but are outside of Allaah's Will and creation. The Qur'aan, Sunnah, and pure natural disposition all show the difference between intent and love."[1]

[1] Sharh Al-`Aqeedah At-Tahaawiyyah (pg. 166).

The ruling on someone saying: 'I met this person by chance':

There is no harm in using the phrase, 'I met this person by chance,' because the intent of the one speaking is that they met the person without a prior agreement to meet at that place, and without any intent on meeting them at that instance. The meaning is not that they met them without the predestination of Allaah the Exalted.

This has been mentioned in the Hadeeth of the Dajjaal mentioned, which states that when he asked the travelers: "Who are you?" They said: "We are people from Arabia who and we embarked upon a boat but incidentally, the sea-waves had been driving us for one month and they brought us near this island."[1]

Anas, may Allaah be pleased with him, also said: "I took `Abdullaah ibn Abu Talhah to Allaah's Messenger, sallallaahu `alayhi wa sallam, and incidentally, I met him while he had a branding iron in his hand."[2]

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[1] Reported by Muslim (2942).
[2] Reported by Muslim (2144).

Also, Laqeet ibn Sabrah, may Allaah be pleased with him, reported, saying: “I was in the delegation of Banu Al-Muntafiq to Allaah’s Messenger, sallallaahu `alayhi wa sallam, and when we approached Allaah’s Messenger, sallallaahu `alayhi wa sallam, and incidentally, we did not meet him in his home, but we met the Mother of the Believers, `Aa’ishah.”[1]

The scholars of the Permanent Committee stated: “Saying: ‘I met this person by chance,’ does not contain anything forbidden or polytheistic, because the intent is that they met without prior agreement to meet. There is no harm in this meaning.”[2]

Using predestination as an excuse for sins:

Using predestination as an excuse for sins is a false excuse. Allaah the Exalted Said:

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[1] Reported by Abu Daawood (142) and Al-Albaani ruled it as authentic in his book Saheeh Abu Daawood.

[2] Fataawa Al-Lajnah Ad-Daa’imah (3/539).

سَيَقُولُ الَّذِينَ أَشْرَكُواْ لَوْ شَاء اللّهُ مَا أَشْرَكْنَا وَلاَ آبَاؤُنَا وَلاَ حَرَّمْنَا مِن شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِم حَتَّى ذَاقُواْ بَأْسَنَا قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِن تَتَّبِعُونَ إِلاَّ الظَّنَّ وَإِنْ أَنتُمْ إَلاَّ تَخْرُصُونَ * قُلْ فَلِلّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاء لَهَدَاكُمْ أَجْمَعِينَ

*{Those who associated with Allaah will say, "If Allaah had willed, we would not have associated [anything] and neither would our fathers, nor would we have prohibited anything." Likewise did those before deny until they tasted Our punishment. Say, "Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but falsifying." * Say, "With Allaah is the far-reaching argument. If He had willed, He would have guided you all."}* **[QUR'AAN 6:148-149]**

The slave has freedom and choice. Allaah the Exalted has clarified to the slave the various ways of goodness and the various ways of evil. Allaah the Exalted Said:

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَاء فَلْيُؤْمِن وَمَن شَاء فَلْيَكْفُرْ

{And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve."} **[QUR'AAN 18:29]**

If Allaah the Exalted gave you choice and freedom, then how can you use predestination as an excuse?

Allaah the Exalted has sent books and messengers, and has ordered and forbade you. He promised that if you obey Him, you will go to Paradise, and if you disobey Him, you will go to Hellfire. He gave you choice, will, and ability. So, how can you use predestination as an excuse for your sins and transgression against your Lord?

As for the Hadeeth which Abu Hurayrah, may Allaah be pleased with him, reported, that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Adam and Moosa argued with each other. Moosa said to Adam: 'You are Adam whose mistake expelled you from Paradise.' Adam said to him: 'You are Moosa whom Allaah selected as His Messenger and as the one to whom He spoke directly; yet you blame me for a thing which had already been written in my fate before my creation?' So, Aadam overpowered Moosa [he said this twice]."*[1]

[1] Reported by Al-Bukhaari and Muslim.

This is using predestination as an excuse for calamities, not for faults:

Shaykh Al-Islaam, may Allaah have mercy on him, said:

"Predestination is believed in, but it is not used as an excuse. Rather, the slave is ordered to go back to predestination during calamities and ask Allaah the Exalted for forgiveness when committing sins and mistakes, as Allaah the Exalted Said:

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ

{So be patient, [O Muhammad]. Indeed, the promise of Allaah is truth. And ask forgiveness for your sin.} **[Qur'aan 40:55]**

That is why Adam overpowered Moosa when Moosa blamed Adam for the calamity that occurred when he ate from the tree. Adam mentioned to him that this was written for him before he was created,

and Adam overpowered Moosa. Allaah the Exalted Said:

مَا أَصَابَ مِن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ

{No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allaah, is easy.}
[QUR'AAN 57:22]

Allaah the Exalted also Said:

مَا أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَن يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

{No disaster strikes except by permission of Allaah. And whoever believes in Allaah - He will guide his heart. And Allaah is Knowing of all things.}
[QUR'AAN 64:11]

Some of the pious predecessors said: 'It refers to the one who when tested with a calamity, knows that it is from Allaah the Exalted, causing them to be content and submissive.'

This is the understanding of why Adam used predestination as an excuse. Allaah forbid that Adam, or anyone below Adam, including other believers, use predestination as an excuse. If this were permissible, it would be allowed for Iblees and those who follow

him, including Jinn and mankind, to use that as an excuse. Also, the peoples of Nooh, may Allaah exalt his mention, `Aad, Thamood, and all other people of disbelief, sin, and disobedience would be allowed to use it as an excuse, and Allaah the Exalted would not punish anyone. This is known to be corrupt by necessity both legally and rationally."[1]

Issue: If a slave commits a sin, should they be pleased with predestination?

The answer is that they should be pleased with predestination in that it is something that Allaah the Exalted Wrote and Willed. One should not say: 'O Lord, why did You write this sin for me?'

Therefore, in this instance, one must submit to what has been written, because Allaah the Exalted Wrote and predestined it. One should show contentment with Allaah the Exalted. However, one should not be content with or approve of sins. Rather, they must hate it and hasten to repentance so that the sins they incurred based on that are removed and erased.

[1] Iqtidhaa' As-Siraat Al-Mustaqeem (pg. 462).

Therefore, there is a difference between being pleased with the predestination of Allaah the Exalted and being pleased with sin. It is obligatory to blame yourself, be regretful, repent, and seek forgiveness, but it is not permissible to contend against Allaah the Exalted in what He Wrote and predestined.

In summary:

This Hadeeth is one of the greatest and most important Ahaadeeth, because it explains the fundamental and basic matters of the religion.

The third Hadeeth

Ibn `Umar, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Islaam has been built on five: Testifying that there is no deity worthy of worship and that Muhammad is the Messenger of Allaah, establishing prayer, giving obligatory charity, pilgrimage, and fasting Ramadhaan."*[1]

His statement: *"Islaam has been built on five,"* means that these five things are the pillars and support of this structure. If these five things are missing, then the structure falls apart and cannot stand up on its own. These things are the support and pillars of Islaam; Islaam is not upright without it. The rest of the affairs of Islaam complete the building.

There is no doubt that the greatest of these five pillars are the two testimonies, as in, testifying that there is no deity worthy of worship besides Allaah and that Muhammad is the Messenger of Allaah.

The testimony is not called a testimony until it is an utterance with the tongue. No one can go to the judge and stand

[1] Reported by Al-Bukhaari and Muslim.

without saying anything; such a person is not considered a witness and this is impossible. One must speak in order to testify to something.

Further, a testimony must be based on certainty. When we say that a particular set of individuals are witnesses for some issue, then it means that the issue and case is built on audible and visual testimony; it is built on certain facts.

If it does not have these conditions, then it is not considered a testimony.

When testifying that there is no deity worthy of worship besides Allaah, and that Muhammad is the Messenger of Allaah, the slave must meet its conditions and should be steadfast on them. It is not just to say it with their tongue then turn away without doing anything thereafter. Such actions are not considered a true testimony.

That is why there is a difference between saying that there is no deity worthy of worship but Allaah and testifying that there is no deity worthy of worship but Allaah. Statements are different from testimonies; statements are broader than testimonies. When giving a testimony, one must speak with their tongue, have certainty in the heart, and must uphold

and show continuous steadfastness on the conditions, so that they are witnesses and can testify to a matter.

This clarifies the abuse that people have fallen into with regards to understanding the two testimonies, and that they are ignorant of the testimony and the necessary requirements of the testimony. That is why the Phrase of Monotheism was not shown its due respect. The disbelievers from the pre-Islaamic days of ignorance used to understand the meaning of this testimony, which is why they did not say it. Had the testimony that there is no deity worthy of worship but Allaah been just a statement with the tongue without any necessary actions or conditions thereafter, then saying the statement would be easy for them.

Obviously, there were no wars that occurred between the Prophet, sallallaahu `alayhi wa sallam, and the believers and between the disbelievers, just due to the verbal testimony of the tongue. The issue would not be removed and the difference would not have been resolved if they had merely uttered the testimony.

Ignorant people think that just saying that there is no deity worthy of worship but Allaah is enough, but this is the path and methodology of the Murji'ah sect, who distance actions from faith, and say that the two testimonies are enough.

The author of It-haaf Al-Mureed said: "The position chosen by Ahl As-Sunnah wa Al-Jamaa`ah regarding righteous actions is that they are a condition for the completeness of faith. The one that abandons the actions or some of them without doing so out of ruling it as lawful [to abandon those actions], obstinacy, or doubt with regards to its legislated nature, then such a person is a believer but has missed out on being complete. The one who does those actions in obedience to Allaah the Exalted reaches the most complete of characteristics."[1]

In the issue of faith and actions, many major scholars have been mistaken, when they said that faith is merely affirmation, and actions are not considered within the sphere of faith. This belief is based on their corrupted conceptualization of faith. They said that faith cannot be divided, and that if we consider actions to be a part of faith,

[1] It-haaf Al-Mureed (pg. 92).

then what do we say about the sinner? Do they have faith? Of course, Ahl As-Sunnah say that such a person has faith. They would then ask how, because to them, faith cannot be divided; if some parts of faith are gone, then that means that their faith in entirety is gone.

The issue, originally, is based on a corrupt conceptualization and understanding, since they said that faith is one whole, and cannot be divided. We say, however, that faith increases and decreases, and that is in accordance with the texts of the Qur'aan and Sunnah. The Muslim sinner has the root of faith, but is not a complete believer, because they are sinners due to the sins that they commit.

We say that the one that utters the two testimonies but does not do any actions has apostatized from the religion, but still retains the root of faith. We do not say as they say, as in, that faith cannot be divided. We say that faith increases and decreases.

Whoever does not have any faith is similar to the disbelievers, polytheists, and obstinate individuals. Some people have the root of faith, but their actions are deficient. They abandon the obligatory actions and perform forbidden

actions, but they still have the root of faith, while others do actions of obedience and race to goodness. Such a person is of the believers.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Establish prayer."*

Prayer (Salaat), linguistically, refers to supplication. As for terminologically, it refers to a set of actions and remembrances that are specific, that begin with the Takbeer (saying Allaahu Akbar [Allaah is Greater]) and ending with the Tasleem (saying As-Salaamu `Alaykum [Peace be on you]).

The rulings of prayer, and its relation to faith:

We previously mentioned that actions are tied to faith in a most solid manner, because we said that actions are a part of faith, and are not exempt from being considered a part of faith, as has preceded more than once. This is the point of view according to Ahl As-Sunnah wa Al-Jamaa`ah. They believe that the one who abandons all actions is a Kaafir, even if they utter the two testimonies. This is the disbelief of

turning away and shunning, since they turned away from and shunned righteous actions.

However, if they abandon obligatory charity of fasting or other actions, are they to be excommunicated? The correct view is that if they abandon some actions [it does not render them apostates], but if they abandon prayer, then they do. The scholars have differed on this subject, however.

The ruling on the one that abandons prayer:

The people of knowledge have differed greatly regarding the one who abandons prayer. The most correct of their views, and Allaah the Exalted knows best, is that whoever abandons prayer altogether is a disbeliever, because the Prophet, sallallaahu `alayhi wa sallam, said: *"The pact that is between us and them is prayer, and whoever abandons it will have disbelieved."*[1]

Whoever abandons the prayer, that is, altogether, then we judge them as having left prayer. As for the one that prays occasionally, and abandons prayer occasionally, but prays but

[1] Reported by At-Tirmithi (2621) and he ruled it as authentic, An-Nasaa'i (463) and Ibn Maajah (1079) and Al-Albaani ruled it as authentic in his book *Saheeh At-Tirmithi*.

is negligent or deficient with regards to some of the obligations of prayer, then such a person is under the Will of Allaah the Exalted; if Allaah the Exalted so Wills, He will forgive them, and if Allaah the Exalted so Wills, He will punish them (since they have committed a major sin).

However, the one who does not pray at all, and dies in such a state, then the apparent indication of the texts shows that they are a disbeliever and will be in Hellfire for eternity. Likewise, whoever used to pray very rarely, enabling others to be able to judge them as being someone who abandoned prayer, such as the one who prays the two `Eed prayers or Jumu`ah, then such a person is not to be judged as being someone who prays.

Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy on him, opined that only the one who abandons prayer altogether is to be excommunicated. He also ruled that the one who abandons some prayers, then is called to do so by the ruler of the Muslims, or an individual acting on his behalf, but still does not pray, as a disbeliever.

Also, he opined that the one that prays randomly, if they take the decision to quit praying altogether, then they are

disbelievers inwardly, as in, between them and Allaah the Exalted they are disbelievers.[1]

This is also the view of Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, who said:

> "The evidence indicates that the one is not judged a disbeliever unless they constantly abandon prayers, meaning, they have made themselves firm on abandon prayers; they do not pray Thuhr, `Asr, Maghrib, `Ishaa', or Fajr. Such a person is ruled as a disbeliever. If they pray a prayer or two, then they do not leave the fold of Islaam, because such a person is not considered as having abandoned all prayers, and the Prophet, sallallaahu `alayhi wa sallam, said: *'Between a man and polytheism and disbelief is abandoning prayer.'* and he did not say: *'Abandoning a prayer.'*"[2]

[1] Refer to Majmoo` Al-Fataawa (22/49), and Sharh Al-`Umdah (2/94).
[2] Ash-Sharh Al-Mumti` (2/26).

Who is the person who abandons prayer that we can judge as having fallen into major disbelief?

It is the one who abandons it altogether, by never offering a prayer. Likewise, whoever prays very rarely, such as only prays Jumu`ah prayers, then such a person can be ruled as being a disbeliever. Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, was asked: "What is the ruling on the one that only prays Jumu`ah out of following a custom?"

He answered:

> "I do not believe that such a person offers that prayer out of worship. That is why they pray Jumu`ah as a custom, by dressing, adorning themselves, wearing perfume, and going out. Even if my view is that only the one that abandons all prayers altogether leaves the fold of Islaam, I still would have doubt in such a person's faith, because they have taken their Jumu`ah prayers as a holiday. They beautify themselves and go out while smelling and looking good, only. I doubt in such a person remaining on Islaam. As for the view of

our teacher Shaykh `Abd Al-`Azeez ibn Baaz, then such a person is a disbeliever, and that is all."[1]

We should know that disbelief is of two types: Disbelief of rejection and obstinacy, and disbelief of action. Disbelief of rejection is when a person disbelieves in what they know that the Messenger, sallallaahu `alayhi wa sallam, brought from Allaah the Exalted out of obstinacy, and this could be pertaining to the Names, Attributes, Actions, and Rulings of the Lord the Exalted. This type of disbelief conflicts with faith from all standpoints.

As for disbelief of action, then it is categorized into actions that conflict with faith and actions that do not. Prostrating to an idol, belittling the copy of the Qur'aan, killing or cursing a prophet all conflict with faith. as for ruling by other than what Allaah the Exalted has revealed and abandoning prayer, then it is a type of action-based disbelief, and we cannot say it is not disbelief, since Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam, both used that term to refer to the one who does those actions. The one that rules by other than what Allaah the Exalted has revealed,

[1] Liqaa' Al-Baab Al-Maftooh (17/211).

and the one that abandons prayer are disbelievers, as per the text that we have from Allaah's Messenger, sallallaahu `alayhi wa sallam,. However, this is disbelief in action, not in creed. It is impossible that Allaah the Exalted Say that the one who rules by other than what Allaah the Exalted has revealed is a disbeliever, and His Messenger say that the one who abandons prayer is a disbeliever, but at the same time, the name 'Kaafir (disbeliever),' is not allied to them.[1]

Therefore, abandoning prayers is a type of disbelief that is action-based. If we say that prayer is the only action abandoning which is disbelief, then that shows that abandoning prayers is a type of disbelief in action, but is different from other types of disbelief in action when one abandons other pillars of Islaam. This difference renders the ruling different. So, when one abandons something other than prayer, it is disbelief in action, but is minor disbelief, and when one abandons the prayer, it is disbelief in action, but is major disbelief. Otherwise, we would have said that abandoning both is the same, and their ruling would be the same, and there would be no meaning to when `Abdullaah

[1] Refer to: As-Salaatu wa Hukmu Taarikiha (pg. 5657).

ibn Shaqeeq, may Allaah have mercy on him, who said: "The companions of Muhammad, sallallaahu `alayhi wa sallam, did not view that abandoning any action is disbelief, except prayer."

A person who abandons the prayer is threatened with capital punishment, yet he refuses to pray, so what is the ruling?

Shaykh Al-Islaam, may Allaah have mercy on him, was asked about the one who abandons the prayer without an excuse, and if they are Muslims in such a situation. He said:

> "As for the one that abandons prayer, if they do not believe it is obligatory, then they are disbelievers, according to the texts [of the Qur'aan and Sunnah] and according to consensus. However, if they accept Islaam and do not know that Allaah the Exalted has made prayer obligatory on them, or do not know that some of the pillars of Islaam are obligatory, or, for example, pray without ablution, without knowledge that Allaah the Exalted has made ablution obligatory, or prays while in a major state of ritual impurity, without knowing that in such a scenario, they must

shower before prayer, then such a person is not a disbeliever, as long as they are ignorant of those matter.

However, if they come to know of its obligation, do they have to redo those actions? The scholars in the school of jurisprudence of Ahmad and Maalik, and others, have two opinions. It was first said that they must redo those prayers, and that is the famous view from the companions of Ash-Shaafi`i and many followers and companions of Ahmad. It was also said that they do not have to redo the prayers."

Then, he said:

"As for those who believe it is obligatory, but still insist on abandoning it, if they are insistent on abandoning it to the point that they are killed due to that, are they killed as apostates or as a regular sinner among the Muslims? There are two famous views regarding this, and they are said to be two narrations from Ahmad. These subsidiary matters were not narrated from the Companions, and they are corrupt.

If the individual affirms prayer inwardly and believes that it is obligatory, it is impossible for them to insist on leaving it to the point that they are killed instead of offering prayer. This is not known from the practice of the children of Adam. That is why this never occurred in Islaam. Also, it is not known that there is someone who believes it is obligatory, but is then told to pray otherwise they would face the death penalty, and they remain insistent on abandoning prayer, while believing it is obligatory. This has also never occurred in Islaam. If someone insists that they will not pray, to the point that they are killed, then that means that inwardly, they do not affirm that it is obligatory, and are not acting on it. Such a person is a disbeliever according to the agreement of the Muslims, as has been abundantly mentioned in the narrations from the Sahaabah, which indicate that such a person is a disbeliever.

Authentic texts have shown this to be the case, as the Prophet, sallallaahu `alayhi wa sallam, said: *`There is nothing between a slave and disbelief but abandoning*

prayer.' This was reported by Muslim. Also, the Prophet, sallallaahu `alayhi wa sallam, said: *`The pact that is between us and them is the prayer, and whoever abandons the prayer has disbelieved.'* Also, the statement of `Abdullaah ibn Shaqeeq, may Allaah have mercy on him, who said: 'The Companions of Muhammad, sallallaahu `alayhi wa sallam, did not view that abandoning any action is disbelief, except prayer.'

Whoever insists on abandoning prayer, and does not prostrate to Allaah even once, period, then such a person cannot be a Muslim, period, and who affirms the obligation of prayer. Belief that prayer is obligatory, and that the one who abandons it deserves the death penalty, are both incentives to perform the prayer. The incentive alone with capability necessitate that one perform what one is able to do. If they are able but do not do at all, then one can know that the incentive in their situation was not present. Firm belief in the consequence of abandoning prayer is incentive

to do the action. However, this is met by some exterior factors that make one delay the prayer or abandon or miss some of its obligations.

As for the one that insists on not praying, and never prays, and dies in such a state of insistence and abandonment, then such a person is not a Muslim. Most people, however, pray randomly. Such people do not preserve the prayers, and are considered to be under the threat. They are the ones mentioned in the Hadeeth narrated in the Sunan books, reported by `Ubaadah bin As-Saamit, may Allaah be pleased with him, who said that the Prophet, sallallaahu `alayhi wa sallam, said: *'There are five prayers that Allaah the Exalted has written on the slaves during the night and day, and whoever preserves them would have a pact from Allaah to be entered and admitted into Paradise. Whoever does not preserve them does not have a pact from Allaah the Exalted; if Allaah the Exalted so Wills, He punishes them, and if Allaah the Exalted so Wills, He forgives them.'*

Therefore, the one who is keenly holding fast to them is the one that prays them on time, as Allaah the Exalted ordered. Those who delay it past its time, sometimes, or abandon its obligations, then such a person is under the Will of Allaah the Exalted. Such a person, however, might have voluntary prayers that complete their obligatory prayers, as has been mentioned in the Hadeeth."[1]

Are actions rendered invalid due to abandoning prayer?

Ibn Al-Qayyim, may Allaah have mercy on him, said:

"As for abandoning [prayer] completely, then if one does so, then none of their actions are accepted, just as no actions are accepted when one engages in polytheism. Prayer is the pillar of the religion, as has been authentically reported from the Prophet, sallallaahu `alayhi wa sallam, and all other legislations are similar to things and pegs that keep the religion upright, and so forth. If the pavilion had no pillars, its other parts would not be of benefit. The acceptance of

[1] Refer to Majmoo` Al-Fataawa (22/40-49).

all other actions is reliant on if prayer is accepted. If prayer is rejected, all other actions are rejected. We have previously mentioned this issue.

As for abandoning the prayers sometimes, then Al-Bukhaari reported that Buraydah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *`Whoever abandons the `Asr prayer will have their actions rendered invalid.'*"[1]

The apparent meaning of the Hadeeth, and Allaah the Exalted knows best what His Messenger, sallallaahu `alayhi wa sallam, meant, is that abandoning prayers is of two types:

1) Complete abandonment: This occurs when a person never prays, ever. Such a person's actions are rendered invalid.
2) Partial abandonment: This occurs on a particular day. This renders the actions of that day as being invalid.

[1] Reported by Al-Bukhaari (594).

Therefore, absolute and general invalidation of actions is connected to complete and absolute abandonment of prayer, and partial invalidation of actions is connection to partial abandonment.

If it is said: How can actions be rejected without one apostatizing? It is said: The Qur'aan, Sunnah, and statements of the Sahaabah have indicated that sins invalidate good deeds, just as good deeds wipe sins away. Allaah the Exalted Said:

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تُبْطِلُواْ صَدَقَاتِكُم بِالْمَنِّ وَالأذَى

{O you who have believed, do not invalidate your charities with reminders or injury.} **[QUR'AAN 2:264]**

Allaah the Exalted also Said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

{O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.} **[QUR'AAN 49:2]**

`Aa'ishah, may Allaah be pleased with her, said to Umm Zayd ibn Arqam, may Allaah be pleased with her,: "Tell Zayd

that he has nullified his Jihaad with Allaah's Messenger, sallallaahu `alayhi wa sallam, unless he repents from engaging in an interest and usury transaction."

If it is said: 'What is the purpose behind specifying `Asr prayer as nullifying actions, apart from other prayers?' The answer is that the Hadeeth does not negate that actions are nullified through abandoning other prayers. The reason that `Asr was mentioned is to specify it in terms of its virtue when compared to all other prayers. That is why it is the middle prayer, according to the explicit and authentic text from Allaah's Messenger, sallallaahu `alayhi wa sallam,.

That is why the Prophet, sallallaahu `alayhi wa sallam, specified it with mention in another Hadeeth, as in: *"The one who misses `Asr prayer, it is as if they have lost their family and wealth."*[1] This shows that the actions are nullified if one abandons the prayer. The Prophet, sallallaahu `alayhi wa sallam, likened righteous actions, in terms of the benefit that they bring, and in terms of how one enjoys them, to a person's wealth and family. If one abandons `Asr prayer, it

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[1] Reported by Al-Bukhaari and Muslim.

is similar to one who has family and wealth, then goes out of their home for their need, leaving their family and wealth behind, and when going back, they find they have lost their family and wealth, making them deprived due to losing them. Had the righteous actions of the one who abandons the `Asr prayer been retained, the similitude would not fit.

Nullification is of two types:

1) General nullification: It is when all good deeds are rendered invalid due to apostasy or when all sins are wiped out due to repentance.
2) Specific nullification: It is when sins and good deeds wipe one another out. This is a restricted and partial type of nullification.[1]

The ruling on the one who abandons other pillars of Islaam, apart from prayer:

Some scholars ruled that the one who abandons obligatory charity is a disbeliever, and others said that whoever abandons Hajj while able is a disbeliever. Some scholars viewed that anyone who abandons any of the five pillars of

[1] Refer to As-Salaatu wa Hukmu Taarikiha (pg. 64-66).

Islaam is a disbeliever. Some said that whoever abandons prayer is a disbeliever, without including other actions.

Due to the Hadeeth of `Abdullaah ibn Shaqeeq, may Allaah have mercy on him, who states, “The Companions of Muhammad, sallallaahu `alayhi wa sallam, did not view that abandoning any action is disbelief, except prayer,” we say that only the one who abandons prayer is a disbeliever, apart from other actions. We are against the issue of excommunication without clear evidence.

Al-Haafith, may Allaah have mercy on him, said:

> “Al-Ghazaali said in his book At-Tafriqah bayn Al-Imaan wa Az-Zandaqah: ‘Something that everyone should be cautious of is excommunication, as long as one is able to do so. Making the blood of those who pray and affirm monotheism is a mistake. A mistake in sparing the blood of a thousand disbelievers is less significant than spilling the blood of a single Muslim.’”[1]

However, if the evidence shows that the one who abandons prayer is a disbeliever, then we should never hesitate in ruling them as disbelievers, because that has numerous

[1] Fat-h Al-Baari (12/300).

rulings tied to it, such as the ruling of the person's spouse remaining with them, issues pertaining to inheritance, issues pertaining to praying on them if they die, is the one who abandons prayer considered a relative and Mahram for the woman, and so forth.

The correct view is that whoever abandons some actions, apart from prayer, such as obligatory charity, is not excommunicated. It is similar to a tree that had some of its branches cut. The tree remains, however.

Allaah the Exalted Said:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلاً كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

{Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?} **[Qur'aan 14:24]**

The Prophet, sallallaahu `alayhi wa sallam, also gave the similitude of the believer, as being similar to a date-palm tree.[1]

Therefore, faith is similar to a tree, and these actions of worship are all branches of it. If one of the branches of the

[1] Reported by Al-Bukhaari and Muslim.

tree of faith is cut, the original tree is still called a tree. But, it is referred to as a deficient tree, and other trees are more complete than it.

Based on what has been mentioned in the narrations, there is no action abandoning of which renders one a disbeliever, apart from prayer.

Abandoning obligatory charity is worse than abandoning fasting and Hajj, but a person is not excommunicated due to abandoning these actions of worship, but they are in severe danger.

The fourth Hadeeth

`Abdullaah ibn Mas`ood, may Allaah be pleased with him, said,

"The Messenger of Allaah, the truthful and believed one, sallallaahu `alayhi wa sallam, said:

> *'The creation of each one of you is brought together in their mother's womb for forty days in the form of a drop, then they become a clot of blood for a similar period, then a morsel of flesh for a similar period, then there is sent to him the angel who blows his soul into him and who is commanded with four matters: the angel is ordered to write their sustenance, lifespan, their actions, and if they will be happy or miserable. By the One besides Whom there is no deity worthy of worship, one of you would do the actions of the people of Paradise until there is merely a hand span between them and Paradise, but what was predestined overtakes them, causing them to do actions of the people of Hellfire, and they enter Hellfire. Also, one of*

you would do the actions of the people of Hellfire until they are merely a hand span away from Hellfire, but what was predestined overtakes them, causing them to do actions of the people of Paradise, and they enter Paradise.'"[1]

The authenticity of this Hadeeth has been agreed on. The entire Ummah (Islaamic nation) has accepted it, but the people of innovation have rejected this Hadeeth from the Messenger of Allaah, sallallaahu `alayhi wa sallam, as well as from those who reported it.

Muhammad ibn Yazeed Al-Asfaati Al-Basri, may Allaah have mercy on him, the major scholar of Hadeeth from Al-Basrah, said: "I saw the Prophet, sallallaahu `alayhi wa sallam, in my sleep, and I said: 'O Messenger of Allaah, I was informed that `Abdullaah ibn Mas`ood said: 'The truthful one who is believed told me of the Hadeeth of predestination.' He, sallallaahu `alayhi wa sallam, said: *'Yes, by the One who there is no deity worthy of worship but Him, I spoke those words. May Allaah have mercy on `Abdullaah ibn Mas`ood*

[1] Reported by Al-Bukhaari (3208) and Muslim (2643).

since he spoke those words. May Allaah have mercy on Zayd ibn Wahb since he spoke those words. May Allaah have mercy on Al-A`mash since he spoke those words. May Allaah have mercy on whoever before Al-A`mash narrated it, and may Allaah have mercy on whoever narrates it after Al-A`mash.'"[1]

`Ubayd ibn Mu`aath, may Allaah have mercy on him, reported from his father that he heard `Amr ibn `Ubayd[2] saying after mentioning the Hadeeth of the Truthful one who is believed: "Had I heard Al-A`mash say this, I would say he lied, if Zayd ibn Wahb said it, I would not believe him, if I heard it from Ibn Mas`ood, I would not accept it, and had I heard it from the Messenger of Allaah, sallallaahu `alayhi wa sallam, I would reject it. If I heard Allaah the Exalted Say it,
I would say to Him: 'You did not take the covenant from us in this matter.'"[3]

Ibn Mas`ood, may Allaah be pleased with him, said in this Hadeeth: "The Messenger of Allaah, the truthful and

[1] Sharh Usool I`tiqaad Ahl As-Sunnah wa Al-Jamaa`ah (4/653).
[2] He was one of the major Mu`tazilah and the heads of the people of innovation.
[3] Meezaan Al-I`tidaal (3/278).

believed one, sallallaahu `alayhi wa sallam, said," the difference is that the truthful one is the one that is truthful in and of themselves. This is a trait that the Messenger of Allaah, sallallaahu `alayhi wa sallam, was known by, even before Islaam and the one that is believed, meaning, the one who is to be trusted and believed in regarding to what is revealed to him.

An-Nawawi, may Allaah have mercy on him, said: "His statement, 'The truthful one who is believed,' means that he is truthful in what he says, and is believed in terms of the noble revelation that he brings."[1]

His statement, sallallaahu `alayhi wa sallam: *"The creation of each one of you is brought together in their mother's womb,"* refers to how the creation is gathered together. At-Tabaraani, may Allaah have mercy on him, reported from Maalik ibn Al-Huwayrith, may Allaah be pleased with him, who said that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"When Allaah Wishes to create a human being, and a man and woman have intercourse, the man's sperm goes through*

[1] The explanation of An-Nawawi on the book of Muslim (16/190).

every vein and strain of the woman. During the seventh day, Allaah the Exalted gathers it up and brings before it every strain between it and Aadam"

فِي أَيِّ صُورَةٍ مَّا شَاء رَكَّبَكَ

{In whatever form He willed has He assembled you.}
[QUR'AAN 82:8][1]

Al-A`mash, may Allaah have mercy on him, reported from Khaythamah, may Allaah have mercy on him, who reported from Ibn Mas`ood, may Allaah be pleased with him, who said: "When the sperm falls into the womb, it goes through every hair and nail, and remains for forty days. Then, it descends in the womb, and becomes a blood clot. That is how it is gathered."[2]

This Hadeeth mentions four stages in the creation of humankind: A drop of sperm, a blood clot, a chewed morsel, and then the soul is breathed into the body:

The drop: This is the living sperm that the man releases into the womb of the woman. The first stage that the fetus passes through after the sperm fertilizes the egg is called the state of the Nutfah (drop). This lasts for forty days.

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[1] Reported by At-Tabaraani in his book Al-Kabeer (644) and Al-Albaani ruled it as acceptable in his book As-Silsilah As-Saheehah (3330).

[2] Reported by Ibn Abu Haatim and others; refer to Jaami` Al-`Uloom wa Al-Hikam (1/158).

The blood clot: This is the second stage and lasts forty days, as the Prophet, sallallaahu `alayhi wa sallam, informed.

Allaah the Exalted Said:

خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ

{Created man from a clinging substance.} [QUR'AAN 96:2]

The chewed morsel: This is the third stage, and is called as such due to its size, as in, it resembles the size of the mouth of the chewing person. This also occurs for forty days. Thereafter, the soul is breathed into it. Therefore, based on this Hadeeth, the soul is breathed into the soul after 120 days. Therefore, in 4 months, the fetus goes through 3 stages.

Allaah the Exalted told us the story of creation in the Qur'aan and informed us of it, Saying:

يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ

{O People, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop you] that you may reach your [time of] maturity. And among you is he who is taken in [early] death, and among you is he who is returned to the most decrepit [old] age so that he knows, after [once having] knowledge, nothing. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind.} **[QUR'AAN 22:5]**

The stage of dust deals with the father of humankind, that is, Aadam, may Allaah exalt his mention. As for the other three stages, then they deal with the children of Aadam, and show how they are created in the wombs of their mothers.

In another Chapter, Allaah the Exalted Said:

وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن سُلَالَةٍ مِّن طِينٍ * ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ * ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allaah, the best of creators.} **[Qur'aan 23:12-14]**

There is no contradiction between these verses and the Hadeeth, because the verse is speaking of the stage before these three stages. Then, it speaks of these three stages, then how the bones are created and clothed with flesh.

Knowledge of these three stages, and the stage of the soul being breathed into the fetus, is important in matters pertaining to miscarriages and praying on dead fetuses, because if the fetus was one that died before its soul was breathed into it, then we do not pray the funeral prayer on it. As for if it died after the soul was breathed into it, then we pray on the dead fetus.

Scholars have spoken regarding this issue of miscarrying, and have clarified its rulings, and the summary of these rulings are:

The scholars of all Islaamic schools of jurisprudence from Sunni Islaam have all agreed that it is impermissible to kill the fetus after the soul has been breathed into it, as in, 120 days after fertilization. It is not permissible to kill the fetus in any condition, unless continuing with the pregnancy leads to the death of the mother.

The differing among jurists occurs with regards to the ruling of miscarriage in the time that is before the soul has been breathed into the fetus. As for after the soul has been breathed into the soul, all jurists agree that the fetus becomes a human and soul, and it should be respected and honored. Allaah the Exalted Said:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

{And We have certainly honored the children of Aadam.} **[QUR'AAN 17:70]**

Allaah the Exalted also Said:

مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا

{Whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely.}
[QUR'AAN 5:32]

Ibn Juzay Al-Maaliki, may Allaah have mercy on him, in his Qawaaneen Fiqhiyyah said that there is consensus that it is impermissible to abort the baby after the soul has been breathed into it. He said: "When the womb accepts the sperm, then it may not be touched, but worse than that is if the soul was breathed into it, because it is considered murder, according to consensus."[1]

Jurists have differed regarding abortion before forty days, with some of the Hanafi, Shafi`i, and Hanbali scholars allowing it. Ibn Al-Humaam, may Allaah have mercy on him, said: "Is it permissible to abort after conception? It is permissible so long as it has not yet taken on a shape. Elsewhere they said: And that can only be after one hundred and twenty days, which implies that what they meant by taking on a shape was the breathing in of the soul,

[1] Al-Qawaaneen Al-Fiqhiyyah (pg. 141).

otherwise it is does not make sense, because taking on a shape visibly occurs before that."[1]

Ar-Ramli, may Allaah have mercy on him, said: "The stronger view is that it is absolutely impermissible after the soul has been breathed into the fetus, and is permissible before it has been breathed into the fetus."[2]

The Maaliki scholars took the view that it is absolutely impermissible, and this is a view of some Hanafi, Shaafi`i, and Hanbali scholars. Some jurists restricted the judgment of permissibility with some excuses.[3]

This is the summary conclusion of the Committee for Major Scholars:

1) It is not permissible to abort a pregnancy in its various stages, unless one has a legal reason, and it is done within very stringent limits.

2) If the pregnancy is in the first stage, as in, within the first 40 days, and there is a religious benefit or prevention of a harmful matter in

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[1] Fat-h Al-Qadeer (3/401).
[2] Nihaayat Al-Muhtaaj (8/443).
[3] Al-Mawsoo`ah Al-Fiqhiyyah Al-Kuwaytiyyah (2/57).

aborting the pregnancy, then it is permissible. As for aborting due to fear of hardship in raising the children, fear of incapability in caring for their living and educational expenses, fear for their future, or because the parents think that they have enough children, then it is impermissible.[1]

The Permanent Committee for Verdicts said:

"The basic ruling states that abortion during any stage of pregnancy is not permissible according to Islaamic law. Abortion during the first stage of pregnancy, which is the first forty days, is not permissible except to prevent an imminent harm or to fulfill a religious benefit. Each case should be considered individually by specialists in religion and medicine. It is not permissible to have an abortion during this stage due to a fear of facing difficulty in bringing up children, being unable to provide for them and for their education, having apprehensions about their future, or due to already having enough children. It is not permissible to have an abortion if the fetus is a blood

[1] Al-Fataawa Al-Jaami`ah (3/1055).

clot or the chewed morsel unless a reliable medical committee decides that it jeopardizes the mother's safety and may lead to her death if it remains in her womb. If this is the committee's decision, it will be permissible to have an abortion but after sparing no efforts to prevent such dangers."[1]

It appears that the best view is that it is permissible for a cause before forty days, and Allaah knows best.

The Verdicts of the Permanent Committee also mentioned:

1) The basic ruling states that abortion during any stage of pregnancy is not permissible according to Islaamic law.

2) Abortion during the first stage of pregnancy, which is the first forty days, is not permissible except to prevent an imminent harm or to fulfill a religious benefit. Each case should be considered individually by specialists in religion and medicine. It is not permissible to have an abortion during this stage due to a fear of

[1] Fataawa Al-Lajnah Ad-Daa'imah (21/450).

facing difficulty in bringing up children, being unable to provide for them and for their education, having apprehensions about their future, or due to already having enough children.

3) It is not permissible to have an abortion if the fetus is a blood clot or the chewed morsel unless a reliable medical committee decides that it jeopardizes the mother's safety and may lead to her death if it remains in her womb. If this is the committee's decision, it will be permissible to have an abortion but after sparing no efforts to prevent such dangers.

4) After the third stage and with the completion of the fourth month of pregnancy, it is not lawful to have an abortion unless a group of reliable and specialized doctors determine that the fetus can cause the death of the mother if it remains in her womb. This decision must also be taken after sparing no effort to save its life. In fact, abortion is allowed according to these

conditions to prevent the worst of the two bad alternatives and realize the better of the two benefits."[1]

The scholars have all agreed that the soul is breathed into the fetus after 120 days. As for the when the body begins to form, then there are differences with regard to this. We have the narration which states: *"The creation of each one of you is brought together in their mother's womb for forty days in the form of a drop, then they become a clot of blood for a similar period, then a morsel of flesh for a similar period, then there is sent to him the angel who blows his soul into him and who is commanded with four matters: The angel is ordered to write their sustenance, lifespan, their actions, and if they will be happy or miserable."*[2]

Also, we have another Hadeeth, which states that the Prophet, sallallaahu `alayhi wa sallam, said: *"After the drop of semen stays for 42 nights, Allaah the Exalted sends an angel which shapes it, creates its hearing, vision, skin, flesh,*

[1] Fataawa Al-Lajnah Ad-Daa'imah (21/435).
[2] Reported by Al-Bukhaari and Muslim.

and bones. Then, it says: 'O Lord, is it a male or female?' Then, Your Lord decides what He Wishes, and the angel write. Then, the angel says: 'O Lord, what is its lifespan?' Then, your Lord Says what He Wishes, and the angels writes. Then, the angel says: 'My Lord, its provisions,' and your Lord decides what He Wishes, and the angel writes. Then, the angel brings the tablet in his hand, and does not increase or decrease on that matter."[1]

The apparent meaning of this Hadeeth shows that the formation of the fetus, and the creation of its hearing, vision, skin, flesh, and bones, occurs in the beginning of the second 40 days. So, that necessitates that the second 40 days is one of flesh and bones.

Based on this narration, after 80 days, the fetus is created. This Hadeeth indicates that formation and synthesis of the body occurs in the beginning of the second 40 days. So, that necessitates that the second 40 days is one of flesh and bones. However, in the second narration, it states that in the second 40 days, it remains a clot of blood, then in the third,

[1] Reported by Muslim (2645).

it turns to a chewed morsel, and according to the verse:

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا

{We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh.} **[QUR'AAN 23:14]**

Maalik ibn Al-Huwayrith, may Allaah be pleased with him, who said that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"When Allaah Wishes to create a human being, and a man and woman have intercourse, the man's sperm goes through every vein and strain of the woman. During the seventh day, Allaah the Exalted gathers it up and brings before it every strain between it and Aadam"*

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ

{In whatever form He willed has He assembled you.}
[QUR'AAN 82:8][1]

How can we reconcile between these narrations?

Al-Haafith, may Allaah have mercy on him, said:

> "In the narration of `Abdullaah ibn Rabee`ah who reports from Ibn Mas`ood, it states that when the drop

[1] Reported by At-Tabaraani in his book Al-Kabeer (644) and Al-Albaani ruled it as acceptable in his book As-Silsilah As-Saheehah (3330).

of semen has the soul breathed into it when it remains in the body for forty days. Then, it becomes blood, making it a clot. In the Hadeeth of Jaabir, may Allaah be pleased with him, it states that when the semen drop settles in the womb for forty days or nights, Allaah the Exalted gives permission to create it and the Hadeeth of `Abdullaah ibn `Amr is similar. The narration of Huthayfah ibn Usayd, may Allaah be pleased with him, from `Ikrimah ibn Khaalid, may Allaah have mercy on him, from Abu At-Tufayl reports that the drop of semen remains in the womb for forty days, then the angel climbs over it. That is also the case in the narration of Yoosuf Al-Makki who reports from Abu At-Tufayl, as reported by Al-Firyaabi. Also, Al-Firyaabi and Muslim both reported via `Amr ibn Al-Haarith, from Abu Az-Zubayr from Abu At-Tufayl who stated that: *'When forty three nights pass after the semen was released into the womb,'* and another copy states: *'When forty two nights pass after the semen was released into the womb,'* and in the narration of

Ibn Jurayj, as reported by Abu `Awaanah, it states: *'Forty-two.'* It is reported by Muslim, but he did not mention those words, but said similar to what `Amr ibn Al-Haarith said.

In the narration of Rabee`ah ibn Kulthoom, may Allaah have mercy on him, who reports from Abu Tufayl, may Allaah be pleased with him, which is reported by Muslim, it states: *'An angel overlooks the womb for forty-odd days when Allaah wishes to create something.'* In the narration of `Amr ibn Deenaar from Abu At-Tufayl, it states: *'The angel enters on the sperm after it is settled in the womb for forty or forty-five days.'*

This is how Ibn `Uyaynah reported it from `Amr, as reported by Muslim. Al-Firyaabi reported it via Muhammad ibn Muslim At-Taa'ifi from `Amr, and the narration states: *'Forty-five days,'* and he gave certain affirmation that it was the correct wording.

Therefore, the point is that the differing in the narration of Ibn Mas`ood did not differ in mentioning

forty days. This is what occurred in many and most of the narrations such as that of Anas, the second of two Hadeeths in this chapter which has no specification. Regarding the Hadeeth of Huthayfah ibn Usayd, may Allaah have mercy on him, then the transmitters from him differed. Some said it is certainly forty, as in the Hadeeth of Ibn Mas`ood, some added another two, three, five, or between three and nine days. Some of them declared their wording was correct with certainty, and others thought twice of it.

Al-Qaadhi `Iyaadh, may Allaah have mercy on him, reconciled these narrations and said that in the narration of Ibn Mas`ood, it does not say that this action occurs exactly when the first forty days are completed and the second forty days begin, but rather, forty is mentioned generally. Therefore, it is possible the meaning is that it occurs in the early days of the second forty days. It is also possible that the difference in the number is combined in saying that it changes based on the fetus. This is a good interpretation had the chains of narration of the

Ahaadeeth been different, but they are the same, and all go back to Abu At-Tufayl who reports from Huthayfah ibn Usayd. That shows that the amount which goes beyond the forty days has not been precisely narrated, and the matter is easy in that case. All of these narrations do not repel the increase that is in the Hadeeth of Maalik ibn Al-Huwayrith, which states that the image of the child is created on the seventh day, and after the sperm was spread about, it begins to gather."[1]

Ibn Rajab, may Allaah have mercy on him, said:

"It has been narrated from a group of the Companions that writing occurs in the second forty days. Al-Laalikaa'i reported with his chain of narration from `Abdullaah ibn `Amr ibn Al-`Aas, may Allaah be pleased with him, who said: *'When the sperm drop remains within the womb of the woman for forty nights, an angel comes to it, shakes it, then takes it and ascends with it to Ar-Rahmaan the Exalted and will say: 'Create, O Best of Creators.' Then, Allaah the*

[1] Fat-h Al-Baari (11/481).

Exalted will decide what He Wills in terms of its matter, then it is given to the angel, and it will say: 'O Allaah, will it be a miscarriage or will it complete?' Then, it will be told to the angel. Then, the angel will say: 'O Lord, will they have a deficient lifespan or a full lifespan?' Then, it will be told to the angel. Then, the angel will say: 'Will it be a single child or twins?' It will be told, then it will say: 'O Lord, will it be a male or female?' It will be told, then the angel will say: 'O Lord, will it be happy or miserable?' It will be told, then the angel will say: 'O Lord, proportion its provisions,' then its provisions will be proportioned. Then both will descend, and by the One in Whose hand is my soul, one will only earn what has been proportioned for them.'

Further, Ibn Abu Haatim, may Allaah have mercy on him, reported with his chain of narration from Abu Tharr, may Allaah be pleased with him, who reported: *'Sperm remains in the womb for forty nights, and the Angel of the Souls comes, and ascends with it to Al-Jabbaar [the Compeller and the*

subdue] the Exalted and will say: 'O Lord, will it be a male or female?' Then, Allaah the Exalted will decide what has been predestined. Then the angel says: 'O Lord, will it be happy or miserable?' Then, whatever it will face before it will be written.' Then, Abu Tharr recited from the beginning of chapter At-Taghaabun:

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ * هُوَ الَّذِي خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ * خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ الْمَصِيرُ

*{Whatever is in the heavens and whatever is on the earth is exalting Allaah, to Him belongs dominion, and to Him belongs [all] praise, and He is over all things competent * It is He who created you, and among you is the disbeliever, and among you is the believer, and Allaah, of what you do, is Seeing * He created the heavens and earth in truth and formed you and perfected your forms.}* **[Qur'aan 64:1-3]**

All this concurs with the Hadeeth of Huthayfah ibn Usayd. It has been previously mentioned that the writing that the angel does occurs forty nights after the soul has been breathed into the fetus, and that the chain of narration is debatable.

Some scholars have combined these Ahaadeeth and narrations, and between the Hadeeth of Ibn Mas`ood, may Allaah be pleased with him, and have said that writing occurred twice. It could be said with that, that the first was in the heavens, and the second was in the womb of the mother. However, the more apparent view, and Allaah the Exalted knows best, is that it was one time. That might differ based on the difference in the fetus. Some are written for in the first forty days, and others in the second forty days.

It could be argued that the word: **'Then,'** in the narration of Ibn Mas`ood refers to the sequence of how the issue was told of, not the sequence of the reality of the thing that is being told of.

Some latter scholars preferred the view that writing occurs in the beginning of the second forty days, as has been indicated by the Hadeeth of Huthayfah ibn Usayd. Then, they said that its mention was delayed in the Hadeeth of Ibn Mas`ood, may Allaah be pleased with him, until after mention of the stage of the chewed morsel, and it was mentioned with the word:

'Then,' so that mention of the three stages that the fetus goes through, as in, being a drop of semen, then a blood clot, then a chewed morsel, is not severed. Mention of these three things in one sequence is better and more appropriate, which is why he thing that it joined with is delayed, even if the other joined part is preceded in the order.

Then, the scholar used as evidence when Allaah the Exalted Said:

وَبَدَأَ خَلْقَ الْإِنسَانِ مِن طِينٍ * ثُمَّ جَعَلَ نَسْلَهُ مِن سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ * ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ

*{He began the creation of man from clay * Then He made his posterity out of the extract of a liquid disdained * Then He proportioned him and breathed into him from His [created] soul.}* **[QUR'AAN 32:7-9]**

The word **{Man}** here refers to Aadam, may Allaah exalt his mention. It is known that proportioning and blowing the soul into Aadam occurred before his posterity was made out of the extract of a disdained liquid. However, since the point was to mention the Ability of Allaah the Exalted in the beginning of the

> creation of Aadam and His posterity, one of them was joined with the other, and mention of proportioning of Aadam and blowing the soul in him was delayed, even if it was the stage between creating Aadam from clay and between creation of His posterity. Allaah the Exalted knows best."[1]

The contention is obvious in the narrations. Our Hadeeth, as in, that of Ibn Mas`ood, may Allaah be pleased with him, is clear in that the stage of the drop of semen and the blood clot does not have any proportioning of the image of the fetus. However, the Hadeeth of Huthayfah, may Allaah be pleased with him, indicates that synthesis, bones, and flesh develop during the second forty days.

Huthayfah ibn Usayd Al-Ghifaari, may Allaah be pleased with him, said that he heard the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"When forty two nights pass after the semen enters the womb, Allaah the Exalted sends an angel and it proportions it, and creates its hearing, vision, skin, flesh, and bones. Then, it says: `O Lord, will it be a male*

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[1] Jaami` Al-`Uloom wa Al-Hikam (1/173).

or female?' Then, your Lord will decree what He Wills, and the angel will write. Then, it will say: 'O Lord, what of its lifespan?' Then your Lord will Say what He Wills, and the angel will write. Then, it will say: 'O Lord, what of its provisions?' Then your Lord will Say what He Wills, and the angel will write. Then, the angel will leave with the scroll in his hand, and would not increase or decrease on what he has been ordered to do."[1]

In another narration, it states: *"The sperm enters the womb for forty nights, then the angel that creates it proportions it. Then, it will say: 'O Lord, will it be a male or female?' Then, Allaah the Exalted will decide if it is a male or female, and it will say: 'O Lord, will it be perfect or imperfect?' Then Allaah the Exalted will decide if it is perfect or imperfect. Then, the angel will say: 'O Lord, what are its provisions, lifespan, and creation?' Then, Allaah will make it either happy or miserable."*

[1] Reported by Muslim (4783).

In another narration: *"When Allaah wishes to create anything, there is an angel overseeing the womb by the Permission of Allaah, for forty-ought nights."*[1] Then, similar additions are made, as have been previously mentioned.

Ibn Al-Qayyim, may Allaah have mercy on him, said:

> "So, what are we to do with the timing that is mentioned, as in, forty nights? It was said that the timing mentioned shows that before that, the sperm is not touched, and no synthesis or writing is tied to it. When the appointed time reaches, and it passes the forty nights, it goes into the stages of synthesis one level at a time. At that, proportioning and writing occurs. The Hadeeth of Ibn Mas`ood is explicit in mentioning that it occurs after it is a chewed morsel, after the third forty days begins, but the Hadeeth of Huthayfah mentions that it occurs after forty days, and it did not give a timeframe for the latter stage, but rather, it was left unrestricted. The Hadeeth of Ibn Mas`ood, may Allaah be pleased with him, mentions

[1] Reported by Muslim (4784).

its timeframe, and we mentioned before that the Hadeeth of Huthayfah also indicates it.

It is possible to have another explanation: The forty days mentioned in the Hadeeth of Huthayfah is actually the third forty days, and pregnancy was actually called the sperm, since it is its initial stages. However, this is unlikely, and the wording of the Hadeeth rejects this interpretation.

It is possible to have another explanation: The proportioning and writing are two. The first is when the sperm begins to change and synthesize, and this occurs after forty days, and after it enters the stage of the blood clot. This is the beginning of its synthesis. As for the second proportioning and writing, it occurs when the fetus is fully developed and synthesized, and when its limbs are proportioned, it is determined to be a male or female, then along with that, the actions, provisions, lifespan, happiness, and misery of the fetus is written. There is no conflict between the two Ahaadeeth, and all praise is for Allaah the Exalted, the Lord of all that exists. The first proportioning is to

determine what occurs to the sperm after the forty days. At that, its happiness, misery, provisions, and actions will be determined. The second proportioning determines that happens to the fetus after it is shaped. It will be proportioned and written for, and this is more specific than the first proportioning and writing.

A similar situation to this is that Allaah the Exalted proportioned the matters of creation before creating the heavens and earth by fifty-thousand years. Then, on the Night of Power, Allaah the Exalted decrees what will occur within the year. This is more specific than the first proportioning, just as proportioning the matter and affairs of the sperm drop occurs after it is in the womb, and its matters have been destined before the creation of the heavens and earth.

Another example is that actions are raised and presented to Allaah the Exalted. The actions of the year are raised during Sha`ban, as the Truthful one who is believed informed, when he, sallallaahu `alayhi wa sallam, said: *`This is a month wherein actions are*

> *raised to Allaah, and I love that my actions are raised while I am fasting.'* Further, actions of the week are presented every Monday and Thursday, as has been established in Saheeh Muslim. The actions of the day are presented at the end of the day, before the night, and the actions of the night are presented at the end of the night, before daytime. This raising of the day and night actions is more specific than the actions being raised in the year. When one dies, their entirety of actions is raised, and the scroll that records their deeds is rolled up."[1]

The summary is that the Hadeeth of Huthayfah ibn Usayd, may Allaah be pleased with him, which states: *"When forty two nights pass after the semen enters the womb, Allaah the Exalted sends an angel and it proportions it, and creates its hearing, vision, skin, flesh, and bones,"*

and other Ahaadeeth in this meaning, are held to mean writing, and that the angel writes this during the beginning of the second forty days, and no actions are performed. The

[1] Tahtheeb As-Sunan (2/354-355).

actions, as in, the creation and proportioning, occur in the third forty days.

As for the part of the Hadeeth that deals with faith in predestination, then the issue is clear, and that occurs in the part of the Hadeeth: *"It is ordered with four things: To write its provisions, lifespan, actions, and if they are miserable or happy,"* and the meaning of happy or miserable is whether or not they are from the people of Hellfire or of Paradise. The criterion to judge between if a person is happy or miserable is not whether they are rich or not.

It should be noted that what one earns in terms of their actions, lifespan, provisions, happiness, or misery, is all written in the womb of their mother. However, the writing of the angel is different than the writing of the Preserved Tablet, because the writing that occurs in the Preserved Tablet occurs fifty-thousand years before creation of the heavens and earth.

Therefore, Allaah the Exalted disposed of the proportions before the creation of humankind. Previously, the Hadeeth of Ash-Sha`bi was mentioned, who reports from `Alqamah,

who reports from Ibn Mas`ood, may Allaah be pleased with him, who said: "When the sperm settles in the womb, an angel comes to it and holds it with its hand, then says: 'O Lord, will be formed or unformed?' If it is said: 'Unformed,' it says: 'O Lord, will it be a male or female? Will it be happy or miserable? What is its lifespan? What is its path? What land will it die in?' Then, it is said to the drop: 'Who is your Lord?' It says: 'Allaah.' It is said: 'Who is your provider?' It says: 'Allaah.' It is said: 'Go to the book, and you will find the story of this sperm.' Then, it is created, and it lives through its lifespan, eats from its provisions, and treads on its path, until when its time comes, it passes away and is buried in that." Then, Ash-Sha`bi, may Allaah have mercy on him, recited when Allaah the Exalted Said:

يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ

{O People, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed.} **[Qur'aan 22:5]**

Then, when it reaches the stage of being similar to a chewed morsel, it inverts and becomes a human. If it is unformed, the womb discharges it in the form of blood. If it is formed, then it becomes a human. This was reported by Ibn Abu Haatim and others, may Allaah have mercy on them.[1]

Issue: When a woman miscarries, when is she considered to be in postpartum bleeding?

The scholars said that if there is the shape of a hand, food, or head in the fetus, then she is to be considered in postpartum bleeding. If the miscarried fetus is a piece of flesh or a blood clot without any image or shape to the body, then this is known as Istihaadhah (non-habitual bleeding). This is an important maxim and principle.

As for the miscarried fetus:

If the fetus comes out alive, then dies, then it is to be washed and prayed on, without any difference of opinion among the scholars. In his book Al-Mughni, Ibn Qudaamah, may Allaah have mercy on him, stated: "The people of knowledge have unanimously agreed that if the child is

[1] Jaami` Al-`Uloom wa Al-Hikam (1/164).

known to be alive and begins its life [and subsequently dies] then it is to be prayed on. As for if it is not born alive, Imaam Ahmad, may Allaah have mercy on him, said: 'If the fetus is four months old, it is to be washed and prayed on. This is the view of Sa`eed ibn Al-Musayyib, Ibn Seereen, and Is-haaq. Ibn `Umar, may Allaah be pleased with him, prayed on his daughter's child when it was born dead.'"[1]

In the book of questions posed to Imaam Ahmad, may Allaah have mercy on him, that his son `Abdullaah, may Allaah have mercy on him, reported, it states: "I heard my father being asked about a newborn and when it is to be prayed on. He said: 'If the miscarried baby is four months old, it is to be prayed on.' It was said: 'Even if it is not alive at birth?' He said: 'Yes.'"[2]

Ibn Qudaamah, may Allaah have mercy on him, gave the reasoning that it should be prayed on, even though there is doubt regarding its life, and said that prayer on it is a supplication for it and its parents. It is a type of good deed,

[1] Al-Mughni (2/328).
[2] Masaa'il Al-Imaam Ahmad – Riwaayat `Abdullaah (2/482) issue number 673.

and there is no need to take precautions and be certain that life began, contrary to inheritance in such a situation.[1]

However, if the fetus does not reach four months, then it is not to be washed or prayed on. It should be wrapped in a cloth and buried, because the soul is only breathed into it after four months. Before that it is not a human, and it is not prayed on, similar to other inanimate objects, and similar to blood.

As evidence, he used the Hadeeth: *"The miscarried child is to be prayed on, and one should supplicate for the parents to be granted forgiveness and mercy."*[2] This established Hadeeth that all scholars agree is authentic, is one of the great and lofty narrations, because it speaks about the beginning and end of the humankind, as well as humankind's settling in Paradise or Hellfire. Therefore, look at how humankind begins, and look at its outcome and finality.

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[1] Al-Mughni (2/328).

[2] Reported by Abu Daawood (3180) and Al-Albaani ruled it as authentic in his book Saheeh Abu Daawood.

The Prophet, sallallaahu `alayhi wa sallam, then said: *"By the One besides Whom there is no deity worthy of worship, one of you would do the actions of the people of Paradise until there is merely a hand span between them and Paradise, but what was predestined overtakes them, causing them to do actions of the people of Hellfire, and they enter Hellfire. Also, one of you would do the actions of the people of Hellfire until they are merely a hand span away from Hellfire, but what was predestined overtakes them, causing them to do actions of the people of Paradise, and they enter Paradise."*

One must conceptualize this issue correctly, because people make this Hadeeth a reason to quit righteous actions, and they say: 'What is the purpose behind doing actions? If I continuously do actions, then predestination overtakes me with something I dislike, I would be of the people of Hellfire! What is the purpose behind actions?'

One must gather all evidences in a particular scenario and should understand the matter according to what has been mentioned in texts.

`Ali, may Allaah be pleased with him, said:

"While we were in a funeral procession in Baqee' Al-Gharqad, the Messenger of Allaah, sallallaahu `alayhi wa sallam, came and sat down, and we sat around him. He had a small stick in his hand and he bent his head and started scraping the ground with it. He then said, *`There is none among you, and no created soul but has his place written for him either in Paradise or in the Hell-Fire, and also has his happy or miserable fate [in the Hereafter] written for him.'* A man said, 'O Allaah's Messenger! Shall we depend upon what is written for us and give up doing (good) deeds? For whoever among us is destined to be fortunate (in the Hereafter), will join the fortunate peoples and whoever among us is destined to be miserable will do such deeds as are characteristic of the people who are destined to misery.'

The Prophet, sallallaahu `alayhi wa sallam, said, *`Those who are destined to be happy [in the Hereafter] will find it easy and pleasant to do the deeds*

characteristic of those destined to happiness, while those who are to be among the miserable [in the Hereafter], will find it easy to do the deeds characteristic of those destined to misery.' Then he, sallallaahu `alayhi wa sallam, recited:

فَأَمَّا مَن أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى * فَسَنُيَسِّرُهُ لِلْيُسْرَى * وَأَمَّا مَن بَخِلَ وَاسْتَغْنَى * وَكَذَّبَ بِالْحُسْنَى * فَسَنُيَسِّرُهُ لِلْعُسْرَى

*{As for he who gives and fears Allaah * And believes in the best [reward] * We will ease him toward ease * But as for he who withholds and considers himself free of need And denies the best [reward] * We will ease him toward difficulty.}* **[QUR'AAN 92:5-10]**"[1]

Further, `Imraan ibn Husayn, may Allaah be pleased with him, reported that it was said: "O Messenger of Allaah, are those who are going to Hellfire and those who are going to Paradise known?" The Prophet, sallallaahu `alayhi wa sallam, said: **"Yes."** It was said: "Then why do those who do actions do so?"

[1] Reported by Al-Bukhaari and Muslim.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Everyone will be facilitated towards what they are created for."*[1]

Jaabir ibn `Abdullaah, may Allaah be pleased with him, said:

> "Suraaqah ibn Maalik ibn Ju`shum said: 'The Messenger of Allaah, sallallaahu `alayhi wa sallam, explained our religion to us (in a way) as if we had just been created. Whatsoever deeds we do today, is it because of the fact that-the pens have dried (after recording them) and the destinies have begun to operate or these have effects in future? Thereupon he, sallallaahu `alayhi wa sallam, said: *'No, rather, it is because of what the pens have dried and the destinies have begun to operate.'* (Suraaqah ibn Maalik) said: 'If it is so, then what is the use of doing good deeds'? The Prophet, sallallaahu `alayhi wa sallam, then said: *'Do actions, for everyone is facilitated what they intend to do.'"*

In another narration, it states: *"Everyone that does actions will be facilitated towards doing their actions."*[1]

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[1] Reported by Al-Bukhaari and Muslim.

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"A man will do actions for a long period of time in accordance with the actions of the people of Paradise, then their actions will conclude with the actions of the people of Hellfire. Further, a man will do actions for a long period of time in accordance with the people of Hellfire, then their actions will conclude with the actions of the people of Paradise."*[2]

Sahl ibn Sa`d As-Saa`idi, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"To people, apparently, a person will do the actions of the people of Paradise, but they are of the people of Hellfire, and to people, apparently, a person will do the actions of the people of Hellfire, but they are of the people of Paradise."*[3]

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[1] Reported by Muslim (2648).
[2] Reported by Muslim (2651).
[3] Reported by Al-Bukhaari and Muslim.

How are we to understand the previous narration?

First: One must perform righteous actions, since abandoning actions results in Hellfire. Performing good actions brings about the means to entering Paradise, and makes the soul have good thoughts about Allaah the Exalted.

Second: Allaah the Exalted Said:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

{And those who strive for Us - We will surely guide them to Our ways. And indeed, Allaah is with the doers of good.} **[QUR'AAN 29:69]**

Allaah the Exalted also Said:

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ

{And those who are guided - He increases them in guidance and gives them their righteousness.} **[QUR'AAN 47:17]**

The meaning is that the one who puts forth the means to attaining guidance and entering Paradise will be guided and entered into Paradise by the favor of Allaah the Exalted. That is why there is no such person that exerts effort in actions of obedience and turns themselves to them sincerely, then is faced with something that deviates them from the straight

path, makes them quit their actions of obedience, and misguides them forcefully, making them enter Hellfire. There is also no one who does acts of goodness, spends, struggles against themselves, and takes the means towards guidance with sincerity, then is misguided by Allaah the Exalted and admitted into Hellfire.

Therefore, the meaning of: *"The written records overtake them,"* is that it is an exterior and superior force that comes forth and forces them to deviate. Rather, it is preexistent in the Knowledge of Allaah the Exalted that such a person wishes and has the desire to deviate. That is why they deviate, and that is why Allaah the Exalted misguides them. So, in such a case, the written records overtake them, causing them to enter Hellfire.

It is not possible to say that there is a person that sincerely seeks guidance and exerts effort in attaining it with all means possible, then Allaah the Exalted allows them to deviate forcefully and misguides them, while the person seeks guidance with sincerity, earnestness, and truthfulness!

It has preceded in the Knowledge of Allaah the Exalted that this individual that seems to exert effort as a worshipper will

deviate from the path of guidance, and will not be able to remain steadfast on the straight path.

Third: There are some people that do actions of the people of Paradise, but they have deviations in their inward states, and that is not apparent. Then, this deviation has its time and place, and becomes apparent to everyone's eyes. The things that the slave was hiding become apparent, and that shows on their actions. Then, it is concluded that they enter the Hellfire.

Therefore, the issue is not one of a random and abrupt relapse without any reason. However, there is a bit of evil hidden within their soul, or they get affected by deviation after they are apparently upright, and their misery overtakes them, causing them to do the actions of the people of Hellfire, and then they enter Hellfire.

The seed of evil is within them, and hypocrisy, deviation, and evil are within their souls. However, its effects did not show right away. Then, gradually, these matters become clear, until they become misguided after being guided, and have a relapse after being upright. Then, they die in such a state of loss, and enter Hellfire.

Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, was asked: "What is the meaning of the statement of the Prophet, sallallaahu `alayhi wa sallam: *`One of you would do the actions of the people of Paradise until there is merely a hand span between them and Paradise, but what was predestined overtakes them, causing them to do actions of the people of Hellfire, and they enter Hellfire.'?*"

He, may Allaah have mercy on him, said:

> "This is very dangerous, and stops a person from being impressed and infatuated with their own selves. It would stop a person from saying: 'I did such-and-such,' because such a person that does the actions of the people of Paradise, only has a hand span between them and Paradise, as in, their death is near, and not that they are close in position or that they get higher in level with their actions to the point that there is not but a hand span between them and Paradise, because had it been as such, Allaah the Exalted would not have caused their life to end. However, it is referring to their assigned time. Meaning, speaking about their time left on earth, there is only a hand span between

them and Paradise. As for their actions, then it is not worth anything, because had their actions made their level higher to the point that they are only a hand span away from Paradise, Allaah the Exalted would not have caused them to fail.

How could Allaah the Exalted cause them to fail, while He, sallallaahu `alayhi wa sallam, Said: *'Whoever comes close to Me by a hand span, I will come close to them by a span of outstretched arms.'*

If someone says: 'How could their actions be those of the people of Paradise?' We say: Yes, this is as it appears to the people, as in, that they are people of Paradise. We ask Allaah the Exalted to protect and guard us from being in this situation. This is a hard and difficult situation. This condition is mentioned in the Hadeeth of Sahl ibn Sa`d As-Saa`idi, may Allaah be pleased with him, who reports that the Messenger of Allaah, sallallaahu `alayhi wa sallam, met with the polytheists and they fought. When the Messenger, sallallaahu `alayhi wa sallam, went to his camp, and when the others went to their camp, there was an

individual among the Companions of the Prophet, sallallaahu `alayhi wa sallam, who would not leave any polytheist who separated from the army except that he struck him with his sword. Some said: 'None has helped us today more than this individual.' The Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *'He is of the people of Hellfire.'* One of the people who were sitting said: 'I will accompany him.' Then, he went out with him. Whenever he stood still, he stood still with him, and whenever he hastened, he hastened with him. He said: 'The man was injured severely and wanted to hasten his death. So, he placed the handle of the sword on the ground, and the blade between his pectoral areas and threw himself onto his sword and killed himself. The man who was following him went to the Messenger of Allaah, sallallaahu `alayhi wa sallam, and said: 'I bear witness that you are the Messenger of Allaah.' He, sallallaahu `alayhi wa sallam, said: *'Why is that?'* He said: 'The man that you said was of the people of Hellfire, but the people thought it was a grave matter.

I said to you that I would follow him. I went out with him, and he was wounded severely, and hastened his death. He placed the handle of the sword on the ground, and the blade between his pectoral areas and threw himself onto his sword and killed himself.' At that, the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *`To people, apparently, a person will do the actions of the people of Paradise, but they are of the people of Hellfire, and to people, apparently, a person will do the actions of the people of Hellfire, but they are of the people of Paradise.'*[1]

Therefore, the meaning of: *`There is only a hand span between them and Paradise,'* is referring to time, not in rank. Meaning, until their time of passing comes so close, and at that time, they do the actions of the people of Hellfire. Such a person's actions now are those of the people of Paradise as it appears to us, but when their time comes close their situation becomes as mentioned.

[1] Reported by Al-Bukhaari and Muslim.

As for the one that does actions of the people of Paradise out of sincerity to Allaah the Exalted and in following the Messenger of Allaah, sallallaahu `alayhi wa sallam, to the point that they would be of a high level, and there would only be a hand span between them and Paradise, then it is impossible that Allaah the Exalted would cause such a person to fail, because Allaah the Exalted is More Generous than His slaves, Exalted is He."[1]

An-Nawawi, may Allaah have mercy on him, said:

"This Hadeeth contains a warning from being deceived by one's actions and that it is appropriate for the slave that they not rely on their actions or incline to them, out of fear from their fate being flipped about, due to prior predestination. Further, it is appropriate for the sinner not to despair of the Mercy of Allaah the Exalted. The meaning of the statement of the Prophet, sallallaahu `alayhi wa sallam: *'A person will do the actions of the people of Paradise while*

[1] Liqaa' Al-Baab Al-Maftooh (179/40).

being of the people of Hellfire.' and vice versa, is that this might be a situation that occurs."[1]

Ibn Daqeeq Al-`Eed, may Allaah have mercy on him, stated:

"This Hadeeth gives us the benefit that one should stop looking and admiring their actions, and they should not incline to them. Rather, they should rely on the Generosity and Mercy of Allaah the Exalted."[2]

[1] The explanation of An-Nawawi on the book of Muslim (2/127).
[2] Sharh Al-Arba`een An-Nawawiyyah (pg. 21).

The fifth Hadeeth

`Aa'ishah, may Allaah be pleased with her, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"Whoever invents something in this affair of ours that is not a part of it will have it rejected."*[1]

This Hadeeth is one of the very important Ahaadeeth and is a great fundamental principle of legislation whereby actions are judged and weighed. Al-Haafith Ibn Rajab, may Allaah have mercy on him, said:

> "This Hadeeth is a great fundamental principle of Islaam. It is similar to the scale of actions in their apparent form, just as the Hadeeth which states: **'Actions are based on intentions,'** is the scale of actions in their hidden form. Just as every action that is not done for the sake of Allaah earns no reward for the one doing it, likewise, every action that has no order from Allaah the Exalted or His Messenger is also rejected. Whoever introduces and invents something in the religion wherefore there is no permission from

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[1] Reported by Al-Bukhaari and Muslim.

Allaah the Exalted or His Messenger, sallallaahu `alayhi wa sallam, is not from the religion in the least bit."[1]

As for sincerity, we have spoken of it in the Hadeeth: *"Actions are based on and judged by intentions."* As for following, it means to be in accordance with legislation, because innovations (as in, what the Hadeeth is talking about) are against the Sunnah and are against the concept of Mutaaba`ah (following the Sunnah).

There is a plethora of evidence from the Qur'aan and Sunnah indicating that it is obligatory for the action to be in accordance with legislation and that it must not be innovated or invented in

the religion. Examples are that Allaah the Exalted Said:

وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

{And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous.} **[Qur'aan 6:153]**

[1] Jaami` Al-`Uloom wa Al-Hikam (1/183).

Also, Allaah the Exalted Said (what means):

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا

{This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.} **[QUR'AAN 5:3]**

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لله وَهُوَ مُحْسِنٌ واتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللّهُ إِبْرَاهِيمَ خَلِيلاً

{And who is better in religion than one who submits himself to Allaah while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allaah took Abraham as an intimate friend.} **[QUR'AAN 4:125]**

قُلْ إِن كُنتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللّهُ غَفُورٌ رَّحِيمٌ

{Say, [O Muhammad], "If you should love Allaah, then follow me, [so] Allaah will love you and forgive you your sins. And Allaah is Forgiving and Merciful."} **[QUR'AAN 3:31]**

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَن كَانَ يَرْجُو لِقَاء رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

{So whoever would hope for the meeting with his Lord, let him do righteous work and not associate in the worship of his Lord anyone.} **[QUR'AAN 18:110]**

As for the Sunnah:

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"I have left behind two things, and after these two things, you will not be misguided. They are the Book of Allaah, and my Sunnah. They will not be separated until they meet at the Pool."*[1]

Al-`Irbaadh ibn Saariyah, may Allaah be pleased with him, reported, saying: "The Messenger of Allaah, sallallaahu `alayhi wa sallam, admonished us one day after Fajr prayers, and it was an admonishment that made the eyes shed tears and the hearts become soft. Someone said: 'This is the admonishment and advice of one that is parting, so, what do you advise and hold us to do?' He, sallallaahu `alayhi wa sallam, said: *'I advise you to fear Allaah, and hear and obey, even if the one in charge is an Ethiopian slave. Those that live on among you will see much differing. Beware of newly invented matters, because they are misguidance. Whoever*

[1] Reported by Al-Haakim in Al-Mustadrak (319) and Al-Albaani ruled it as authentic in his book Saheeh Al-Jaami` (2937).

lives to see any of those things should stick to my Sunnah and that of the rightly guided caliphs after me. Bite onto it with your molar teeth.'"[1]

In another wording, he, sallallaahu `alayhi wa sallam, said: *"I have left you on the white path. Its daytime is the same as its nighttime. Only those who are destroyed deviate from it. Whoever among you who lives will see much differing. So, stick to what you know of my Sunnah and that of the rightly guided caliphs after me. Bite onto it with your molar teeth."*[2]

Al-Haafith Ibn Rajab, may Allaah have mercy on him, said:

> "This Hadeeth, via its apparent connotation, indicates that every action that does not have an order from the Legislator is rejected. Its implied meaning is that every action that has an order from the Legislator is not rejected. 'Order,' here refers to His Religion and Legislation.

[1] Reported by At-Tirmithi (2600) and he ruled it as authentic, and Al-Albaani ruled it as authentic.
[2] Reported by Ibn Maajah (44) and Al-Albaani ruled it as authentic.

> Therefore, the meaning is that the actions of any person which are outside the scope of Legislation and are not bounded thereby, then it is rejected.
>
> The statement: **'Not a part of our affair,'** indicates that actions of those who do actions must be under the scope of the Islaamic rulings, and the Legal rulings must rule over them through its orders and prohibitions. If someone's actions are in the scope of legislation and are in accordance to it, then the action is accepted. If it is outside of those parameters, then it is rejected."[1]

Anas ibn Maalik, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever shuns my Sunnah is not from me."*[2]

As for the terms and phrases used by the pious predecessors that have been narrated regarding this matter, then they are also plenty and blessed. The pious predecessors, may Allaah have mercy on them, have spoken regarding the obligation of holding fast to the Qur'aan and Sunnah, and Al-Bukhaari

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[1] Jaami` Al-`Uloom wa Al-Hikam (1/184).
[2] Reported by Al-Bukhaari and Muslim.

included a chapter within his Saheeh which was called: "The Chapter of Holding Fast to the Book and the Sunnah."

Sunnah, linguistically:
It refers to a path and way, regardless if it is good or bad, praiseworthy or censured. Allaah the Exalted Said:

سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا وَلاَ تَجِدُ لِسُنَّتِنَا تَحْوِيلاً

{[That is Our] established way for those We had sent before you of Our messengers; and you will not find in Our way any alteration.} **[QUR'AAN 17:77]**

Also, the Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever begins a good tradition in Islaam, and it is acted on after them, then they will have the reward of those who act on it written for them, without decreasing from any of their rewards. Also, whoever begins an evil tradition in Islaam, and it is acted on after them, then they will have the burden of those who act on it written for them, without decreasing from any of their burdens in the least."*[1]

[1] Reported by Muslim (1017).

As for its terminological definition:

It refers to the statement, action, or affirmation of the Prophet, sallallaahu `alayhi wa sallam. It is used with the general meaning to refer to obligatory acts and other such acts in the custom of the people of language and Hadeeth. In the definition and custom of the scholars of jurisprudence, Sunnah is used to refer to something that is not obligatory. It is used to refer to the opposite of innovations, as in, saying: 'This person is from the people of the Sunnah.'

It was said that its definition is: "With regards to worship, it is the voluntary acts; with regards to evidences, it is what stemmed from the Prophet, sallallaahu `alayhi wa sallam, which was not a part of the Qur'aan, in terms of a statement, action, or affirmation."[1]

Ibn Rajab, may Allaah have mercy on him, said:

> "Sunnah refers to a path that is treaded. That is comprised of holding fast to what the Prophet, sallallaahu `alayhi wa sallam, and His rightly guided successors were on, in terms of beliefs, actions, and

[1] Refer to Irshaad Al-Fuhool (1/95).

statements. This is the complete Sunnah. That is why the pious predecessors did not used to refer to someone as following the Sunnah unless the person had a grasp and encompassed all of those things. This meaning is reported from Al-Hasan, Al-Awzaa`i, and Al-Fudhayl ibn `Iyaadh.

Many latter day scholars specify Sunnah to beliefs, because it is the root and fundamental of the religion, and the one that contradicts the correct beliefs is in grave danger."[1]

Ash-Shaatibi, may Allaah have mercy on him, said:

"The term 'Sunnah,' is used to refer to the things that are transmitted from the Prophet, sallallaahu `alayhi wa sallam, in specific, which are not mentioned within the Noble Book, but rather, it was mentioned via him, sallallaahu `alayhi wa sallam, and regardless if it clarified what is in the Qur'aan or not.

It is also used to refer to the opposite of the innovation. It is said that such-and-such person is on the Sunnah if they act in accordance with what the

[1] Jaami` Al-`Uloom wa Al-Hikam (2/773).

Prophet, sallallaahu `alayhi wa sallam, did, regardless if the Qur'aan mentions it or not. It is said that such-and-such person is on innovations if they do the opposite of that. It is almost as if this generalization took into account the actions of the one that set up the legislation (Muhammad, sallallaahu `alayhi wa sallam), causing it to be called Sunnah from that standpoint, even if the action is according to the Qur'aan, as well.

The term Sunnah is also used to refer to what the Companions acted on, regardless if that is in the Qur'aan or Sunnah or not, because it is following a Sunnah that was established to them but was not transmitted to us, or an exertion of effort in reaching a valid conclusion that was agreed on by them or by their caliphs. Their consensus is consensus, and the actions of their caliphs goes back to the reality of consensus in terms of people acting on it based on what the benefits dictated to them. Therefore, under such categorization, Al-Masaalih Al-Mursalah (unrestricted public interests that have no textual

evidence supporting its validity and which legislation neither upholds nor negates) and Istihsaan (juristic preference) both are included, as they did by fixing the penalty of alcohol, manufacturers insurance, collection of the Qur'aan, compelling everyone to read according to one dialect of the Qur'aan out of the seven, compiling books, and so forth.

This generalization is indicated by the Hadeeth, when the Prophet, sallallaahu `alayhi wa sallam, said: *'Follow my Sunnah and that of the rightly guided caliphs.'*

If all of what has been mentioned is gathered, we can gather that the general term of the Sunnah refers to four things: The statements, actions, and affirmations of the Prophet, sallallaahu `alayhi wa sallam, regardless if they are received via revelation or via exertion of the effort in reaching the conclusion (if the Ijtihaad is valid). These are the first three. As for the last one, then it refers to anything that has come from the Sahaabah or the caliphs, and even if it also categorized into statements, actions, and affirmations,

but it is noted as one type, because these matters which are sourced to the Companions do not have the same detailed categorizations as if they had come from the Prophet, sallallaahu `alayhi wa sallam."[1]

The definition of Ahl As-Sunnah:

Ibn Hazm, may Allaah have mercy on him, said: "Ahl As-Sunnah are those who we mention as being the people of the truth. Anyone else is one of the people of innovation. They are the Companions and everyone who followed their path, including the best of the Taabi`een (the generation after the companions), the scholars of Hadeeth, and those jurists who follow them. This is successively the case, one generation after the next, until this day of ours. Any commoner that takes them as role models in the eastern-most or western-most parts of the world is also considered. May Allaah the Exalted have mercy on them."[2]

Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy on him, said in defining Ahl As-Sunnah: "They are those who

[1] Al-Muwaafaqaat (4/289-293).
[2] Al-Fasl (2/271).

hold fast to the Book of Allaah the Exalted, the Sunnah of the Messenger of Allaah the Exalted, and what the early-most scholars, including the Muhaajireen (the Migrants from Makkah to Madeenah), the Ansaar (those already present in Madeenah), and those who follow them in goodness."[1]

Definition of Bid`ah (innovation):

Linguistically, Ibn Faaris, may Allaah have mercy on him, defined it as following:

> "It means to start and build something without precedent, and it refers to severance and fatigue. The first connotation is used to refer to inventing something in statement or action, if it is done without precedent. Allaah the Exalted is the Badi` (from the word Bid`ah) of the heavens and earth (as in, He created the heavens and earth without any prior examples thereof). The Arabs say: 'Ibtada`a (from the word Bid`ah) the well,' if they initiate and dig the well. It is said that an individual is Bida`un in such a matter if they are pioneers. Allaah the Exalted Said:

[1] Majmoo` Al-Fataawa (3/375).

قُلْ مَا كُنتُ بِدْعًا مِّنَ الرُّسُلِ

{Say, "I am not something Bid' among the messengers".} [QUR'AAN 46:9]

Bid' here means, I am not the first.

In the second connotation, it is used to say, for example, that the camel or riding beast becomes fatigued.

It is used to refer to if a camel becomes fatigued and leaves the person without any riding beast. In the Hadeeth, the person said: 'O Allaah's Messenger, sallallaahu `alayhi wa sallam, my camel has become fatigued, so carry me with you.'[1] It is also said: 'Fatigue only occurs due to lameness.' These are some of the root words of the word Bid`ah."[2]

Ibn Manthoor, may Allaah have mercy on him, said:

"It refers to beginning and initiating something. Bid`ah refers to whatever is introduced to the religion after its

[1] Reported by Muslim (1893).
[2] Mu`jam Maqaayees Al-Lughah (1/209-210).

completion. Ibn As-Sikkeet said: ‘Every newly invented matter is a Bid`ah.’”[1]

Terminologically, Ash-Shaatibi, may Allaah have mercy on him, defined Bid`ah as being: “A path in the religion that is invented but is similar to legislation, and the intent behind treading on that path is to go overboard in worshipping Allaah the Exalted.”[2]

Ash-Shaatibi, may Allaah have mercy on him, was one of the best that spoke of the topic of Bid`ah, its definition, and its evil effects. He was one of the best who created principles of knowing innovations according to Ahl As-Sunnah, through evidences and examples. He was one of the scholars who had an upright mindset, may Allaah have mercy on him.

Ibn Rajab, may Allaah have mercy on him, said: “The intent and point behind the word Bid`ah is something that is introduced and has no precedent within legislation that indicates it. As for if it has a root within legislation that

[1] Lisaan Al-`Arab (8/6).
[2] Al-I`tisaam (1/21).

indicates it, then it is not a Bid`ah according to the legal definition, even if it linguistically, it is."[1]

As-Suyooti, may Allaah have mercy on him, said: "Bid`ah refers to an action that conflicts with legislation or necessitates practicing it through an increase or decrease."[2]

It can be said that the Bid`ah is anything that has been invented in religion while being contrary to what the Prophet, sallallaahu `alayhi wa sallam, and his Companions were upon in terms of beliefs and actions.[3]

Censure of innovations has been mentioned by the pious predecessors:

Ibn Mas`ood, may Allaah be pleased with him, said: "Follow and do not innovate, because you have been sufficed. Every innovation is misguidance."[4] Ibn `Abbaas, may Allaah be pleased with him, said: "You must be upright and follow the leaders and narrations. Beware of innovating."[5]

[1] Jaami` Al-`Uloom wa Al-Hikam (2/781).
[2] Al-Amr bi Al-Ittibaa` (pg. 88).
[3] Sharh Lum`at Al-I`tiqaad by Ibn `Uthaymeen (pg. 10).
[4] Al-Mu`jam Al-Kabeer (9/154).
[5] As-Sunnah by Al-Marwazi (pg. 29).

Shurayh, may Allaah have mercy on him, said: "The Sunnah has preceded your analogies. Therefore, follow and do not innovate, because you will never deviate, so long as you hold fast to the narrations."[1] Ayyoob As-Sakhtiyaani, may Allaah have mercy on him, said: "The more a person of innovation increases in exerting their effort in worship, the further they become from Allaah the Exalted."[2]

There is no doubt that innovations are a form of sin, but they are grave and major sins. If you look at how the scholars have categorized sins, you find that they say the greatest of sins is polytheism, then innovations, then major sins. Therefore, there is no doubt that innovations are of the gravest of sins.

The danger of innovations is in a few matters, such as:

First: The innovator alleges that the Prophet, sallallaahu `alayhi wa sallam, was deficient in conveying the Message; rather, they claim that he, sallallaahu `alayhi wa sallam, betrayed the truth and message. However, he is the truthful

[1] Al-Umm (7/368).
[2] Al-Bida` by Ibn Al-Wadhdhaah (pg. 70).

and trustworthy one, and Allaah the Exalted described him, Saying:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

{O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message.} **[QUR'AAN 5:67]**

Therefore, if there is anything within legislation that is obligatory or recommended and the Prophet, sallallaahu `alayhi wa sallam, did not convey it to his nation, then he has betrayed the trust and has been deficient in conveying the message, and that is impossible.

Abu Tharr, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"There is nothing that brings you closer to Paradise and further from Hellfire except that it has been clarified to you."*[1]

Ibn Al-Maajishoon, may Allaah have mercy on him, said: "I heard Maalik, may Allaah have mercy on him, say: 'Whoever innovates in the religion while viewing that it is a good thing, then they have alleged that Muhammad, sallallaahu `alayhi

[1] Reported by At-Tabaraani in Al-Kabeer (1647) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (1803).

wa sallam, has betrayed the message, because Allaah the Exalted Said:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِيناً

{This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.} **[QUR'AAN 5:3]**

Therefore, whatever was not a part of the religion during that day is not a part of the religion today."[1]

Second: The innovator accuses that legislation is deficient. Their actions are saying that the innovation they have invented will complete legislation.

Ash-Shaatibi, may Allaah have mercy on him, said:

> "The innovator, through their actions or statements, is saying that legislation is not complete, and that there are some things that are obligatory or recommended that must be completed and added to it.
>
> If they believed that legislation was complete from all angles, they would not have innovated and added to

[1] Al-I`tisaam (1/29).

it. The one who makes such a statement is a misguided person away from the straight path."[1]

Third: The innovator believes that what Allaah the Exalted has mentioned in His Book and what the Prophet, sallallaahu `alayhi wa sallam, has made as part of the Sunnah are below what they were guided to through their intellects.

Fourth: The innovator resists and opposes legislation, because legislation specifies certain ways for the needs of the slave, and they are to be carried out in specific ways. Creation was left with only those things, in terms of they were tied to particular orders, prohibitions, promises, and warnings. It was informed that goodness is in those things and evil is in going beyond them, and so forth. The reason is that Allaah the Exalted knows while we do not. Allaah the Exalted sent the Messenger, sallallaahu `alayhi wa sallam, as a mercy for everything that exists. The innovator rejects all of this. They allege that there are other paths and that what legislation has restricted is actually not restricted, and what is specified is not specified. It is like they are saying that the Legislator knows, as we do too. Rather, their placing

[1] Al-I`tisaam (1/29).

additional ways within legislation can be understood that they know what the Legislator does not know. If the innovator intends this meaning, then they have fallen into disbelief in legislation and the Legislator. If it is not intended then they are in grave misguidance.

Fifth: The innovator puts themselves in the position of being someone who resembles the Legislator, because the Legislator has placed legislations and has compelled creation to hold fast to its traditions. The Legislator is the Only One who is able to do so, because He judges between the creation in what they differ in. Otherwise, had legislation been something that creation is able to do, then there would no longer be legislations, and there would be no differences among people. There would also be no need for messengers to be sent.

The one who innovates in the religion has made themselves a counterpart and imitator, since they legislate along with the Legislator. They have opened the doors to differing, and

rejected the intent of the Legislator in being the only One that legislates, and that is enough of misguidance.[1]

Sixth: After polytheism, innovations are the means of Satan to misguide the children of Adam. First, Satan orders them to commit polytheism, and beautifies it for them. It he is unable to compel them into polytheism, he beautifies innovations for them. If he cannot beautify major sins, he causes them to fall into lesser sins, and then he takes it systematically and progressively from there.

Seventh: The innovator follows their desires, because if the slave does not follow legislation, all they have left are desires and temptations.

Allaah the Exalted:

فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ

{But if they do not respond to you - then know that they only follow their [own] desires. And who is more astray than one who follows his desire without guidance from Allaah?} **[QUR'AAN 28:50]**

Allaah the Exalted Said:

[1] Refer to Al-I`tisaam (1/29-30).

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ

{[We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allaah ." Indeed, those who go astray from the way of Allaah will have a severe punishment for having forgotten the Day of Account.} **[QUR'AAN 38:26]**

Ash-Shaatibi, may Allaah have mercy on him, said: "Reflect on this verse, for it is explicit in saying that whoever does not follow the guidance of Allaah the Exalted is following their own desires, and there is none more misguided than them. This is the case of the innovator: They follow their own desires, instead of the guidance of Allaah the Exalted."[1]

The position of the pious predecessors towards people of innovation:

The position of the pious predecessors towards people of innovation was harsh, in order to protect the Sharee`ah and its followers. They used to prevent sitting with people of

[1] Al-I`tisaam (1/31).

innovation, conversing with them, narrating from them, and praying behind them.

Abandoning the people of innovation is one of the greatest means for the Muslim to preserve their religion. It protects them from the evils of the pitfalls of innovation and misguidance.

Allaah the Exalted has made this clear, when He Said:

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَى مَعَ الْقَوْمِ الظَّالِمِينَ

{And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversation. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people.} **[Qur'aan 6:68]**

Commenting on this verse, Ibn `Awn, may Allaah have mercy on him, said: "Muhammad ibn Seereen, may Allaah have mercy on him, was of the view that the people that apostatize the quickest are the people of innovation. He used to view that this verse refers to them."[1]

[1] Al-Ibaanah by Ibn Battah (2/431) and Siyar A`laam An-Nubalaa' (4/610).

There are many narrations from the pious predecessors that teach that we must abandon and beware of people of innovation. For example, when Ibn `Umar, may Allaah be pleased with him, was asked about the Qadari sect, and he said: "If you meet these individuals, tell them that I am free of them, and they are free of me."[1]

Al-Awzaa`i, may Allaah have mercy on him, said: "Fear Allaah, O Muslims. Accept the advice of those who advise you and the admonishment of those who admonish you. Know that this knowledge is religion, so look at what you do, from whom you learn, whom you take as role models, and whom you trust in your religion. All of the people of innovation are people of falsehood, liars, and are sinful. They are not pious, do not contemplate, and do not fear Allaah [...] therefore, beware of them, accuse them, reject them, and shun them. Your early scholars and the good latter scholars used to do so and would order others to do so."[2]

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[1] Reported by Muslim (9).
[2] Taareekh Dimashq (6/362).

Al-Fudhayl ibn `Iyaadh, may Allaah have mercy on him, said:

"Allaah the Exalted has angels that seek the assemblies of remembrance. Therefore, be aware of whom you sit with. Do not sit with people of innovation, because Allaah the Exalted does not look at them. The sign of hypocrisy is for a man to stand and sit with the people of innovation. I met the best of people, as in, the people of Sunnah, and they would prohibit from accompanying the people of innovation."[1]

Abu Qalaabah, may Allaah have mercy on him, said: "Do not sit with the people of desires – or the people of argumentation – because I do not feel safe that they immerse you into their misguidance, or they confuse some matters to you that you know."[2]

It is reported that Al-Hasan, may Allaah have mercy on him, and Ibn Seereen, may Allaah have mercy on him, said: "Do not sit with the people of innovation, do not argue with them, and do not listen to them."[3]

[1] Hilyat Al-Awliyaa' (8/104).
[2] As-Sunnah by `Abdullaah ibn Ahmad (1/137).
[3] Reported by Ad-Daarimi (403).

If we were to review the reasons behind emergence of innovations, we would find they go back to two reasons:

First: Allaah's Universal Will and Predestination: Allaah the Exalted Willed for it, and He Said:

شَاء رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلاَ يَزَالُونَ مُخْتَلِفِينَ * إِلاَّ مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ

*{And if your Lord had willed, He could have made mankind one community; but they will not cease to differ * Except whom your Lord has given mercy, and for that He created them.}* **[Qur'aan 11:118-119]**

Allaah the Exalted also Said:

وَلَوْ شَاء اللّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِن لِّيَبْلُوَكُمْ فِي مَآ آتَاكُم

{Had Allaah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you.} **[Qur'aan 5:48]**

Allaah the Exalted is Able to make everyone Muslims on the Sunnah, but Allaah the Exalted due to His Wisdom, Wished to keep differing present among people in their religions, beliefs, sects, faiths, and views, so that corrupt and evil matters can be differentiated from goodness, so that He can take martyrs from His slaves, to raise levels of whomever of His slaves He wishes, and so that the one who is firm on the

religion can be differentiated from the misguided, deviant one who turns back on their heels.

Allaah the Exalted wished that creation would either go in the direction of mercy or in the direction of differing. Allaah the Exalted Said:

شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلاَ يَزَالُونَ مُخْتَلِفِينَ * إِلاَّ مَن رَّحِمَ رَبُّكَ

*{And if your Lord had willed, He could have made mankind one community; but they will not cease to differ * Except whom your Lord has given mercy.}* **[Qur'aan 11:118-119]**

Therefore, there are some that have been shown mercy and are on the Sunnah. There are some that differ and are on innovations. This is the Will and Wisdom of Allaah the Exalted. This is as it pertains to Allaah's Universal Will that He Willed among His slaves through His Wisdom and Knowledge.

Second: As it pertains to the means that people have, then there are a number of things that make people differ, among them are following desires. That is why the people of innovation are referred to as the people of desires. Desires and whims are what push them to view some things as good and other things as undesirable and distasteful without any

legal evidence. Or, they follow opinions that legislation has not validated, use false analogies, or speak based on their 'taste,' and 'inspiration,' and mention things that the devil reveals to them. They follow their desires without guidance from Allaah the Exalted, and who is more misguided than the one who follows their desires without guidance from Allaah?

One of the main reasons is the massive amounts of ignorance in matters of legislation, and the lack of knowledge.

Whenever ignorance becomes widespread and knowledge decreases, innovations appear and become widespread among the people. That is why Imaam Ahmad, may Allaah have mercy on him, said regarding innovators: "They have established the flags of innovation and have unbound the ties of trials and tribulations. They differ regarding the Qur'aan and Sunnah, but agree in that they will contradict the Qur'aan. They speak regarding Allaah and His book without knowledge. They speak with ambiguous words and deceive the ignorant people by confusing them. We seek

refuge in Allaah the Exalted from the trials and tribulations of those who misguide others."[1]

The slogan of the innovators is to abandon the narrations. Haaroon Ar-Rasheed, may Allaah have mercy on him, said: "I looked for four things, and I found them in four things: I looked for disbelief, and found it in the Jahmi sect. I looked for philosophy and turmoil, and I found it in the Mu`tazilah sect. I looked for lying and found it with the Raafidhah sect, and I sought the truth and found it with the people of Hadeeth."[2]

`Abdullaah ibn Lahee`ah, may Allaah have mercy on him, said: "I heard one of the Khaariji teachers repent and go back to the truth, and he said: 'These Ahaadeeth are the religion, so look from whom you take your religion, because we used to, if we fell into a matter, we made it a Hadeeth.'"[3]

The ignorance of the innovators in the religion goes back to a few things, such as their ignorance of Hadeeth and the intents of the Prophet, sallallaahu `alayhi wa sallam. They do not seek Hadeeth, narrate them, or collect them. They put

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[1] Majmoo` Al-Fataawa (4/217).
[2] Sharaf As-haab Al-Hadeeth (pg. 129).
[3] Fawaa'id Al-Firyaabi (pg. 27).

no effort and have no drive to learn the Hadeeth in the first place. Their drive is to speak about philosophy, argumentation, differing, and division.

Another reason is ignorance regarding the narrations mentioned from the pious predecessors, that is, those who were most knowledgeable of the Qur'aan and Hadeeth, and the most knowledgeable of the intents of Allaah and His Messenger, sallallaahu `alayhi wa sallam. They say: 'They are men and we are men.'

Another reason is that they are ignorant of the intents of legislation, the speech and tongue of the Arabs, and the general and universal maxims, such as, Mutlaq (unrestricted), Muqayyad (restricted), `Aam (general), Khaas (specific), Naasikh (abrogating), Mansookh (abrogated), and so forth. Knowledge of these matters is important to combine between legal evidences and to know legal rulings.

Another reason is that they utilize weak and fabricated Ahaadeeth. There are many innovations that have spread due to weak or fabricated Ahaadeeth.

Another reason is that they follow the customs of their forefathers and teachers, have extremism towards their

teachers and towards various schools of jurisprudence, as the Soofi sect does with their teachers, as in, they put them above their worth, and make them at the level that none of them can be asked about what they do. They submit to and obey them completely, and say that whoever objects will be thrown out.

Another reason is that some people blindly follow and have bigotry towards them. They blindly follow without any knowledge or guidance.

Another reason is holding fast to customs and matters that are widespread among the people, even if they contradict the legislation. If their desires combine with their ignorance in Islaamic rulings, reports, and texts, then it is easy to follow these customs.

The scholars have spoken regarding innovations, and whether they are limited to legal matters or also include matters of dealings and customs?

Do innovation laws apply to matters that pertain to customs and the dealings of people, such as in buying, selling, marriage, divorce, and so forth? The correct answer is that it does apply to customs and not just in religious matters.

How can they be applied to customs and dealings?

As for how they apply to acts of worship, then it is obvious and there is no issue there. For example, uttering the intention is an innovation, the prayer known as Salaat Ar-Raghaa'ib is an innovation, increasing on the phrases of the Athaan (call to prayer) is an innovation, and so forth.

As for the issue of customs: It is clarified through an example:

If someone refrains from eating meat because meat harms them health-wise it would not be considered an innovation. If someone were to refrain from eating meat because they cannot purchase it due to their poverty, it is also not an innovation. If someone refrains from eating meat because they have do not enjoy it or because they saw an animal being slaughtered and have an aversion, it is also not an innovation.

However, if someone were to refrain from eating meat out of keeping away from the worldly life and to get closer to Allaah the Exalted, by making it forbidden for themselves, so that they no longer desire it and can be totally free for

worship, then they have done so out of trying to get closer to Allaah the Exalted and that is an innovation.

Another example is someone who wears a random garment without intending anything. Such a person has not committed an innovation. However, a person who wears a specific garment, with specific colors, with the intention and purpose of worship and prayer in that specific garment in order to get closer to Allaah the Exalted, and if they think that has a specific virtue in praying in that garment, then such a person is an innovator.

All innovations are forbidden and censured, because of the generality of the statement of the Prophet, sallallaahu `alayhi wa sallam, when he said: *"Every innovation is misguidance."*[1]

However, some people rejected that and said that there are obligatory innovations, good innovations, and lawful innovations. They say that not all innovations are prohibited.

There is no doubt that the one that looks at the Ahaadeeth and Sunnah of the Prophet, sallallaahu `alayhi wa sallam,

[1] Reported by Muslim (1435).

and the Sunnah of his Companions and their followers on guidance would know by necessity the falsity of such a claim, because the Prophet, sallallaahu `alayhi wa sallam, said: *"Every newly-invented matter is an innovation, every innovation is misguidance, and every misguidance is in the Hellfire."*[1]

This is a universal legal principle that is clear without any doubt, and does not need any interpretation. It is not permissible to differ regarding it, due to its obvious meaning and because its clarity prevents any differing. Therefore, there are no good innovations; all innovations are bad.

There is a principle that we must be keen on and memorize, and it is: 'Every universal maxim or universal legal evidence, if left unrestricted, must remain general and unrestricted.' Therefore, when the Prophet, sallallaahu `alayhi wa sallam, said: *"Every innovation is misguidance,"* then has there been any other Hadeeth to specify the generality mentioned, or to restrict this unrestricted nature? There answer is that there is none.

[1] Reported by An-Nasaa'i and Al-Albaani ruled it as authentic.

Therefore, it is impermissible to say that there are any good, recommended, or lawful innovations, because the Prophet, sallallaahu `alayhi wa sallam, said: *"Every innovation is misguidance."*

Those that contended with this used the statement of `Umar, may Allaah be pleased with him, when he saw the people praying in congregation for Taraaweeh prayers: "This is a good innovation."[1]

Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy on him, said:

"None should use the issue of congregating for Taraaweeh as evidence, and say: 'This is a good innovation,' because it was a linguistic innovation, because they did something that was not done during the life of the Messenger of Allaah, sallallaahu `alayhi wa sallam."[2]

He, may Allaah have mercy on him, also said:

> "`Umar referred to the action as an innovation, even though it was a good one. This is a linguistic name, not a legal one. The reason is that linguistically, innovation refers to anything that is done without

[1] Reported by Al-Bukhaari (1871).
[2] Majmoo` Al-Fataawa (22/224).

precedent. As for legal innovations, then they are what are done without legal evidence. If a text from the Messenger of Allaah, sallallaahu `alayhi wa sallam, indicates that the action is recommended or obligatory after his death, or if he referred to it without restriction and none acted on it until after his death, if someone does that action after his death, it is correct to call it a linguistic innovation, because it is a new action.

Further, the action that is indicated by the Qur'aan and Sunnah is not a Bid`ah in religion, but rather, it is an innovation in its linguistic connotation. Therefore, the term Bid`ah in language is more general than the word Bid`ah in legal terms.

Further, it is known that the statement of the Prophet, sallallaahu `alayhi wa sallam, which states: *'Every innovation is misguidance.'* is not referred to every action that is started up and initiated, because every religion that the messengers have been sent with, including Islaam, has been started up. The point is that he, sallallaahu `alayhi wa sallam, is talking about

actions that have not been legislated by him, sallallaahu `alayhi wa sallam.

As such, they used to pray congregational prayers by night (Taraaweeh) during his time, and they used to pray it individually. When they gathered to pray that one Ramadhaan during the 3rd or 4th night, he, sallallaahu `alayhi wa sallam, said to them: *`Nothing prevented me from coming out [to pray congregational Taraaweeh] except that I feared that it would become obligatory on you.'*[1]

Therefore, the Prophet, sallallaahu `alayhi wa sallam, gave the reasoning for not coming out, and it was that he feared it would become obligatory on them. Therefore, the requisites of going out are present, and had he not feared it would be obligatory, he would have gone out to them. During the time of `Umar, he gathered them behind one Imaam, and lit up the mosque. This manner, as in, gathering for prayer behind one Imaam and lighting up the mosque, was

[1] Reported by Al-Bukhaari and Muslim.

not something that was previously done, so it was called an innovation, because that it what it is called linguistically, even if it was not a religious innovation, because the Sunnah necessitated that it is a righteous action, had the Prophet, sallallaahu `alayhi wa sallam, not feared that it become obligatory. Since the Prophet, sallallaahu `alayhi wa sallam, died, the fear of it becoming obligatory is no longer present, so the impediment is removed.

Likewise, with regards to the gathering of the Qur'aan, the thing that prevented them from gathering the Qur'aan during the time of the Messenger of Allaah, sallallaahu `alayhi wa sallam, was that revelation was still being revealed, and Allaah the Exalted would change what He Wills and establish what He Wills. Had the Qur'aan been gathered in one book, it would be difficult or impossible to change it every time. When the Qur'aan was set and established at the death of the Prophet, sallallaahu `alayhi wa sallam, the people were safe from having an increase or decrease to the Qur'aan, and they were safe from anything becoming

obligatory or forbidden. Therefore, the requisite for the action is present through his Sunnah and the Muslims acted in accordance with this requisite. That action [of gathering the Qur'aan] was part of the Sunnah, even if it is referred to as an innovation, linguistically. This issue is very vast."[1]

We should know that Ahl As-Sunnah differentiate between a sinful action and an act of innovation. It has previously been mentioned that innovations are worse than sins, even if innovations are considered sins, but they are a very dangerous type of sin. They are more dangerous than all other sins, and the reason is that the sinner, through their sin, does not think that they are pleasing Allaah the Exalted with their sin. They believe they are sinning and outside the sphere of obedience to Allaah and His Messenger; they believe they are contradicting the legislation of Allaah the Exalted. As for the innovator, they believe that the action they are doing brings them closer to Allaah the Exalted. This is where the danger lies, and this is the root of misguidance, deviation, and distance from the straight path.

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[1] Iqtidhaa' As-Siraat Al-Mustaqeem (pg. 276-278).

Allaah the Exalted Said (what means):

أَفَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ

{Then is one to whom the evil of his deed has been made attractive so he considers it good [like one rightly guided]? For indeed, Allaah sends astray whom He wills and guides whom He wills.} **[Qur'aan 35:8]**

أَفَمَن كَانَ عَلَى بَيِّنَةٍ مِّن رَّبِّهِ كَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءهُمْ

{So is he who is on clear evidence from his Lord like him to whom the evil of his work has been made attractive and they follow their [own] desires?} **[Qur'aan 47:14]**

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا * الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

*{Say, [O Muhammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds? * [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."}* **[Qur'aan 18:103-104]**

Due to the belief of the innovator (that is, their innovation brings them closer to Allaah), they act on it, hold fast to it, spread it, and call people to it. This is different from the sinful person who is shy from Allaah the Exalted due to their action; they are also shy from people, as in, they do not want people to see them doing that sin. Many sinners wish that

Allaah the Exalted would forgive them for their sin, that they could abandon it, and that they can go to the obedience of Allaah the Exalted. When a sinner sees someone who is obeying Allaah, they envy them their condition that they are on in terms of obedience to Allaah the Exalted and being steadfast on the religion. They wish they were like them.

Therefore, innovations are worse than sins. Further, if we look at where innovations lead to and the corruption, trials, and deviations that they lead to, we would know that innovations are worse than mere sins.

From this, we can understand the statement of Sufyaan Ath-Thawri, may Allaah have mercy on him, who said: "Innovations are more beloved to Allaah the Exalted than sins. One can repent from sins, but one does not repent from innovations."[1] The reason is that the innovator thinks that by their action, they are getting closer to Allaah. How can one who is supposedly getting closer to Allaah the Exalted repent from their actions? What would they repent from?

[1] Sharh Usool I`tiqaad Ahl As-Sunnah (1/233).

That is why you find that extreme people of innovation among such groups as the Raafidhah and Soofis sects hold fast to their innovations, and are keen on spreading them and calling people to them. They show enmity and alliance based on these innovations, and they fight people for their sake and for the sake of spreading them.

Acceptance of the repentance of the innovator:

Some scholars believe that people of innovation cannot repent, because of the Hadeeth where Anas ibn Maalik, may Allaah be pleased with him, reports that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"Allaah has veiled repentance from every person of innovation."*[1] Most scholars, however, believe that the repentance of the innovator is accepted.

The reason they believed that repentance is accepted is that the door of repentance is open before those who sin before the sun rises from the west. If Allaah the Exalted forgives the person from falling into disbelief,

[1] Reported by At-Tabaraani in Al-Awsat (4202) and Al-Bayhaqi in Ash-Shu`ab (7238) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (1620).

then why would He not forgive those who fall into innovations?

Allaah the Exalted Said (what means):

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

{Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allaah. Indeed, Allaah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."} **[Qur'aan 39:53]**

قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلاَّ الضَّآلُّونَ

{He said, "And who despairs of the mercy of his Lord except for those astray?"} **[Qur'aan 15:56]**

There are many verses on this topic that are well-known. They are general in that anyone who repents will have their repentance accepted.

Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy on him, said:

> "Whoever says that the repentance of the innovator is never accepted at all has made a reprehensible mistake. Those that say that Allaah the Exalted does not allow an innovator to repent mean that as long as

they view the innovation as good, they do not repent from it. As for if Allaah the Exalted showed them it is evil, then they repent from it, just as the disbeliever views that they are misguided. Otherwise, many people who were on innovations were shown their misguidance and Allaah the Exalted forgave them for that. Only Allaah the Exalted knows how many people are of that category. When Ibn `Abbaas, may Allaah be pleased with him, was sent to the Khawaarij sect to debate them, half or so of them went back, and others repented at the hands of `Umar ibn `Abd Al-`Azeez, may Allaah have mercy on him, and others. Others heard some aspects of knowledge and repented, and this is frequent."[1]

Ibn Qudaamah, may Allaah have mercy on him, said:

"In general, the difference among the scholars in respect to acceptance of their repentance outwardly is a matter pertaining to this world, such as not to execute them, and the rulings of Islaam still being

[1] Majmoo` Al-Fataawa (11/684-685).

applied to them. As for if Allaah the Exalted accepts their repentance inwardly, and forgives the sins of the one who repents and refrains from the action they were doing either inwardly or outwardly, then there is no difference of opinion in that,

because Allaah the Exalted Said regarding the hypocrites:

إِلاَّ الَّذِينَ تَابُواْ وَأَصْلَحُواْ وَاعْتَصَمُواْ بِاللّهِ وَأَخْلَصُواْ دِينَهُمْ لِلّهِ فَأُوْلَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

{Except for those who repent, correct themselves, hold fast to Allaah, and are sincere in their religion for Allaah, for those will be with the believers. And Allaah is going to give the believers a great reward.} [QUR'AAN 4:146]"[1]

Sometimes, an innovation might be an action, and sometimes, it might be by avoiding something:

Whoever abandons and leaves something lawful while believing that the aspect takes any other legal ruling, such as being disliked or prohibited, then their avoiding that thing is an innovation. So, whoever abandons marriage out of

[1] Al-Mughni (10/72).

[engaging in] worship and trying to get close to Allaah, then that is an innovation.

Also, shaving the head might be permissible, such as for one to shave their head for cupping. It might be an action that is done for one to get closer to Allaah, as in the case of the one who shaves their head after Hajj or `Umrah, but if they shave it at the grave of a righteous person to get closer to them, it becomes an innovation and polytheism.

Also, if they shave their head to imitate the Khawaarij, then it is an innovation.

If ones shaves their head at the area of `Arafah while claiming it is part of the rituals, then their action is an innovation. If they do so not out of thinking it is part of rituals, but rather, they do so randomly, then their action is a sin.

If they shave their head because their job requires them to do so, then their action would be permissible, because they did not intend to get close to Allaah the Exalted by shaving their head, but rather, they did something lawful thereby, and there is no harm in that. So, the same action might give some people rewards, might give others sins, and a person

might not be sinful or earn reward; it depends on the intention.

Therefore, based on what has been previously mentioned, innovations might be in performing certain actions and might be in abandoning some matters, and the reason is that abandoning something is also an action, if one abandons it intentionally, as Az-Zarkashi, may Allaah have mercy on him, stated.[1]

Entrance of innovation into worship:

We took due notice previously regarding innovations entering into customs. As for innovations entering into worship, then this is found frequently in the statements and actions of people. Examples are stating the intention out loud before prayers, congregational remembrance of Allaah after prayers, congregational supplication, gathering to pray on the 1st Friday of the month of Rajab or the night of the 15th of Sha`baan, and other examples of innovations in religion.

We mentioned that whoever worships Allaah the Exalted in a particular place or time without any specification in

[1] Al-Manthoor fi Al-Qawaa`id (1/284).

legislation, or worships Allaah the Exalted with a legislated act of worship in a particular way that was not sanctioned by legislation, then that is an innovation.

Shaykh Bakr Abu Zayd, may Allaah have mercy on him, said:

> "It is an innovation to specify something without evidence, by reciting a verse or chapter of the Qur'aan in a particular place, time, or for a particular cause, thereby seeking to specify something without evidence. Examples are: Reciting Soorat Al-Faatihah with the intention of relieving duress and having one's needs satisfied and overcame, recitation of Soorat Al-Kahf loudly to those praying before the sermon, and reciting Soorat Yaa Seen forty times with the intention of relieving one's needs."[1]

Entrance of innovation into dealings:

It occurs when some leaders force some customs, fines or taxes on people thereby seeking to get closer to Allaah the Exalted. Or, to say that 2.5% is not sufficient in obligatory charity, and that they will make it 5% so that the destitute

[1] Bida` Al-Qiraa'ah (pg. 14-15), summarized.

can live and be delighted. If they do so with the intention of trying to get closer to Allaah, then it is an innovation.

Another example is buying a particular type of food out of trying to get close to and worship Allaah the Exalted. This type of innovation becomes introduced through fabricated narrations. For example, someone would hear that there is a Hadeeth that the Prophet, sallallaahu `alayhi wa sallam, said: *"Lentils have been blessed by seventy prophets,"* while this is a fabricated Hadeeth.[1] So, they say that they wish to buy lentils and eat it to get closer to Allaah! Such a person is an innovator.

Or, if a person purchases rice to eat it to seek rewards from Allaah the Exalted, *claiming that the Prophet, sallallaahu `alayhi wa sallam, said: "Whoever eats rice for forty days, then the springs of wisdom of their heart will show on their tongue,"* which is another fabricated narration.[2] Such matters are considered innovations in customs and dealings.

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[1] Refer to: Al-Fawaa'id Al-Majmoo`ah fi Al-Ahaadeeth Al-Mawdhoo`ah (161).
[2] Refer to: Al-Mawdhoo`aat by As-Saghaani (pg. 67).

If it is said: 'How can innovations enter into dealings and customs even though their default ruling is lawfulness?'

It is said that these matters are not free of the doubt of having some nature of being an act of worship. That is why much of them deal with legal rulings. Others might have the default ruling of lawfulness, but might become an act of worship because of the intention, such as a person sleeping to make themselves stronger to be able to pray by night, and a person who eats to become energized to fast, and so forth. In the authentic Ahaadeeth, there are narrations that indicate the connection between many customary actions and dealings with legislation.

For example, the Prophet, sallallaahu `alayhi wa sallam, said: *"Anytime a Muslim plants a tree, and a bird, human, or livestock eats from it, they earn the reward of a charity."*[1]

Also, the Prophet, sallallaahu `alayhi wa sallam, said: *"Smiling in the face of your brother or sister is a charity. Ordering good and forbidding evil is a charity. Giving directions to a lost person is charity. Seeing for someone with bad eyesight is charity. Moving a rock, thorn, or bone from the path is a*

[1] Reported by Al-Bukhaari and Muslim.

charity. Pouring the remains of your bucket into that of your brother is charity."[1]

If we were to take a comprehensive look at the customs and dealings, we find that they deal with worship, even if slightly. That is what gives innovations a path to enter it, and that is why it is possible for innovations to enter them.

We have previously mentioned that innovations enter into matters pertaining to beliefs, such as the innovation of the Rawaafidh, Qadariyyah, Jahmiyyah, and Mu`tazilah. Also, innovations enter into matters of statement, such as saying the intention for prayer out loud, saying innovated supplications, and remembering Allaah the Exalted by saying the Name or by saying a pronoun, such as: 'Him, Him, Him,' and so forth, or by saying: 'O Compassionate, O Compassionate,' and repetition thereof. These are all examples of innovations by statement.

Innovations enter into actions, such as the prayer known as Salaat Ar-Raghaa'ib, and praying the 15th night of Sha`ban.

[1] Reported by At-Tirmithi and he ruled it as authentic, and Al-Albaani ruled it as authentic in his book Saheeh At-Tirmithi.

We must know that innovations are of various levels; they are not all the same. Some are polytheistic innovations that deal with creed, and the one that falls into them is a disbeliever, and others, if one falls into them, they do not leave the fold of Islaam. There are innovations that pose a serious and dire threat to the religion of the slave, and there are innovations that are below that level. There are innovations that are absolute and have no connection to evidence, and others are Bid`ah Idhaafiyyah, as in, innovations that have some ties and connections to evidence, but they have connections that are not correctly attributed.

Likewise, the people of innovation are of varying levels. Some are callers to innovations, some are silent, some are persistent, and some are not persistent.

Ash-Shaatibi, may Allaah have mercy on him, said:

> "It is established that innovators are sinful, however, they are not of the same level but are on various levels, based on if the person is open or hidden regarding their innovation, if the innovation is absolute or is Idhaafiyyah, if the innovation is clear or problematic and ambiguous, if it is disbelief or not, if

the innovator is persistent on it or not, and other things that are taken into account whereby one can determine, either through surety or probability, the gravity of the sin, or lack thereof."[1]

The categories of innovations:

Some scholars said that innovations are of two types: Absolute innovations and Idhaafiyyah innovations.

Some said that there are customary innovations and worship-based innovations.

Some said that there are innovations that one falls into through actions, and others that one falls into through abandoning actions.

Some said that there are innovations of belief and innovations of actions.

Some said that innovations are of five types: Obligatory, recommended, forbidden, disliked, and lawful.

The first to say that innovations tie into the five rulings of responsibility is Al-`Izz ibn `Abd As-Salaam, may Allaah have mercy on him, and others followed him that, but it is not

[1] Al-I`tisaam (1/130).

correct. The first to categorize innovations into two, as in absolute and Idhaafiyyah, was Al-Imaam Ash-Shaatibi, may Allaah have mercy on him.

The absolute innovation is the one that does not have any specific or general indication within the Qur'aan, Sunnah, consensus, or a legal and valid deduction according to the scholars.

The Idhaafiyyah innovation is the one that has a connection to evidences, as in, the root of the practice is present. However, the evidence used does not support the mode, situation, or details of the action, although the action is in need of evidence for these things, because most of the time, Idhaafiyyah innovations occur in matters of worship, not in purely customary matters.

When comparing Idhaafiyyah innovations and absolute innovations, the following becomes clear to us:

1) If the innovation is independent and has no evidence, or has evidence, but the evidence is not valid, then it is an absolute innovation.

2) If the innovation is independent but has evidence, as in, a root that is established, and there is some ambiguity in using the evidence to prove the practice, then it is an Idhaafiyyah innovation.

3) If the innovation becomes connected with a legal action, and the predominant description of the action becomes the innovation, and if the innovation cannot be separated from the legal action, but also has no evidence, or has invalid evidence, then it is an absolute innovation.

An example is congregational remembrance of Allaah the Exalted. They come to a legislated action, as in, remembrance of Allaah, and tie it to an innovation. In this case, the innovation, as in, congregating to remember Allaah the Exalted, becomes the predominant description of the legal action, making it an absolute innovation.

Another example is if someone were to show their love for the Prophet, sallallaahu `alayhi wa sallam, in the form of celebrating his birthday. Loving the

Prophet, sallallaahu `alayhi wa sallam, is an act of worship when independent, however, when the Mawlid (celebration of the birthday of the Prophet, sallallaahu `alayhi wa sallam) becomes connected to it in such a case, it becomes the predominant description of the action and is not separated from it, making the act an absolute innovation.

4) If the innovation becomes tied to the legal action, but is not the predominant description of it, then it depends on the evidence. If it does not have evidence, then it is an absolute innovation, and if it has evidence that is used falsely or wrongly, then it is an Idhaafiyyah innovation. In both these cases, the action is not nullified.

For example, pronouncing the intention out loud is an innovation, but the prayer is valid, as is the intention, because pronouncing the intention out loud is not the predominant description of the worship, as in, it is not severed from it.

Therefore, if there is a legal action that is mixed with one that is not legal, it might invalidate the

legal action, and it might not. That depends on how connected the action that is illegal is to the legal action, and if it is a predominant description of it or not.

Summary:

We look at evidence first, in terms of if evidence is present or not. If there is no evidence, then the innovation is absolute, and if there is evidence, but it is being used falsely, then the innovation is Idhaafiyyah.

Likewise, some innovations are an increase on a legal and valid action. Sometimes, it might nullify the action, and that occurs if the innovation becomes the predominant description of the action, and is not severed from it. Other times, it does not nullify it, and that is when the action is not a predominant description of it and is not severed of it.

Whoever adds a prostration to their prayer, for example, their prayer is invalid, because the increase of the innovation cannot be severed from the action. This is different from washing some of their body parts four times during ablution, for the latter case does nullify the ablution.

Likewise, missing one of the conditions for the acceptance and validity of the action of worship nullifies the action. However, if one misses something that is not a condition, then the action is not invalidated. For example, if someone misses congregational prayer, and prays at home, instead, then their action is not nullified, but they are sinful for praying at home.

As it pertains to dealings, if the dealing and transaction replaces legal contracts, then it is an invalid dealing. For example, if a man fornicates with another man's wife, and the husband of that woman demands a recompense of 100 goats, then the dealing is invalid, because its intent is to nullify the legal penalty.

Likewise, contracts and agreements that legislation has prohibited are included within the types of innovations, such as if the thing agreed on is not something legal, for example, if a person writes a marriage contract to marry someone they are forbidden to marry. Legally, the thing being agreed on is not acceptable, making it unlawful.

If a person misses a condition in the contract that cannot be waived through mutual consent, such as a woman agreeing

with a man that he should marry her during her waiting period, and they mutually consent to that, then it is false and an innovation, and the contract is invalid, because they missed a condition in the condition that cannot be waived through mutual consent.

If the contract occurs regarding something forbidden, such as pig, wine, dead meat, and so forth, then it is unlawful. From this, we can know the corrupt nature of many contracts that merchants engage in, where they import meat from disbelieving countries, while knowing that they are unlawful religiously, but they sell these meats to the Muslims.

Also, included are contracts that contain injustice to either of the two parties involved. For example, if a father forces his daughter to marry someone she does not want to marry.

The scholars have used the following Ahaadeeth as evidence: *"Whoever invents something in this affair of ours that is not a part of it will have it rejected," and: "Whoever puts a condition that is not in the Book of Allaah, then it is invalid, even if they were a hundred conditions,"*[1] to prove the

[1] Reported by Al-Bukhaari and Muslim.

maxim that states: ‘Prohibition necessitates invalidity,’ meaning, the invalidity of the action. The reason is that if we were to rule as valid what Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam, have forbidden, that would be in opposition to Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam. Therefore, prohibitions necessitate that one must keep far away from them and should not perform them, and ruling it as valid necessitates that the action should be done and performed, and this is contrary to Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam.

The sixth Hadeeth

An-Nu`maan ibn Basheer, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"The lawful is clear, and the unlawful is clear, and there are matters between them that are unclear that not many people know of. Whoever avoids the unclear matters saves their religion and honor from being blamed, but whoever falls into the unclear matters has fallen into unlawful matters. It is similar to a shepherd herding their sheep close to a restricted land; they will imminently fall into it. Every king has a restricted area, and the restricted area of Allaah is His prohibitions. In the heart, there is a piece of flesh, if it is upright, the rest of the body follows, and if it is corrupted, the rest of the body follows. The piece of flesh is the heart."*

This is an authentic Hadeeth, the authenticity of which is agreed on via the narration of Ash-Sha`bi, may Allaah have mercy on him, who reports from An-Nu`maan ibn Basheer, may Allaah be pleased with him. In the various wordings of

this Hadeeth, there are some additions and deletions, but the meaning is the same and each has a similar meaning.

It has been reported from the Prophet, sallallaahu `alayhi wa sallam, via Ibn `Umar, may Allaah be pleased with him, `Ammaar ibn Yaasir, may Allaah be pleased with him, Jaabir, may Allaah be pleased with him, Ibn Mas`ood, may Allaah be pleased with him, Ibn `Abbaas, may Allaah be pleased with him, but the Hadeeth of An-Nu`maan, may Allaah be pleased with him, is the most authentic of all the various narrations.[1]

In the report of Al-Bukhaari it states: *"The lawful is clear and the unlawful is clear. Between them are ambiguous matters. Whoever forsakes those doubtful things lest they may commit a sin, will definitely avoid what is clearly unlawful; and whoever indulges in these [suspicious] doubtful things bravely, is likely to commit what is clearly unlawful. The sins are the restricted area of Allaah, and those that pasture their sheep next to a restricted area will imminently fall into it."*[2]

[1] Jaami` Al-`Uloom wa Al-Hikam (1/201).
[2] Reported by Al-Bukhaari (2051).

Al-Bukhaari, may Allaah have mercy on him, placed this Hadeeth in the Chapter of Faith and gave it a title: "Chapter: The virtue of saving one's religion from being blamed." This shows that Wara` (abstinence) is one of the matters that complete one's religion.

The Prophet, sallallaahu `alayhi wa sallam, said: *"The lawful is clear, and the unlawful is clear."*

Meaning, they and their descriptions have clear legal evidences showing their lawfulness or unlawfulness.

The Prophet, sallallaahu `alayhi wa sallam, said: *"There are matters between them that are unclear."*

Meaning, they are doubtful between two opposite matters. In another narration, it states: *"There are matters that resemble other matters that have no specific ruling,"* and in another narration, it states: *"There are ambiguous matters."*

The Prophet, sallallaahu `alayhi wa sallam, said: *"Not many people know of them."*

Meaning, their ruling is unknown. It is explicitly and clearly mentioned in the narration of At-Tirmithi, may Allaah have

mercy on him, where it states: *"Not many people know if they are lawful or unlawful."*[1]

The implicit reference being made by his statement: **"Many,"** is that ruling on those issues is possible, but not many are able to come to the conclusion, and those that are able are the Mujtahid scholars, as in, scholars who have reached such a high level of knowledge whereby they can derive legal rulings from merely reading the texts. Therefore, these matters are ambiguous to those who are not scholars, and they might be unclear even to the scholars when they cannot come to a sufficient conclusion regarding the two sides of the evidence.

This means that there is no issue such that everyone on earth is unaware of it, because an issue could either be of the clearly lawful matters or the clearly unlawful matters, and these two things are not hidden. It might also be an ambiguous matter, and there are always some people who - know the unclear things. Therefore, there is no issue except that someone in this Ummah knows of its ruling. If the ruling

[1] Reported by At-Tirmithi (1205) and he ruled it as authentic, and Al-Albaani ruled it as authentic.

is hidden to some, then other well-grounded scholars would know of the rulings.

Ibn Rajab, may Allaah have mercy on him, said:

"His statement, sallallaahu `alayhi wa sallam: *'The lawful is clear, and the unlawful is clear, and there are matters between them that are unclear that not many people know of,'* means that purely lawful things are clear without any ambiguity, and the same applies to purely unlawful things. However, between these two things are matters that are unclear to many people, they ask: 'Is this lawful or unlawful?' As for those firmly grounded in knowledge, then it is not ambiguous to them, and they know whether they are lawful or unlawful.

As for purely lawful things, then they include eating pure things such as vegetation, fruits, livestock, drinking pure things, wearing what one needs such as cotton, linen, wool, or hair, marriage, women possessed by the right hand, and other things, if they were procured through a valid contract, such as a purchase, or through inheritance, gift, or booty.

As for purely unlawful things, they include eating dead carcasses, blood, pork, drinking alcohol, marrying relatives (excluding cousins), wearing silk for men, and different unlawful earnings such as through usury, gambling, wealth earned through something that one may not sell, usurping wealth through theft, interpolation, lying, and so forth.

As for matters that are unclear, then they include eating some things wherein there are differences of opinion regarding their lawfulness, or the lack thereof, either directly, such as horse, mules, donkeys, lizards, drinking what is differed over, such as date-wine which is intoxicating in very large amounts, wearing what is differed over, such as the skins of predators and so forth, or it could be in earnings that are differed over, such as the issues pertaining to `Eenah transactions (as in, to sell something for a price to be paid at a later date, then to buy it back for a lower price to be paid immediately), tripartite sales, and so forth. This meaning of **'Unclear,'** was given by Ahmad, Is-haaq, and other Imaams.

The outcome is that Allaah the Exalted sent the Qur'aan to His Prophet, sallallaahu `alayhi wa sallam, and He clarified what they need to know in terms of the lawful and unlawful, as He Said:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ

{And We have sent down to you the Book as clarification for all things.} **[QUR'AAN 16:89]**

Mujaahid and others said: 'Meaning, it clarifies everything they were ordered to do, and everything they were prohibited from doing.'

Allaah the Exalted Said towards the ending of Chapter An-Nisaa' wherein He clarified many rulings regarding wealth and private parts:

اللّهُ لَكُمْ أَن تَضِلُّواْ وَاللّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

{Allaah makes clear to you [His law], lest you go astray. And Allaah is Knowing of all things.}
[QUR'AAN 4:176]

Allaah the Exalted also Said:

وَمَا لَكُمْ أَلاَّ تَأْكُلُواْ مِمَّا ذُكِرَ اسْمُ اللّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ إِلاَّ مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَائِهِم بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ

{And why should you not eat of that upon which the name of Allaah has been mentioned while He has explained in detail to you what He has forbidden you, excepting that to which you are compelled.}
[QUR'AAN 6:119]

Allaah the Exalted also Said:

وَمَا كَانَ اللّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُم مَّا يَتَّقُونَ إِنَّ اللّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

{And Allaah would not let a people stray after He has guided them until He makes clear to them what they should avoid.} **[QUR'AAN 9:115]**

Allaah the Exalted entrusted the Messenger, sallallaahu `alayhi wa sallam, with clarifying matters that are unclear, as He Said:

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

{And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought.} **[QUR'AAN 16:44]**

The Prophet, sallallaahu `alayhi wa sallam, did not pass away until the religion was completed for him and his Ummah,

which is why Allaah the Exalted Said when he was at `Arafah, shortly before he passed away:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا

{This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.} **[Qur'aan 5:3]**

The Prophet, sallallaahu `alayhi wa sallam, also said: *'I have left you on a pure white path, its night is similar to its day, and only someone destroyed would stray from it.'* Abu Tharr, may Allaah be pleased with him, said: 'The Messenger of Allaah, sallallaahu `alayhi wa sallam, passed away while there was nothing that flies in the sky but that we knew some knowledge about it.'[1]

When people doubted his death, sallallaahu `alayhi wa sallam, his uncle Al-`Abbaas, may Allaah be

[1] Reported by Ahmad (20399) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (1803).

pleased with him, said: 'By Allaah, the Messenger of Allaah, sallallaahu `alayhi wa sallam, did not die until he left the way as a clear path. He ruled the lawful as lawful, and the unlawful as unlawful. He married, and he divorced, he warred and he was at peace at times. There was not a shepherd, who goes to the mountains, striking the pastures with their staff, and who places mud bricks around the well who was more perseverant than the Messenger of Allaah, sallallaahu `alayhi wa sallam, who was among you.'[1]

In general, Allaah and His Messenger, sallallaahu `alayhi wa sallam, did not leave a lawful or unlawful thing except that it is clarified. However, some matters were clarified more than others. Therefore, there is no doubt in the things that are clearly explained and are known from the religion by necessity, and none is excused for being ignorant of these matters in a land that Islaam is apparent in. If there are some matters that are less clear, then some are apparent and widespread among carriers of knowledge in specific,

[1] Reported by Ad-Daarimi (83).

> and the scholars might have agreed on the lawfulness or unlawfulness of the issue, but it might be hidden to those who do not carry knowledge. Some are not well known to carriers of knowledge, and they differ among themselves regarding its legality."[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever avoids the unclear matters."*

Meaning, they are wary and cautious regarding them.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Saves their religion and honor from being blamed."*

Meaning, they free their religiosity from deficiency, and their honor from being tarnished, because those who are not known to avoid doubtful matters are not safe from the statements of those who might attack them. This Hadeeth contains the benefit that those who do not avoid doubtful matters in their earnings and livelihood will make themselves susceptible to being attacked and tarnished. This shows that one must safeguard matters of their religion and matters pertaining to manliness and chivalry.[2]

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[1] Jaami` Al-`Uloom wa Al-Hikam (1/201-104).
[2] Fat-h Al-Baari (1/127).

The Hadeeth also teaches that protecting oneself from being talked about is important to safeguard one's manhood and modesty, and that putting oneself in the way of being spoken of and tarnished is something that a Muslim should avoid.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Protect your honor with your wealth."* They said: "O Allaah's Messenger, sallallaahu `alayhi wa sallam, how we can protect our honor with our wealth?" He, sallallaahu `alayhi wa sallam, said: *"Give money to a poet and those whom you fear would speak ill of you."*[1]

Should one avoid something lawful in order to protect their honor?

The answer is yes. If one fears that people will attack and tarnish them for doing that action, they should avoid it. Ibn Rajab, may Allaah have mercy on him, said: "Anas, may Allaah be pleased with him, went to Friday prayers, and saw people had already prayed and went back home, and he became embarrassed, and went to an area where people

[1] Reported by As-Sahmi in Taareekh Jurjaan (182) and Ad-Daylami (2/154) from the Hadeeth of Abu Hurayrah, may Allaah be pleased with him, and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (1461).

could not see him, and said: 'Whoever does not feel shy from the people does not feel shy from Allaah the Exalted.'"[1]

Whoever misses congregational prayer for a valid reason and is fearful that people will speak ill of him and hides from their eyes, there is no harm in that, in order to protect their honor from being affected by evil thoughts and being tarnished in things that they are not guilty of. The previous Hadeeth of Safiyyah also says the same meaning.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever falls into the unclear matters has fallen into unlawful matters."*

Al-Haafith, may Allaah have mercy on him, said:

> "The conclusion and summary of what the scholars have explained: **'Unclear,'** as meaning are four things:
>
> First: Conflict of evidences.
>
> Second: Differing of the scholars. This type is extracted from the first.

[1] Jaami` Al-`Uloom wa Al-Hikam (1/213).

Third: The meaning is the undesirable matters, because it is pulled by both sides of doing or not doing it.

Fourth: It refers to the things that are lawful and carry no legal ruling in terms of being undesirable or otherwise.

The one that states this view cannot claim that both sides are equal in all ways, but rather, it can be held to be referring to the action being contrary to what should ideally be done. This would occur by both sides being equal in terms of the action itself, but abandoning or doing the action might overcome based on exterior factors.

In reporting of the virtues of his Shaykh, Al-Qabbaari, Ibn Al-Muneer said that he said: 'The undesirable matters are an obstacle between the slave and falling into the unlawful matters; whoever frequently .falls into undesirable matters will touch on unlawful things. Also, lawful things are an obstacle between the slave and the undesirable matters, and whoever frequently falls into them will touch on undesirable things.' This

is a good proposition, and it is aided by the statement of the Prophet, sallallaahu `alayhi wa sallam, where he said: *'Create between you and the unlawful things a veil of lawful things. Whoever does so will have saved their honor and religion from being blamed. Whoever grazes in these areas will be like someone grazing their sheep near a restricted area: Imminently, they will fall into it.'*[1]

The meaning is that the lawful matters that one fears will lead to undesirable or unlawful matters should be avoided, such as excess in acquiring lawful substances, because that leads to earning and possessing many items, which would lead to them owning and possessing things that are unnecessary or to arrogance. The first opinion seems to be the strongest, and it is not improbable that all of the views have an intention, and that it differs based on the person.

[1] Reported by Ibn Hibbaan (5569) and Al-Albaani ruled its chain of narration to be authentic in his book As-Silsilah As-Saheehah (896).

Therefore, this differentiation would not be hidden from a scholar who is intelligent, and they would not fall into that unless they had utilized the lawful and undesirable things excessively, as has been previously mentioned. Those below that level would have doubts come about in all matters mentioned, depending on the difference of situations.

It is no .secret that if one falls into undesirable matters frequently, they would have the audacity to be able to fall into prohibited matters, in general. Or, their getting used to falling into things that are forbidden, but are not unlawful, would allow them to be able to fall into things that are forbidden and unlawful, if they are of a similar type. Or, that would occur due to a doubt, and that whoever engages in what they are prohibited from doing will have a dark heart, because they do not possess the light of abstinence, even if they do not choose to fall into it.

This narration has been mentioned in the chapter of transactions from Abu Farwah who reports Ash-Sha`bi as saying regarding this Hadeeth: *`Whoever forsakes*

> *those doubtful things lest they may commit a sin, will definitely avoid what is clearly illegal; and whoever indulges in these [suspicious] doubtful things bravely, is likely to commit what is clearly illegal. The sins are the restricted area of Allaah, and those that pasture their sheep next to a restricted area will imminently fall into it.'* This aids the first view, as I indicated."[1]

There is no doubt that the one that falls into many undesirable matters would have more audacity and ability to fall into forbidden things, because falling into matters that are prohibited in the form of being made disliked would enable them to fall into matters that are prohibited in the form of being unlawful. Those who engage in doubtful matters, their heart would become dark, making it hard for them to discern the unlawful matters, and they would fall into them.

The Prophet, sallallaahu `alayhi wa sallam, said: *"It is similar to a shepherd herding their sheep close to a restricted land; they will imminently fall into it."*

[1] Fat-h Al-Baari (1/127-128).

In another narration, the Prophet, sallallaahu `alayhi wa sallam, said: *"I will give an example. Allaah the Exalted has placed a restricted area, and it consists of the things He has prohibited. Those who graze around the restricted areas might fall into it, and whoever falls into doubtful matters will fall into the restricted area."*[1]

Therefore, he, sallallaahu `alayhi wa sallam, gave the similitude of the one falling into sins as the one who grazes around the restricted area. Imminently, the person will fall into the area that is restricted and prohibited.

Ibn Rajab, may Allaah have mercy on him, said:

"Allaah the Exalted has made these prohibitions as His restricted areas, and He forbade His slaves from coming near them, calling them His limits, Saying:

تِلْكَ حُدُودُ اللّهِ فَلاَ تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

{These are the limits [set by] Allaah, so do not approach them. Thus does Allaah make clear His ordinances to the people that they may become righteous.} **[Qur'aan 2:187]**

[1] Reported by Abu Daawood (3329) and Al-Albaani ruled it as authentic.

This shows that He has defined for them what He has made lawful and what He has made unlawful. They should not go close to the unlawful, and they should not go past the lawful. That is why He Said in another verse:

تِلْكَ حُدُودُ اللّهِ فَلاَ تَعْتَدُوهَا وَمَن يَتَعَدَّ حُدُودَ اللّهِ فَأُوْلَـئِكَ هُمُ الظَّالِمُونَ

{These are the limits of Allaah, so do not transgress them. And whoever transgresses the limits of Allaah - it is those who are the wrongdoers.} **[QUR'AAN 2:229]**

He made the one that grazes near or around the restricted area susceptible to entering it and grazing in it. That is the similitude of the one that goes beyond the lawful and falls into unclear maters. They have come very close to the unlawful things and are in the position of being able to mix and fall into the purely unlawful things.

This shows that one must keep far away from prohibited matters, and should keep a veil and protective area between them and unlawful matters."

Abu Ad-Dardaa', may Allaah be pleased with him, said:

"Complete piety is for the slave to fear Allaah, to the point that they fear Him in regards to something as small as an atom, and until they abandon some matters they view as lawful, out of fear that they are unlawful, so that it is a veil between them and things that are clearly unlawful."

Al-Hasan, may Allaah have mercy on him, said:

"The pious have continuously had the characteristic of piety, and it led them to abandon many lawful aspects out of fear of falling into unlawful matters."

Maymoon ibn Mahraan, may Allaah have mercy on him, said:

"A man will not safely indulge in what is allowed until he erects a barrier between him and what is disallowed by abandoning some of what is allowed."

Ibn Rajab, may Allaah have mercy on him, said:

> "This Hadeeth is used as evidence by those who take the route of closing all paths that lead to unlawful matters, and ruling the means to unlawful matters as being unlawful. Some religious maxims that have the same meaning is that something that intoxicates in

large quantities is forbidden in small amounts, it is impermissible to seclude oneself with non-related women, it is impermissible to pray after Fajr and `Asr, to prevent from praying when the sun rises and sets, and it is forbidden for the fasting person to fondle their wives if they fear it will arouse them."[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"The restricted area of Allaah are His prohibitions."*

The meaning of: **"His prohibitions,"** is to do something that is forbidden and unlawful, or to abandon something that is obligatory and one is ordered to do. That is why in the narration of Abu Farwah, the word: **"Sins,"** were used rather than: **"Prohibitions."**[2]

The one that falls into dubious matters is close to falling into unlawful matters, which is why some of the pious predecessors would abandon some lawful things out of fear of falling into unlawful things, as has been previously mentioned. They would transcend above dubious matters

[1] Jaami` Al-`Uloom wa Al-Hikam (1/216-218).
[2] Fat-h Al-Baari (1/128).

and would order people to do the same, in order to protect the limitations that Allaah the Exalted has set.

Imaam Ahmad, may Allaah have mercy on him, said: "One should not fill their stomachs from dubious sources, should not purchase a garment to make themselves look good from dubious sources." He did not mention the definition of what one should eat and dress from, but said about dates that a bird drops: "One should not eat it, take it, or even interfere with it."

Ath-Thawri, may Allaah have mercy on him, said regarding a person that finds some small amounts of wealth within their home: "I love that they should avoid it." Meaning, if they are unsure where it has come from. Some of the pious predecessors would not eat from anything unless they knew where it came from, and would ask until they would come across its root.[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"In the heart, there is a piece of flesh, if it is upright, the rest of the*

[1] Jaami` Al-`Uloom wa Al-Hikam (1/215-216).

body follows, and if it is corrupted, the rest of the body follows. The piece of flesh is the heart."

The heart was called a Qalb in the Arabic language, because it always changes about (Yataqallab, from the word Qalb), or because it is the root of what is in the body and of everything. Or, it was called as such because the heart was placed in the body upside down (Maqloob).

It was mentioned specifically here because it is the master of the body, and the leader of the limbs. If the leader becomes upright, so does the rest of those who are being led, and through the corruption of the leader, those being led also are corrupted. Therefore, if the heart is upright, the rest of the body follows, and if it is corrupted, so is the rest of the body, and it would revel in its desires.

Al-Haafith Ibn Rajab, may Allaah have mercy on him, said:

> "It shows that the uprightness of the movements of the slave with their limbs, and how well they avoid prohibitions and doubts depends on how upright their heart is.

If their heart is upright and only loves Allaah and whatever Allaah the Exalted Loves, and they fear Allaah the Exalted and falling into things He hates, the actions of the limbs would be upright, and that would result in abandoning all prohibitions.

It would also make them avoid doubtful matters out of fear of falling into prohibited matters.

If the heart is corrupt and overcome by following desires, and if the person seeks what they love, even if Allaah the Exalted hates it, then the actions of the limbs will all be corrupted, and that will lead to sins and doubtful matters, depending on how much they follow the desires of the heart.

That is why it is said that the heart is the king of the limbs, and the limbs are the troops of the heart. They are obedient troops that spring forward in obedience to the heart and doing the things it is ordered to do. They never contradict the heart. If the king is pious, so are the troops, and if it is corrupt, the troops will also be corrupt. Nothing benefits with Allaah the Exalted but the pure heart, as Allaah the Exalted Said:

يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ * إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

{The Day when there will not benefit [anyone] wealth or children but only one who comes to Allaah with a sound heart.} **[Qur'aan 26:88-89]**

The Prophet, sallallaahu `alayhi wa sallam, used to say in his supplications: *'O Allaah, I ask You for an upright and pure heart.'*[1] The pure heart is the one that is free from all diseases and disliked matters. It is the heart that is only filled with love of Allaah, things He loves, fear of Allaah, and fear of things that bring one further from Allaah the Exalted.

Movements of the body are secondary to movements and intentions of the heart. If their movements and intents are only for Allaah the Exalted, then it becomes upright, and all of the actions of the body become upright. If the movements and the intentions of the heart are for other than Allaah, it becomes corrupted and the movements of the body all become corrupted,

[1] Reported by At-Tirmithi (3407) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (3228).

based on the corruption of the movements of the heart."[1]

Can we learn from this Hadeeth that eating pure things enables a person to differentiate between lawful, unlawful, and doubtful matters in a better way, and would it increase them in lawful and unlawful things? The answer is yes. The person who avoids unlawful and doubtful matters in their food, drink, and other matters would be more capable of differentiating between what Allaah the Exalted has made lawful and what He has made unlawful. They would also be more capable of keeping away from prohibitions and doubtful matters.

Do scholars become doubtful or do only common Muslims become doubtful?

The answer is yes. Scholars also become doubtful, and it is not specific to only common Muslims. However, it occurs less than it would with the common folk, and less than it would with students of knowledge.

The student of knowledge might be confused by many things; rather, they are likely to fall into it, especially during

[1] Jaami` Al-`Uloom wa Al-Hikam (1/218-220).

their initial stages of seeking knowledge, because they come across evidences that are differed over with regards to understanding and authentication, and because their understanding has not ripened or complete yet. Therefore, without a doubt, many things will be unclear to them that are clear to scholars.

That is why the scholars are keen on interpreting problematic wordings, establishing the areas of differences and ways of concluding which is the strongest view, and other things that they do during scientific research. They are accustomed to that, making them abler and more knowledgeable.

An example of ambiguity and doubt:

If someone were to find some wealth in their home, and they do not know if they own it or if someone gave it to them as a trust. What is the ruling?

The answer is that this is an issue of ambiguity. So, the default is that any wealth you find in your home until the opposite is shown and clear. However, when one becomes confused regarding wealth, then the ambiguity comes into play. For example, if one were to find the wealth in an area

of their house that they keep money and trusts, and finds that money next to some other trust for someone else, and they become confused, is it their wealth or the other person's wealth?

Or, one finds both amounts, and each in their own envelope, but between them finds 100 dollars outside of an envelope, and they do not know if this 100 dollars is theirs or belongs to the other person, and the other person does not know the exact amount of wealth. The doubt increases and decreases based on the situations and evidences. Abstinence means to generally avoid doubtful matters.

Therefore, whoever finds some wealth on the floor of their house, and fears that it fell from one of the guests, then abstinence means that they should not consume that wealth, but rather, should give it in charity, and should not take it into their possession, because there is a chance that it is not their wealth, even if a very small chance. However, those who avoid these doubtful things and are modest in terms of avoiding this wealth would be more likely to fear Allaah the Exalted in matters wherein the ruling is clear, and there is no

difference of opinion in that it is forbidden. This is one of the fruits and benefits of avoiding doubtful matters.

Anas, may Allaah be pleased with him, said that the Prophet, sallallaahu `alayhi wa sallam, passed by a date on the path, and said: *"Had I not feared that this is wealth from charity, I would have eaten it."*[1]

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"I go home to my family, and find a date on my bed. I raise it to my mouth to eat it, but fear that it would be from charity, so I leave it and do not eat it."*[2]

An-Nawawi, may Allaah have mercy on him, said: "The Hadeeth teaches the use of abstinence, because this date is not forbidden due to a mere chance, but abstinence means to avoid eating it, anyway."[3]

`Amr ibn Shu`ayb reported that his father reported that his grandfather reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, was sleeping and found a date

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[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Al-Bukhaari and Muslim.
[3] The explanation of An-Nawawi on the book of Muslim (7/177).

beneath his side, and ate it, then he was writhing and groaning in pain in the middle of the night, and his wives were fearful because of that. He, sallallaahu `alayhi wa sallam, said: *"I found a date beneath my side and ate it, but I feared that it would be a date from charity."*[1]

Therefore, the believer, if something befalls them, they fear that it would be because they have committed something that is not permissible for them, and their soul would be disturbed thereby, even though it is not definitely forbidden. As for normal people, they have no abstinence and do not protect themselves; they do not care about things like that, or about things that are greater and graver than that.

The difference between doubts and whisperings:

One of the great ways Imaam Al-Bukhaari, may Allaah have mercy on him, put his book together is that when he mentioned the Hadeeth of An-Nu`maan ibn Basheer, may Allaah be pleased with him, and mentioned its applications thereafter, he mentioned some Ahaadeeth regarding whisperings of the devil, and said: "Chapter: Whoever does

[1] Reported by Ahmad (6720) and Shu`ayb Al-Arnaa'oot ruled it as acceptable.

not pay heed to whisperings and other such doubts."[1] He is alluding to that whisperings that are not a part of keeping away from dubious matters. Whisperings have nothing to do with this issue. Al-Bukhaari, may Allaah have mercy on him, is saying that if there is basis to such a doubt then avoid it, but if it is out of whisperings of the devil and has no basis, then do not avoid it.

Then, he reported some narrations, such as that of `Abbaad ibn Tameem, may Allaah have mercy on him, who reports that his uncle, may Allaah be pleased with him, said: "It was mentioned and brought to the attention of the Prophet, sallallaahu `alayhi wa sallam, regarding one who has some doubts in prayer [regarding their ablution and if they broke it], and he was asked if one should leave their prayer in such an instance. The Prophet, sallallaahu `alayhi wa sallam, said: *'No, not until they hear a sound or smell a stench.'*"

Likewise, the Hadeeth of `Aa'ishah, may Allaah be pleased with her, mentions that some people said: "O Allaah's Messenger, some of us are about to eat meat, but do not know if Allaah's Name has been mentioned when

[1] Reported by Al-Bukhaari (2/725).

slaughtering." The Prophet, sallallaahu `alayhi wa sallam, said: *"Say the Name of Allaah the Exalted when eating it, and eat it."*

Al-Haafith Ibn Hajar, may Allaah have mercy on him, said:

"His statement: 'Chapter: Whoever does not pay heed to whisperings and other such doubts,' this chapter has been placed to clarify the disliked nature of extremism in abstinence. Al-Ghazaali, may Allaah have mercy on him, said: 'Abstinence is of four types: Abstinence of the truthful, which is to abandon anything that is consumed without the intention of attaining strength for worship, abstinence of the pious, which is to abandon something with no doubt in it out of fear of it leading to something unlawful, abstinence of the righteous, which is to abandon something that might have a chance of it being unlawful, and the condition is that there must be a chance that it is unlawful, otherwise, it is abstinence of those who suffer from whisperings. Beyond that is the abstinence of witnesses, which is to abandon

anything that would render one's testimony invalid. Meaning, it is more general than avoiding something unlawful or not.'

The goal of the author here is to clarify the abstinence of those suffering from whisperings, such as one who avoids eating something they hunted, out of fear that it was being hunted by another hunter, and got loose from them, or someone who avoids purchasing what they need from someone they do not know whether their wealth is lawful or unlawful, and there is no evidence to suggest the latter. Another example is someone who avoids eating something due to a Hadeeth that is narrated regarding that thing, but the Hadeeth is weak by agreement, and is not to be used as evidence, and further, the evidence saying it is lawful is strong and cannot be reinterpreted, or at least, the reinterpretation would be highly unlikely."[1]

First: Things that have the default ruling of being pure, such as water, clothing, and the ground, if this default is not overcame by certain knowledge, then the purity of these

[1] Fat-h Al-Baari (4/259).

things remain as is. Doubting their purity without necessary evidence is whisperings which must be overcame, rejected, and must be cut off. Otherwise, it might corrupt the slave's worship and Satan might disturb them in the prayer.

Second: The rule, according to the scholars, is that the default ruling of things is lawfulness. However, if any of these matters become mixed with ambiguity, the ruling might change. That is why, for example, slaughtered animals are affected by both some aspects of lawfulness and some of unlawfulness, and in such a case, unlawfulness is given preference, because there are some conditions to the slaughtered animal, the means of slaughtering, and how slaughtering occurs. Also, there are things that are only lawful with some conditions, and the default ruling is that it is unlawful, such as, as some said, private areas, and anything slaughtered.

Based on this, if someone hunts a game, then finds that it fell into water and died, then the death of this game might be due to the wound of the hunter and might be due to drowning. Therefore, it has an element of unlawfulness and

an element of lawfulness, and in such a situation, unlawfulness is given preference.

`Adiyy ibn Haatim, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"If you let loose your hound after a game and mention Allaah's Name on sending it, and the hound catches the game and kills it, then you can eat of it. But if the hound eats of it, then you should not eat thereof, for the hound has caught it for itself. If along with your hound, joined other hounds, and Allaah's Name was not mentioned at the time of their sending, and they catch an animal and kill it, you should not eat of it, for you will not know which of them has killed it. If you have thrown an arrow at the game and then find it [dead] two or three days later and, it bears no mark other than the wound inflicted by your arrow, then you can eat of it. But if the game is found [dead] in water, then do not eat of it."*[1]

Therefore, we must differentiate between suspicion and doubts. Suspicion is to be fought off and should not be paid

[1] Reported by Al-Bukhaari and Muslim.

heed, but doubts should be avoided, and the matter that is doubtful should be avoided.

We must also differentiate between matters that have the default ruling of legality, and others that have the default ruling of illegality. We should not give a general ruling in saying that everything is allowed and lawful, because the Legislator has given preference to the element of prohibition and illegality in matters of slaughtered meat and private parts. Therefore, one should not generally say that everything is allowed and lawful by default, because some matters are unlawful by default.

For example, if there is a woman who you are not sure, whether or not she is or is not your wife, then it is impermissible to have intercourse with her until you are completely certain that she is your wife, and the doubt is removed.

The reason is that the default regarding private areas is prohibition, and the evidence is that Allaah the Exalted Said:

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ * إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ * فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ *

{And they who guard their private parts except from their wives or those their right hands possess, for indeed, they will not be blamed - But whoever seeks beyond that, then those are the transgressors.} **[QUR'AAN 23:5-7]**

Also, the Prophet, sallallaahu `alayhi wa sallam, said: *"Fear Allaah with regards to women, because you have taken them through the covenant of Allaah, and have made their private areas lawful through the Word of Allaah."*[1]

Therefore, it indicates that the default with regards to women is that their private areas are unlawful until something that renders it lawful comes forth, as in, the Word of Allaah, and the meaning of the Word of Allaah the Exalted here is the marriage contracts.

Applications of this Hadeeth:

Garments and utensils of disbelievers: Someone might say that the default of these matters is that they are lawful, because the default ruling of utensils and clothing is that

[1] Reported by Muslim (1218).

they are pure, and Allaah the Exalted has allowed us to eat from the food of the People of the Book, they cook their foods in their utensils, the Prophet, sallallaahu `alayhi wa sallam, accepted the invitation of the Jewish person and ate from his food and he, sallallaahu `alayhi wa sallam, ate from that person's food, while they cook in their own utensils. The Muslims used to wear the clothing that was tailored by the disbelievers, and if they took some clothing as booty after battles, they would use it after it was duly divided among the participants, and they used water from Mizaadah, a polytheistic woman.

However, from the other standpoint, Al-Bukhaari and Muslim have reported from Abu Tha`labah Al-Khushani, may Allaah be pleased with him, who said: "O Allaah's Prophet, we are in a land of the People of the Book, should we eat from their utensils?" The Prophet, sallallaahu `alayhi wa sallam, said: *"As for what you have mentioned regarding the People of the Book, then if you find others, then do not eat from those utensils, and if you cannot find others, then eat from them."*

Al-Haafith Ibn Hajar, may Allaah have mercy on him, said:

"Ibn Daqeeq Al-`Eed said: 'The jurists have differed regarding this, based on the conflict between the default and the prevailing characteristic. As evidence, some used what the Hadeeth indicates, as in, that the conjecture that is taken from the prevailing characteristic overpowers the conjecture from the default. Others, as in, those who believe that the default is purity until one is certain of impurity, responded with two things: First, the order that one must wash them is held to mean it is recommended to wash them just out of caution, and they said this while gathering between this and between that one must hold fast to the default, and second, the meaning of the Hadeeth of Abu Tha`labah, may Allaah be pleased with him, is regarding to the situation of someone who is certain of impurity. This is aided by mention of the Zoroastrians, because their utensils are impure, since their slaughtered meat cannot be eaten.'

An-Nawawi, may Allaah have mercy on him, said: ‘The meaning of utensils in the Hadeeth of Abu Tha`labah is the utensils that are used to cook the meat of pigs, and that are used to drink alcohol, as explicitly mentioned in the narration of Abu Daawood, wherein it states: ‘We are close in proximity to People of the Book, and they cook pig and drink wine in their utensils,’ then the Prophet, sallallaahu `alayhi wa sallam, answered them. As for the jurists, their intent is that in general, all utensils of the disbelievers, which are not used in impurities, are allowed to be used, even if they are not washed directly in front of them, even if it is better to wash, in order to remove oneself from differences of opinion, not because it is undesirable to avoid washing. It is possible that use of these utensils is undesirable without washing based on the first answer, which is the apparent indication of the Hadeeth, and that using these things while washing them is a dispensation if there are other utensils, but if there are none other, it is allowed without it being disliked, due to the prohibition of

> eating in them absolutely, and the permission being given when there are other utensils, but only if they wash them.'"[1]

Therefore, due to the presence of doubt in whether or not the utensil has been used for cooking pig or if wine was placed in it, while the default is legality, the issue now has other factors as it pertains to utensils and clothing of the disbelievers, since we have evidence that indicates its legality, and other evidences showing that they are forbidden. The doubt becomes even stronger in issues pertaining to the underclothes of the disbelievers, because they do not clean themselves from impurities.

The point is that the issue and views regarding the clothing of the disbelievers' changes clearly and drastically based on the presence, strength, weakness, or absence of the doubt. Therefore, we say the following:

As for their clothing that they have made, and have not worn, they are pure, and this is obvious without any confusion or doubt.

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[1] Fat-h Al-Baari (9/606).

As for things that are above their clothing, such as turbans or cloaks, then they are also pure, because they are far from the areas of impurity.

As for normal clothing, they have doubts regarding them, due to what we mentioned previously, as in, they do not purify themselves from impurities, usually.

As for their used clothing, if they wash them, they are pure, especially if they are vapor cleaned, in order to remove the doubts.

Some scholars say that if they are known to avoid impurities, such as the Jews, then there is no doubt in using their clothing. As for if they are not known for that, but rather, even when worshipping, they are impure, such as the Christians, then we do not wear their clothing unless there is a dire need. If one needs their clothing, they should wash them if they are able, and that is best, just as the case with utensils. If one cannot wash them, there is no harm in that. If one is not in need of them, one should not wear their clothing.[1] As for interior clothing, there is a strong doubt regarding them. Based on that, the issue might have a doubt

[1] Refer to Ash-Sharh Al-Kaafi by Ibn `Uthaymeen (5/59).

associated with it, and the doubt might be of levels, and that depends on how strong or weak the doubt is.

Imaam Ahmad, may Allaah have mercy on him, explained the doubt to mean that it is a level between lawful and unlawful, meaning, purely lawful and purely unlawful things. He said: "Whoever avoids them will have freed their religion from blame." He also sometimes explained it as meaning when lawful and unlawful matters become mixed.[1]

Another issue that branches off this one is dealing with someone who has lawful and unlawful wealth mixed in together. If the unlawful wealth is predominant, then the doubt is stronger, and if the unlawful is less, then the doubt and ambiguity is lessened.

If you know that the person cooked a meal for you from a particular unlawful wealth, then it is impermissible for you to eat from that meal, because by doing so, you are consuming purely unlawful substances, and you are consuming something filthy and forbidden. Also, if someone gives you wealth that you know for sure is wealth that has been usurped, it is clearly unlawful.

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[1] Jaami` Al-`Uloom wa Al-Hikam (1/208).

Therefore, wealth that is mixed that ranges between lawfulness and unlawfulness, the doubt regarding this strengthens and weakens based on the amount of unlawfulness mixed in them. If it is purely unlawful, then it is forbidden, and none differs in this, just as if it is purely lawful, then it is lawful, and none differs in this.

Abstinence means to avoid dealing with those who have mixed wealth, some of which is lawful, and other parts are unlawful. The higher the percentage of unlawfulness in the wealth, the closer it is to piety to avoid it, the further it is from doubts, and the safer it is for an individual and their wealth, and what they bring to their family and children.

There is a difference of opinion among the scholars regarding dealing with those who earn their wealth from unclear or questionable ways, but abstinence dictates that one should avoid dealing with them altogether.

Other applications of this Hadeeth:

A usurer, or someone whose wealth is unlawful, dies. Do their heirs inherit or not?

Some scholars say that they do not, because the deceased used to consume unlawful wealth and would deal in usury. Therefore, the wealth that they earned from unlawful means is impermissible for them and their children, because Allaah the Exalted made pure things lawful for them, and this wealth is not pure, but rather, is impure, and Allaah the Exalted Said:

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَآئِثَ

{Makes lawful for them the good things and prohibits for them the evil.} **[Qur'aan 7:157]**

Other scholars say that prohibition does not transfer between two parties. It is unlawful for the deceased who earned that money through unlawful ways, but is lawful for their heirs who attain the wealth through a legal form, as in, inheritance. In the Hadeeth on the authority of Anas ibn Maalik, may Allaah be pleased with him, he states: "Bareerah gave a gift to the Prophet, sallallaahu `alayhi wa sallam, in the form of some meat she was given as charity, and he said: *'It was given as a charity to her, but as a gift to us.'*"[1]

[1] Reported by Al-Bukhaari and Muslim.

Therefore, both parties looked at the issue from a different viewpoint. However, abstinence means to avoid matters that are doubtful.

As it pertains to this issue:

The majority of scholars from the Hanafi, Maaliki, Shaafi`i, and Hanbali school of jurisprudence, as well as Shaykh Al-Islaam Ibn Taymiyyah, said that death does not purify unlawful wealth, but rather, the obligation is that the wealth must be returned to those whom it was wrongfully taken from, and if they are not known, they should give it as charity to the poor and destitute.[1] This is the correct way to approach it to make sure one's slate is cleared.

Ibn Rushd, may Allaah have mercy on him, said:

"As for inheritance, then it does not purify unlawful wealth. This is the correct view that is necessitated through research. It has been reported from some previous scholars in that inheritance purifies wealth for the inheritor, but this is not correct."[2]

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[1] Refer to: Haashiyat Ibn `Aabideen (5/104), Al-Majmoo` (9/428), Ihyaa' `Uloom Ad-Deen (2/210), Al-Insaaf (8/323) and Al-Fataawa Al-Kubra (1/478).

[2] Al-Muqaddimaat Al-Mumahhidaat (2/617).

Yahya ibn Ibraaheem Al-Maaliki, may Allaah have mercy on him, was asked about unlawful wealth, and whether it is made lawful through inheritance, and he answered: “Unlawful wealth is never made lawful, and this is the view of Maalik.”[1]

An-Nawawi, may Allaah have mercy on him, said: “Whoever inherits wealth and does not know where the testator earned the wealth from, as in, from lawful or unlawful means, and there is no indication, then it is lawful according to the consensus of the scholars. If it is known to be unlawful, and the amount is uncertain, then they should give the amount they suppose as unlawful as charity, and they should exert the effort in determining the amount.”[2]

Therefore, when one knows that this wealth in particular is unlawful, then it is impermissible to take from it. It cannot be taken via gift, inheritance, purchase, and so forth. If one knows the source of the wealth is lawful but is mixed with unlawfulness, then abstinence dictates one should avoid it, especially if the unlawful percentage is very high.

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[1] Al-Mi`yaar Al-Mu`rib (6/47).
[2] Al-Majmoo` (9/428).

Therefore, if a person is not clear regarding the transaction, then abstinence and complete piety would dictate that they avoid it, because the ruling of Allaah the Exalted is not clear regarding that issue.

As or the scholar who is able to deduct legal rulings from texts who exerts their effort in an issue and is precise in doing so, then it is made clear to them that this transaction is lawful, and that the doubt has no effect on the ruling, then the scholar, when this becomes clear to them in a sufficient manner, acts on their knowledge that they reached through research and exerting the effort, and after it is clear to them without a shadow of doubt.

There is a difference between the one to whom the issues are unclear, such as common folk and students of knowledge, and between people of knowledge who are able to precisely research the issue to reach the ruling of Allaah the Exalted in it. The first one should be abstinent, and the second acts on their knowledge.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever forsakes those doubtful things lest they may commit a sin, will definitely avoid what is clearly illegal."*

The reason is that they avoid things that are doubtful out of abstinence, safeguarding their religion, and fear of falling into unlawful matters. Surely, with all the more reason, if something is clearly unlawful to them, they would avoid it.

Falling into doubtful matters while knowing it is a means to falling into unlawful matters, because falling into doubtful matters will make them more audacious in falling into unlawful matters.

Also, the psychological barriers between them and unlawful matters will be removed. Or, it might be because the doubtful matter is actually unlawful, so falling into doubtful matters is actually falling into unlawful matters, in reality. That is why the Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever falls into doubtful matters has fallen into the unlawful matters."*

Ibn Rajab, may Allaah have mercy on him, said:

"Regarding the one who approaches doubtful matters, while they are doubtful to them, then the Prophet, sallallaahu `alayhi wa sallam, said that they have fallen into unlawful matters. This has two explanations:

First: Falling into doubtful matters, while believing that it is doubtful, would lead to falling into purely unlawful matters that they believe are unlawful. This would occur gradually and with too much leniency.

In another narration of this Hadeeth, it states: *'Whoever is audacious in falling into what they doubt as having sin in it, imminently, they will fall into matters that are clearly sinful.'*[1] In another narration the Prophet, sallallaahu `alayhi wa sallam, said: *'Whoever falls into doubtful matters will audaciously fall into the restricted area.'*[2] Meaning, they will come close to falling into purely unlawful matters. In other narrations, it states: *'They might graze in restricted areas.'*

Also, Abu Mutawakkil An-Naaji, may Allaah have mercy on him, reported without mention of the Companion that the Prophet, sallallaahu `alayhi wa sallam, said: *'Whoever grazes their animals will*

[1] Reported by Al-Bukhaari (1910).
[2] Reported by Abu Daawood (3329) and Al-Albaani ruled it as authentic.

imminently fall into it, and whoever belittles lesser sins will imminently fall into major sins.'

Second: Whoever falls into matters that are ambiguous to them, and they do not know if they are lawful or unlawful, they are not safe from the issue being unlawful in reality, and they would fall into unlawful matters without knowing it. This has been narrated from the Hadeeth of Ibn `Umar, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said: *`Lawful matters are clear, and unlawful matters are clear, and between them are ambiguous matters, whoever avoids them, it will be purer for their religion and honor. Whoever falls into ambiguous matters will imminently fall into the unlawful. The similitude is that of someone grazing their animals by a restricted area, imminently, they will fall into the restricted area*

without knowing it.'[1] Reported by At-Tabaraani and others."[2]

Issue:

Should one obey their parents in matters that have some ambiguity, or should they not obey them?

The answer is that the scholars have differed regarding this issue. Some said that they should not be obeyed in matters of ambiguity, because obedience should be in something good. Others said that they should obey them, because the prohibition is in obeying them in sins, as in, clearly unlawful matters, and ambiguous matters are not included. Imaam Ahmad, may Allaah have mercy on him, did not give a definite answer in this matter.

Ibn Rajab, may Allaah have mercy on him, said:

"It is reported that Bishr Al-Haarith said: 'They are not to be obeyed in ambiguous matters.' Muhammad ibn Muqaatil Al-`Abbaadaani said: 'They should be obeyed.' Ahmad did not

[1] This narration is inauthentic.
[2] Jaami` Al-`Uloom wa Al-Hikam (1/214-215)

give an answer in the issue, and said: 'One should flatter them,' and refused to give an answer."[1]

A person might be forced into falling into a doubtful matter by pure necessity, such as someone who works in a bank that deals in usury and has a wife and children, and how else would the wife and children get their provisions and their needs? Surely, it would be through the wealth of that man, but he earns from unlawful means. That is why the scholars say: 'Take your needs, and do not go beyond that.'

Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, said:

The following are some benefits of the Hadeeth:

First: The lawful and unlawful are clear in Islaamic legislation, and some ambiguous matters are known by few people.

Second: A person should avoid matters that are confusing, and they are not sure if they are lawful or unlawful, until it becomes clear to them that it is lawful.

[1] Jaami` Al-`Uloom wa Al-Hikam (1/215).

Another benefit of the Hadeeth: If someone falls into unclear matters, it becomes easy for them to fall into clear [unlawful] matters. If someone practices an unclear matter, their soul will call them to perform something clear [i.e., unlawful], and thereby, they become destroyed.

Another benefit of the Hadeeth: It is permissible to strike parables in making an intangible matter clear, through something tangible, meaning, making something theoretical clear through something real, so that the meaning gets across.

Another benefit of the Hadeeth: The Messenger, sallallaahu `alayhi wa sallam, was a great teacher by giving such parables and explaining them.

Another benefit of the Hadeeth: Piety or corruption revolves around the heart. Based on this benefit, a person should be vigilant about their heart at all times, so that it becomes upright on what it should be on.

Another benefit of the Hadeeth: Apparent corruption shows inward corruption, because the Prophet, sallallaahu `alayhi wa sallam, said: *'In the heart, there*

is a piece of flesh, if it is upright, the rest of the body follows, and if it is corrupted, the rest of the body follows,' therefore, corruption in the outward appearance shows corruption of the hidden and inward matters."[1]

[1] Sharh Al-Arba`een An-Nawawiyyah (pg. 4-5).

The seventh Hadeeth

Tameem Ad-Daari, may Allaah be pleased with him, reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"Religion is sincerity."* They said: "To whom?" He, sallallaahu `alayhi wa sallam, said: *"To Allaah, His Book, His Messenger, the leaders of the Muslims, and the common Muslims."*[1]

The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"Religion is sincerity."* The scholars said that when the Prophet, sallallaahu `alayhi wa sallam, said that religion is sincerity, it comprises of the entire religion, and the meaning is that the pillar and strengthening matter is sincerity.

If it is said that sincerity is a part of the religion, so, how can religion be sincerity, then the answer is that it was mentioned in this manner due to its great importance and position in the religion, as the Prophet, sallallaahu `alayhi wa sallam, said: *"Hajj is standing at `Arafah."*[2] It does not mean that the entirety of Hajj consists of standing at `Arafah,

[1] Reported by Muslim (55).
[2] Reported by Abu Daawood (1949) and At-Tirmithi (889) and Al-Albaani ruled it as authentic.

however, due to its great importance, this pillar was used to refer to the entirety of Hajj. The same applies here.

An-Nawawi, may Allaah have mercy on him, said: "This Hadeeth is very important, and Islaam revolves around it. As for the statements of some scholars, as in, that Islaam revolves around four Hadeeth, then it is not true, because Islaam revolves around this one Hadeeth."[1]

Al-Haafith, may Allaah have mercy on him, said: "It is possible to hold this Hadeeth to refer to showing exaggeration, as in, most of the religion revolves around sincerity, as has been stated in the Hadeeth of: **'Hajj is \`Arafah.'** It could also be held to mean its apparent indication, as in, any action wherein the one doing the action does not seek sincerity is not a part of the religion."[2]

Ibn \`Allaan, may Allaah have mercy on him, said: "When the Prophet, sallallaahu \`alayhi wa sallam, said: *\`Religion is sincerity,'* it refers to it being the pillar of Islaam and the thing that keeps it upright, as the Prophet, sallallaahu \`alayhi wa sallam, said: *\`Hajj is \`Arafah.'* The limitation here is

[1] The explanation of An-Nawawi on the book of Muslim (2/37).
[2] Fat-h Al-Baari (1/138).

metaphorical, not literal, meaning that the intent of the Hadeeth was to show exaggeration in praising sincerity, to the point that the entirety of the religion is sincerity, even if the religion comprises of many other matters."[1]

Sincerity (Naseehah) linguistically:

It refers to something being made pure. It can refer to something such as honey. When used in certain ways, it can refer to something that is the opposite of cheating. Allaah the Exalted Said:

وَأَنصَحُ لَكُمْ

{I advise you.} **[QUR'AAN 7:62]**

It is also used to mean that one is truthful.

It can be used to refer to someone who is pure at heart, and does not cheat others, as can be said regarding a garment. As for a repentance that has this characteristic, it is a sincere repentance, and it was said that it is the repentance that the slave never goes back to.[2] It was said that Naseehah is a

[1] Daleel Al-Faaliheen (2/153).
[2] Refer to Lisaan Al-`Arab (2/615).

comprehensive word that refers to two matters: Purity, and harmony.[1]

Ibn Al-Atheer, may Allaah have mercy on him, said:

"Naseehah is a word that is used to refer to a sentence [of advice] that wishes well for the one being advised. This cannot be expressed with one word apart from the word Naseehah. The root of the word refers to sincerity and purity."[2]

Al-Haafith Ibn Rajab, may Allaah have mercy on him, said:

"The Prophet, sallallaahu `alayhi wa sallam, informed that religion is sincerity. This shows that sincerity comprises of all characteristics and matters of Islaam, Eemaan, and Ihsaan that have been mentioned in the Hadeeth of Jibreel, and all of those matters were called a part of the religion."[3]

Ibn Al-Atheer, may Allaah have mercy on him, said:

"The meaning of sincerity to Allaah is to have correct beliefs regarding His Oneness, and to be sincere in worship to Him.

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[1] Taaj Al-`Aroos (pg. 1772).
[2] An-Nihaayah fi Ghareeb Al-Athar (5/142).
[3] Jaami` Al-`Uloom wa Al-Hikam (1/228).

Sincerity to the Book of Allaah is to believe and act on what is in the Qur'aan.

Sincerity to the Messenger is to believe in his prophethood and message, and to submit to him in what he orders and prohibits.

Sincerity to the leaders is to obey them in the truth and to avoid rebelling against them if they are corrupt or sinful.

Sincerity to common Muslims is to guide them to things that benefit them."[1]

An-Nawawi, may Allaah have mercy on him, said:

"As for the explanation of sincerity and its types, Al-Khattaabi and other scholars mentioned some very beautiful words regarding it, and I will gather it all here in a summarized way. They said that sincerity to Allaah the Exalted means to believe in Him, negate associates with Him, abandon deviation regarding His Attributes, describe Him with all Attributes of completeness and loftiness, declare Him transcendent above all deficiencies, obey Him, avoid disobeying

[1] An-Nihaayah fi Ghareeb Al-Athar (5/142).

Him, love for His Sake, hate for His sake, take those who obey Him as allies, take those who disobey Him as enemies, fight those who disbelieve in Him, affirm and acknowledge His favors, thank Him for His favors, be sincere in all matters, call to all the previously mentioned matters, urge others to partake in them, be kind with all people, or at least, be kind when uniting and gathering the people, or at least, those whom one is able, on those previous qualities. Al-Khattaabi said: 'The reality of this type goes back to the slave in advising and being sincere for their own selves, because Allaah the Exalted is Self-Sufficient, not in need of anyone's sincerity or advice.'

As for sincerity to the Book of Allaah, then it is to believe that it is His Speech and revelation, unlike anything similar to the speech of creation and none from creation can imitate it, honor it, recite it in its correct manner, beautify it when reading, concentrating when reading, make its letters upright when reciting, defend it when people alter or attack it, believe in what it contains, pause at its rulings,

understand its sciences and parables, take heed with its admonishments, think about its wonders, act on its clear parts, submit to its unclear parts, search for its general, specific, abrogating, and abrogated, spread its sciences, call to it, and call to everything we have mentioned as being a part of sincerity to the Qur'aan.

As for sincerity to the Messenger of Allaah, sallallaahu `alayhi wa sallam, then it is to believe him in the message, have faith in everything he has come with, obey him in his orders and prohibitions, defend him while alive and while dead, show enmity to those who show enmity to him, show alliance to those that show alliance to him, honor his rights, respect him, bring his Sunnah and way to life, spread his message and legislation, negate and respond to accusations against it, stimulate and spread its sciences, gain understanding in its meanings, call to it, be kind in learning and teaching it, honoring it, glorifying it, be mindful and show good manners where reading it, refrain from speaking about it without knowledge, honor its people because they are ascribed to it,

characterize oneself with the characteristics and mannerisms it deems lofty, love his family and Companions, avoid those who invent in his Sunnah, avoid those who speak ill of any of his Companions, and so forth.

As for sincerity to the leaders of the Muslims, then it is to help them in the truth, obey them in the truth, enjoin them with the truth, remind then with compassion and kindness, tell them of what they were heedless regarding and what did not reach them, in terms of the rights of the Muslim, abandon rebelling against them, and unite the Muslims in obeying them.

Al-Khattaabi, may Allaah have mercy on him, said:

'A way of showing sincerity to them is to pray behind them, fight for them, give charity to them, abandon rebelling against them with weapons if they show any injustice or bad companionship, never deceive them with fake praise, and supplicate that they become righteous. This is all based on the intent of the Hadeeth being the caliphs and others who care for the

matters of the Muslims, in terms of the various emirs.' This is the more widespread view, and the one stated by Al-Khattaabi. Then, he said: 'This can be interpreted as meaning the scholars of the religion, and that sincerity to them consists of accepting what they narrate, following them in rulings, and having sound and good thoughts about them.'

As for sincerity to general masses of the Muslims – and they are those who are not considered leaders of the Muslims – then it means to guide them to things that benefit them in their Hereafter and livelihood, avoid harming them, teach them what they do not understand of their religion, help them with statement and action, cover their faults, fill their mistakes, repel harmful things from them, bring benefits to them, order them with good, forbid them from evil while maintaining kindness and sincerity, compassion for them, respect their elders, have mercy on the youngsters, charge them with good admonishments, avoid cheating and envying them, love for them the good things that one would love for their own selves,

hate for them the evil things that one would hate for their own selves, protect their wealth and honor, and other matters, with statement and action, urge them to characterize themselves with all what we mentioned in terms of the types of sincerity, and boost their morale in actions of obedience.

Some of the pious predecessors would be so sincere that they would harm their own worldly lives, and Allaah the Exalted knows best. This is the end of what was summarized in the matter of sincerity. Ibn Battaal said regarding this Hadeeth: 'Sincerity is referred to as religion and Islaam, and that religion refers to actions just as it does statements. Advice is something that if some do it, it is no longer required on others. It is obligatory based on one's capability, if the one advising knows that their advice will be accepted, they will be obeyed, and they feel safe from anything bad happening to them. If they fear being harmed, then the matter is vast.' Allaah knows best."[1]

[1] **The explanation of An-Nawawi on the book of Muslim (2/38).**

Al-Haafith Ibn Hajar, may Allaah have mercy on him, said:

"Sincerity to Allaah the Exalted is to describe Him in ways He deserves, submit to Him inwardly and outwardly, being energetic in things He loves, by performing actions of obedience, be fearful from things that make Him angry, by abandoning disobeying Him, and struggle to make those who disobey Him go back to Him.

Sincerity to the Book of Allaah means to learn it, teach it, make its letters upright when reciting it, being clear when writing it, understand its meanings, preserve its rules, act on what is in it, and defend and reject the distortions of the liars.

Sincerity to the Messenger is to honor him, come to his aid in life and death, bring life to his Sunnah through learning and teaching it, follow him in his actions and statements, and love him and his followers.

Sincerity to the leaders of the Muslims is to help them in what they are tasked with, notify them when they

are heedless, fix their mistakes when they err, unite people under them, and return hearts that turned away from them back to them. One of the greatest ways is to stop them from injustice in a good manner. Included within the broad scope of leaders of the Muslims are the scholars. One can be sincere to the scholars by transferring their knowledge, spreading their virtues, and having good thoughts of them.

Sincerity to the general Muslims means to have compassion for them, hasten to things that benefit them, teach them what benefits them, keep harm away from them, love for them what one loves for their own selves, and hate for them what one hates for their own selves."[1]

Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, said:

"Sincerity to Allaah the Exalted occurs through being sincere to Allaah the Exalted and worshipping Him out of love and glorification, because Allaah the Exalted is worshipped by the slave through love. So, the slave

[1] Fat-h Al-Baari (1/138).

does the things they are ordered to do in order to reach His Love, and out of glorification, in order to avoid the things He has prohibited, out of fear of Him. A part of being sincere to Allaah the Exalted is that the person is constantly remembering their Lord in their heart, tongue, and limbs.

Another way of being sincere to Allaah the Exalted is that they have protective zeal for the sake of Allaah. So, they become jealous and enraged for the sake of Allaah the Exalted, if Allaah's Limits are transgressed. Another way is to defend the religion of Allaah the Exalted that He has legislated for His slaves, so, they refute the plots of those who plot and respond to those who deviate and pervert.

The Prophet, sallallaahu `alayhi wa sallam, said: *'To His Book,'* therefore, a part of the religion is to be sincere to the Book of Allaah the Exalted. This consists of the Book of Allaah the Exalted that He sent to Muhammad, sallallaahu `alayhi wa sallam, and the ones that He previously sent. Sincerity occurs by believing in the news relayed in these books. As for

the Qur'aan, then it is clear, because the Qur'aan, and praise is for Allaah, has been transmitted by so many people at all levels of the narration, from the time of the Prophet, sallallaahu `alayhi wa sallam, until our day today, and until Allaah the Exalted raises it back to Him during the end times. As for the previous books, they have been distorted and changed, however, whatever is authentic from these books must be believed in, and one must believe in that they are correct in ruling. However, we are not tasked with worshipping Allaah the Exalted through the rulings of the previous scriptures, unless there is supporting evidence from our own legislation.

Sincerity to the Book of Allaah the Exalted is for the person to defend it, defend it against textual and interpretational distortion, and against those who claim it is deficient or has additions. For example, the Raafidhah Shiite sect believes that the Qur'aan has a deficiency and that the Qur'aan that was sent to Muhammad, sallallaahu 'alayhi wa sallam, is more than what the Muslims have. Therefore, they

contradicted the consensus of the scholars. Another way of being sincere to the Book of Allaah the Exalted is for the person to spread its meaning among the Muslims in a correct manner and in accordance with its apparent meanings, so that there is no distortion or changing. If one sits in a meeting, it is sincerity to the Book of Allaah the Exalted to clarify it to the people and to explain its meanings, especially verses that are often recited by Muslims, such as Soorat Al-Faatihah. As we all know, Soorat Al-Faatihah is a pillar of the prayer for the Imaam and the one being led in prayer, so people need to know its meaning. If one explains it to the people, then it is considered sincerity to the Book of Allaah.

Also, another form of sincerity to the Book of Allaah the Exalted is to believe that Allaah the Exalted Spoke this Qur'aan in reality and that it is His Speech in letter and meaning. It is not to believe in just the letters, apart from the meaning, or the meaning apart from the letters. Rather, it is the verbatim Speech of Allaah the Exalted in letter and meaning. He Spoke the

Qur'aan, and Jibreel received it from Him, then took it down to Muhammad, sallallaahu `alayhi wa sallam.

Another way of being sincere to the Book of Allaah the Exalted is for a person to respect this Glorious Qur'aan. One of the ways to do so is that one should not touch the Qur'aan unless they are in a state of ritual purity from both types of impurity, as in, major and minor. Or, the least is that they should touch it behind a barrier, because the one who touches the Qur'aan thus has not truly touched it. It is appropriate, although not obligatory, for one to avoid reading the Qur'aan unless they are pure, because this is a part of respecting the Qur'aan.

Sincerity to the Book of Allaah the Exalted dictates that one does not place it in a place wherein it will belittled, as for placing it on the ground that is pure and clean, then there is no harm in that, and this is not considered belittling the Qur'aan. People do this often when praying and reading from the copy of the Qur'aan, when they prostrate, they place it before them. This is not considered belittling the Qur'aan,

therefore, there is no harm in that, and Allaah the Exalted knows best.

Then, the Prophet, sallallaahu `alayhi wa sallam, said: *'His Messenger,'* and sincerity to the Messenger of Allaah, sallallaahu `alayhi wa sallam, consists of a few matters, such as complete belief in His Message, and that Allaah the Exalted sent him to all creation: Arab, non-Arab, humankind, and Jinn.

Sincerity to the Messenger of Allaah, sallallaahu `alayhi wa sallam, consists of believing his reports in that they are truthful and believed; he is truthful in what he conveys, and he is believed in the revelation he informs of. He has not lied, and he is not to be belied.

Sincerity to the Messenger of Allaah, sallallaahu `alayhi wa sallam, also consists of following him sincerely and honestly, where one would not go beyond or fall short of his legislation. Therefore, it should be placed in front in all acts of worship. The Messenger of Allaah, sallallaahu `alayhi wa sallam, is

the Imaam of this Ummah, and he is the one to be followed.

Sincerity to the Messenger of Allaah, sallallaahu `alayhi wa sallam, also consists of defending his legislation. Defense of it means that none should be allowed to belittle it. Defense of it means to prevent any addition to it, which is not a part of it. One should war against the people of innovation who innovate in speech, action, and creed. The reason is that all innovations are of the same category. They are all misguidance, and no innovation is excluded, regardless if it is statement-based, action-based, or creed-based. Everything that contradicts the guidance of the Prophet, sallallaahu `alayhi wa sallam, and what he has come with in creed, statement, or action, is an innovation. Sincerity to the Messenger of Allaah means to war against the people of innovation in a similar manner that they war against the Sunnah. If they war by statement, then they are to be responded to with statements, and if they war with actions, then with actions, as a just recompense. This is a type of

sincerity to the Messenger of Allaah, sallallaahu `alayhi wa sallam.

Another way of showing sincerity to the Messenger of Allaah, sallallaahu `alayhi wa sallam, is to respect, honor, and love his companions, because the companions of a person are no doubt their close partners, and the most special people to them. That is why the companions are the best of generations, because they are the companions of the Prophet, sallallaahu `alayhi wa sallam. Whoever curses, hates, slanders, or refers to the Sahaabah in an attacking manner, then they have not been sincere to the Messenger of Allaah. If they claim to be sincere, they are lying. How can you curse and hate the companions of the Messenger of Allaah, sallallaahu `alayhi wa sallam, while loving the Messenger and being sincere to him?

The Prophet, sallallaahu `alayhi wa sallam, said: *'A person is on the religion of their close friends, so let one of you take heed of whom they take as close*

friends.' Therefore, if a lying and cursing person were to curse the Companions of the Prophet, sallallaahu `alayhi wa sallam, then it means that they are, in reality, cursing the Messenger of Allaah, sallallaahu `alayhi wa sallam, and have not been sincere to him. Rather, they are attacking the Sharee`ah, because the Sahaabah are the ones that carried the Sharee`ah to us. If they are deserving of being cursed or attacked, then the Sharee`ah is not trustworthy, because those that transferred it are censured. Cursing the Sahaabah is actually cursing Allaah the Exalted, and we ask Allaah the Exalted to forgive and protect us, and a form of cursing His Wisdom in that He chose distasteful and censured people to carry His Religion.

Therefore, a part of being sincere to the Messenger of Allaah, sallallaahu `alayhi wa sallam, is to love, respect, and honor his Companions. This is all a part of the religion. Therefore, sincerity to the Messenger of Allaah, sallallaahu `alayhi wa sallam, consists of all these matters.

Then, the Prophet, sallallaahu `alayhi wa sallam, said: *'The leaders of the Muslims.'* The meaning is those who are followed and whose orders are followed. It consists of two types: Leadership in religion, and leadership in authority.

Leadership in religion is in the hands of the scholars.

The scholars are the leaders of religion who guide the people to the Book of Allaah the Exalted, and show them the legislation of Allaah the Exalted. Allaah the Exalted Said regarding the supplication of the slaves of Ar-Rahmaan:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

{And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous."} **[QUR'AAN 25:74]**

So, these people did not ask Allaah the Exalted to be leaders of authority or states, but rather, they asked for leadership in religion, because the slaves of Ar-Rahmaan do not seek authority over people, and do

not seek to be governors. But, they ask to be leaders in religion, which Allaah the Exalted Said regarding:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

{And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.} **[Qur'aan 32:24]**

Sincerity to the leaders of the Muslims, meaning, those who have leadership positions in knowledge and religion, means that one should be keen on learning what they have in terms of knowledge, because they are the medium between the Messenger, sallallaahu `alayhi wa sallam, and his Ummah. One should be keen on learning knowledge from them through all means. The means during our times have increased, such as in the form of books, recordings, and assemblies, and all praise is due to Allaah.The second type of Muslim leaders are the leaders of authority, as in, the rulers. Usually, the rulers have more mistakes than the scholars, because due to their power, they might be overcome by arrogance when committing a sin, and they would

want to force their authority over what is right and wrong. Sincerity to them consists of keeping away from their evil characteristics and not spreading them among the people. Also, we should give them advice as much as possible.

As for the ending of the Hadeeth, it states: **'Common Muslims,'** meaning, one should be sincere to the common Muslims. The Imaams and leaders of the Muslims were mentioned first because if the Imaams and leaders are upright, then the commoners will follow, and if the scholars are upright, then the commoners will follow. That is why the Prophet, sallallaahu `alayhi wa sallam, began with them.

One should know that the leaders of the Muslims are not those who are the heads of state, but rather, it is more general than that. Everyone that has some authority, even in a school, is considered an Imaam of the Muslims. If they are advised and are upright, those under them will follow suit.

Sincerity to the common Muslims means to love for them what you love for yourself, guide them to

goodness and to the truth if they deviate from it, remind them of the truth if they forget, and keep them in the status of your brothers or sisters, because the Muslims are the brothers and sisters of one another.

It should be known that sincerity is to speak with someone as a secret between you and them, because if you advise them secretly, it would affect them, and they would know that you are sincere. However, if you speak in public about it, they might be overcome by arrogance in the sin, and would not accept the advice. They might think that you want to seek revenge, demean them, or lower their societal status, and would not accept. However, if it is a secret between you and them, it would have a heavy weight and worth to them, and they would accept it."[1]

Sincerity has been made a criterion between truthful believers and cheating, lying hypocrites. Allaah the Exalted Said:

[1] The explanation of Al-'Uthaymeen on Riyaadh As-Saaliheen (2/384-398), summarized.

لَّيْسَ عَلَى الضُّعَفَاء وَلاَ عَلَى الْمَرْضَى وَلاَ عَلَى الَّذِينَ لاَ يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُواْ لِلّهِ وَرَسُولِهِ

{There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort when they are sincere to Allaah and His Messenger.} **[QUR'AAN 9:91]**

Meaning, whoever does not go out to battle for a lawful reason, then they have nothing against them, with the condition that they are sincere to Allaah the Exalted and His Messenger in the fact that they did not participate. The hypocrites used to give false excuses, and would not participate in the battles without being sincere to Allaah and His Messenger, sallallaahu `alayhi wa sallam.

Therefore, their sincerity to Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam, would be their truthfulness in giving valid excuses. Hypocrites give false excuses, cheat Muslims, and do not go to war with the Messenger of Allaah, sallallaahu `alayhi wa sallam, and the believers. This is contrary to what the believers do, in terms of being honest and sincere.

In summary:

Sincerity to Allaah the Exalted is to have correct beliefs regarding Allaah the Exalted, faith in Him, His angels, His Books, His Messengers, the Last Day, His Names and His Attributes in the way that befits His Majesty, without declaring how His Attributes are, distorting them, giving them a mode, or negating them.

Also, your actions should be sincere to Allaah the Exalted, without showing off, seeking fame, catering to a created being, or seeking this worldly life. Also, one should give their effort and energy in doing undertaking Allaah's Rights.

Sincerity to the Book of Allaah:

It occurs by believing in it, loving it, reciting it, working towards reflecting on and understanding it, acting on what is in it, teaching its rulings and mode of recitation to the people, honoring and respecting it, and believing that it is the Speech of Allaah the Exalted, uncreated.

Sincerity to the Messenger of Allaah:

It occurs by loving him and being keen on his Sunnah and Hadeeth, differentiating between authentic and weak Hadeeth, obeying his orders, avoiding the things he prohibited, respecting, honoring, loving, and asking Allaah to be pleased with his Companions and family, love of those who love him, sallallaahu `alayhi wa sallam, and hatred of those who hate him. Also, it consists of love of the scholars of Ahl As-Sunnah, because they are the inheritors of his knowledge, and the carriers of his flag.

Sincerity to the leaders of the Muslims:

It occurs by loving that they should be righteous, guided, just, and that the entire Ummah unites under them, obeying them in obedience of Allaah, showing enmity to those who show them enmity if they are righteous leaders, helping them, advising them, aiding them in the truth and defense thereof, and supplicating to them. As for if they are leaders of misguidance and do not rule by the legislation of Allaah, then it is obligatory to establish proof against them, warn against them, and one should not aid them or help them.

Sincerity to common Muslims:

It occurs by wishing good for them, advising them, guiding them, teaching them matters of their religion, being patient with them, avoiding harming them, covering their faults, correcting their mistakes, fulfilling their needs, defending them, avoiding cheating them, and loving to unite and have cohesion among them.

Also, one should love for the common Muslims what they love for their own selves, and hate for them what they hate for their own selves. Also, one should be compassionate to them, have mercy on their young, respect their elders, participate in their festivities and sad moments, and wish that they would have goodness and ease in their lives.

Advising the Muslim is emphasized in the religion of Allaah, because of the need that people have for mutual advice in matters of their lives and religion, as is known. Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"If someone is given a legal ruling, and the one giving the legal ruling was ignorant, then the sin falls on the one who gave*

the ruling. Also, if anyone advises their brother to do something, knowing that guidance lies in another direction, they have deceived them."[1]

Advice has some rulings and etiquettes:

Some of the etiquettes of advice are:

- It should be sincerely for the sake of Allaah the Exalted by wishing the best for the one given advice, for the sake of Allaah. It should be without belittling, cursing, or shaming them. They should not shame or strike the one they are giving advice, rather, they should be dealt with softly, and their speech should be soft.
- It should be short and summarized.
- The one giving the advice should be acting on the advice they are giving.
- The one giving advice should humble themselves before the one receiving the advice, smile in their face, and give them a good admonishment.

[1] Reported b Abu Daawood (3657) and Al-Albaani ruled it as acceptable.

- The adviser should be impartial in giving advice. Shyness of them or of their status, or love of them, should not be an impediment to advising them, even if they have to face them in a way they would dislike.

Ja`far ibn Burqaan, may Allaah have mercy on him, said:

"Maymoon ibn Mahraan said to me: 'O Ja`far, tell me something that I dislike to my face, because someone is not truly advising their brother until they say what they dislike to their face.'"[1]

Ma`mar, may Allaah have mercy on him, said: "It used to be said: 'Those who are the best advisers to you are those who fear Allaah regarding you.'"

When the pious predecessors used to wish to advise someone, they would do so in private, to the point that some said: "Whoever advises their brother privately has truly advised them, and whoever does it publically has merely shamed them."

[1] Siyar A`laam An-Nubalaa' (5/75).

Al-Fudhayl, may Allaah have mercy on him, said: "The believer covers the faults and advises, while the mischief monger attacks and shames."

`Abd Al-`Azeez ibn Abu Ruwwaad, may Allaah have mercy on him, said: "Those who have come before you, if they saw something undesirable from their brother, they would enjoin them in kindness, and they would be rewarded for their ordering and forbidding. Others, however, rip their fellow, making them angry, and unveiling their covering."[1]

Is it obligatory on the Muslim to advise the disbeliever?

Some scholars said that they must advise them to accept Islaam. However, if one is asked for counsel and advice in a matter, is it obligatory to give them the correct view in your opinion? The answer is it is not, because the Hadeeth is specific to giving sound and sincere advice to Muslims. Imaam Ahmad, may Allaah have mercy on him, said: "The Muslim does not have to be sincere to a Thimmi (non-Muslims under the protection of the Muslim state), but they must be sincere to Muslims."[2]

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[1] Jaami` Al-`Uloom wa Al-Hikam (1/236).
[2] Jaami` Al-`Uloom wa Al-Hikam (1/236).

If they advise them and guide them to what they know as being good, and are kind to them to call them to Islaam and make their hearts inclining to Islaam, then there is no harm in doing so.

The difference between advice and shaming:

Mentioning a person in a manner they dislike is forbidden if the point is just to censure and shame them, and to show their deficiencies. As for if there is a general benefit for the generality of the Muslims, and is specific to some of the Muslims, and the point is to gain that beneficial matter, then it is not forbidden, rather, is recommended.

The scholars of Hadeeth have established this in their books in critiquing narrators. They mention the difference between critiquing narrators and between backbiting. They also refuted those hermits who would claim they are the same.

If the one giving advice merely wishes to clarify the truth so that people are not confused by the statements of someone who is mistaken in their speech, then there is no doubt that the person is rewarded for their intent. With their intention, they are included among those who are considered being

sincere to Allaah, His Messenger, the leaders of the Muslims, and the common Muslims.

As for if the intent of the one refuting is just to show the faults of and belittle whoever they are refuting, or to show their ignorance or deficiency in knowledge, then it is forbidden, regardless if the advice was in the face of the one they were responding to, or behind their back. Also, the same applies if the person were alive or dead, because such a person would be considered among those whom Allaah the Exalted has shamed in the Qur'aan, and gave them a warning. Meaning, they are backbiting and slandering.

Whoever is known that through their responses to the scholars, they are being sincere to Allaah and His Messenger, then they should be treated with respect and honor, similar to other Imaams of the Muslims who have been mentioned, and those who followed them in goodness.

Whoever is known that through their responses to the scholars, they wish to belittle and censure them, as well as expose their faults, then they deserve a punishment, so that

they and others like them can refrain from these despicable and unlawful actions.

Whoever tells their brother something they dislike, if it is by way of advice, then it is good, and someone who is told of their fault should apologize if there is a way that they can. If it is done to censure them for their sins, then it is blameworthy. It was said to some of the pious predecessors: “Would you like someone to inform you of your faults?” He said: “If they are trying to shame me, then no.” Therefore, shaming and censuring due to sins is blameworthy.

The pious predecessors used to dislike enjoining good and forbidding evil in such a manner, and they would like that it be in secret between them and the one they are ordering. This is one of the signs of sincerity, because the adviser has no need or goal to spread the faults of those they are advising. Rather, their goal is to remove any corrupt matters that the person has fallen into. As for showing and exposing the faults, then it is something that Allaah and His Messenger have forbidden. Allaah the Exalted Said:

إِنَّ الَّذِينَ يُحِبُّونَ أَن تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ

{Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allaah knows and you do not know.} **[QUR'AAN 24:19]**[1]

The difference between advice and backbiting:

Ibn Al-Qayyim, may Allaah have mercy on him, said:

"Advice is when the intent is to warn the Muslim from an innovator, someone who causes problems, a cheater, or corrupt person. At that, one should mention the characteristics of the person if they are asked regarding companionship, dealing, and connection with the person, as the Prophet, sallallaahu `alayhi wa sallam, said to Faatimah bint Qays when she asked him for advice regarding marrying Abu Jahm and Mu`aawiyah, and he, sallallaahu `alayhi wa sallam, said: *'As for Abu Jahm,*

[1] Refer to Al-Farq Bayna An-Naseehati wa At-Ta`yeer (pg. 7-12).

he is abusive, and as for Mu`aawiyah, he is broke; he has no wealth.'[1]

If backbiting occurs in the form of advice and sincerity to Allaah, His Messenger, and the Muslims, then it is a way of getting closer to Allaah, and is a good deed. If it occurs to censure one's brother, shred their honor, amusement in eating their flesh, and in belittling them, so that their position is lowered in the hearts of people, then it is the chronic sickness, and the fire which consumes good deeds just as fire consumes wood."[2]

Therefore, the thing that differentiates between backbiting and advice is the intention and whether one intends to advise or just to shame and attack the honor of their fellow Muslim.

Ibn `Umar, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said while on the pulpit, in a loud, audible voice: *"O people who have believed with the tongues, but faith has not reached their hearts, do*

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[1] Reported by Muslim (2709).
[2] Ar-Rooh (pg. 240).

not harm Muslims, do not scold and rebuke them for their previous sins, do not pursue their private areas and faults, because those who pursue the faults of their brothers, then Allaah will pursue their faults, and whoever's faults Allaah pursues, He will expose them even if he was in his home hiding from others."[1]

The issue might be upside down or backwards to those who have little knowledge or understanding. They find it permissible to give advice in the form of cheating, such as a teacher that helps their student cheat during exams, while maintaining that they are advising and helping them, because the student, as they allege, needs someone to help them during the hardship of exams. Therefore, when they give them the answer to a question that they do not know, they think that they have advised them, when in reality, they have cheated the student and the Muslims, and Abu Hurayrah, may Allaah be pleased with him, reported that the

[1] Reported by At-Tirmithi (2032) and Al-Albaani ruled it as authentic.

Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever cheats is not one of me."*[1]

Advice to sons, spouses, and brothers is found abundantly in the speech of the pious predecessors, but is very rare in the speech of the latter day scholars. You find clear, summarized, and beneficial matters in the speech of the pious predecessors with regards to advice. Upon reading them, you feel that the one who said it wants the best for the one they are advising, and they are advising them out of love and keenness on their benefits, and in the hope that any harm and danger would be repelled from them.

[1] Reported by Muslim (102).

The eighth Hadeeth

Ibn `Umar, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"I have been ordered to fight the people until they testify that there is no deity worthy of worship besides Allaah and that Muhammad is the Messenger of Allaah, establish prayer, and give obligatory charity. If they do so, then their wealth and blood are protected from me except through the right of Islaam, and their accounting is with Allaah the Exalted."*[1]

Al-Haafith Ibn Rajab, may Allaah have mercy on him, said:

"The meaning of this Hadeeth has been related in various Ahaadeeth, such as in Al-Bukhaari from the Hadeeth of Anas, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said: *'I have been ordered to fight the people until they testify that there is no deity worthy of worship besides Allaah and that Muhammad is His*

[1] Reported by Al-Bukhaari and Muslim.

slave and Messenger. If they testify that there is no deity worthy of worship besides Allaah and that Muhammad is the Messenger of Allaah, pray with us, face our Qiblah, eat our slaughtered meat, then their wealth and blood are unlawful for us, except through its due right.'

Imaam Ahmad reported from the Hadeeth of Mu`aath ibn Jabal, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said: *'I have been ordered to fight the people until they establish prayer, give obligatory charity, testify that there is no deity worthy of worship besides Allaah, Alone, without any partners, and that Muhammad is His slave and Messenger. If they do so, then they have held fast [to Islaam] and protected their blood and wealth except through its right, and their accounting is with Allaah the Exalted.'* Ibn Maajah reported it in summarized fashion.

He also reported another similar narration from Abu Hurayrah, may Allaah be pleased with him, as well.

However, the famous narration of Abu Hurayrah, may Allaah be pleased with him, does not mention establishing prayer or giving obligatory charity. Al-Bukhaari and Muslim reported that Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *`I have been ordered to fight the people until they say: `There is no deity worthy of worship besides Allaah.' Whoever says: `There is no deity worthy of worship besides Allaah.' has protected their wealth and soul from me except through its right, and their accounting is with Allaah the Exalted.'*

In the narration of Muslim, it states: *`Until they testify that there is no deity worthy of worship except Allaah, and believe in me and what I have come with.'*

Muslim also reported it from the Hadeeth of Jaabir, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said the

statement with the wording of Abu Hurayrah, may Allaah be pleased with him, but increased in the end:

فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ * لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ

{So remind, [O Muhammad]; you are only a reminder. You are not over them a controller.}
[Qur'aan 88:21-22]

It was also reported from the Hadeeth of Abu Maalik Al-Ashja`iyy, may Allaah be pleased with him, from his father who reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *'Whoever testifies that there is no deity worthy of worship besides Allaah and disbelieves in everything worshipped apart from Allaah, their wealth and blood are sacred, and their accounting is with Allaah the Exalted.'*"[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"I have been ordered to fight the people."*

Allaah is the One who gave him this order.

When a Companion says: 'I was ordered,' or: 'We were ordered,' then it is held to mean that the one giving the

[1] Jaami` Al-`Uloom wa Al-Hikam (1/237-239).

order is the Messenger of Allaah, sallallaahu `alayhi wa sallam.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Until they testify."*

The presence of the matters that were mentioned was made the cause and reason for fighting. Therefore, its apparent meaning is that whoever testifies and establishes prayer, their wealth is sacred, even if they reject all other rulings, but the answer to that is to say that testifying to the message comprises of testifying in belief to everything it has mentioned, since the text of the Hadeeth states: *"Except through the right of Islaam,"* meaning that all aspects of Islaam are included. If one says: 'Why did the Prophet, sallallaahu `alayhi wa sallam, mention prayer and obligatory charity, if that is the case?' The answer is that he, sallallaahu `alayhi wa sallam, wanted to show their great status and that one should be keen on them, and because acts of worship are either bodily or monetary [so, he, sallallaahu `alayhi wa sallam, gave an example of each].[1]

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[1] Fat-h Al-Baari (1/76).

The Prophet, sallallaahu `alayhi wa sallam, said: *"Except through the right of Islaam."*

It shows that the two testimonies have rights and conditions, and whoever rejects these rights has breached the two testimonies.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Establish prayer."*

Meaning, be consistent in prayer with its conditions, or the meaning is: *"Stand for prayer,"* therefore, prayer is referred to in totality by mention of some of its parts, since one of the pillars of prayer is standing. The meaning of: **"Prayer,"** is the obligatory prayers, not anything referred to as a prayer, because the prostration of recitation, for example, is referred to as a prayer, but is not included within this Hadeeth.

An-Nawawi, may Allaah have mercy on him, said in explaining this Hadeeth:

"Whoever abandons the prayer intentionally is to be killed." Then, he mentioned the differences of opinion in this Hadeeth. Ibn Daqeeq Al-`Eed, may Allaah have mercy on him, has elaborated in reprimanding those who use this Hadeeth as evidence for killing those who do not prayer.

He, may Allaah have mercy on him, said: “It is not a necessary conclusion to say that killing is allowed if fighting is allowed, because fighting, in the Arabic language, refers to two parties engaging one another in combat, and killing does not have that connotation.” Al-Bayhaqi, may Allaah have mercy on him, reported that Ash-Shaafi`i, may Allaah have mercy on him, said: “Fighting is not the same as killing; it might be permissible to fight someone, but not permissible to kill them.”[1]

As it pertains to killing the one who abandons the prayer, if it is not taken from this Hadeeth, it is taken and understood from another, such as the Hadeeth of Abu Hurayrah, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, was brought an effeminate man who had dyed his hands and feet with henna. He, sallallaahu `alayhi wa sallam, said: *“What is the situation of this person?”* It was said: “O Allaah’s Messenger, he is acting like women.” The Prophet, sallallaahu `alayhi wa sallam, ordered, and he was banished to an area known as An-Naqi`. It was said: “O Allaah’s Messenger, shall we not kill

[1] Fat-h Al-Baari (1/76).

him?" He, sallallaahu `alayhi wa sallam, said: *"I have been prohibited from killing those who pray."*[1] Therefore, its meaning is that those who do not pray can be killed. Therefore, one who does not pray is threatened with the death penalty three times, if they still do not pray, they are to receive capital punishment.

As for the one who refrains from giving obligatory charity: Are they to be killed, or not?

Some said that they are not to be killed, because it can be taken from the person forcibly. As for prayer, we cannot force someone to pray. Further, the Ahaadeeth that have been reported regarding the disbelief of the one who abandons prayer are authentic, and at that, they are killed due to their apostatizing from the religion. As for the one who abandons Zakaat, then there is a difference of opinion among the scholars regarding whether or not they leave the religion or not. There have not been narrations regarding Zakaat similar to the ones mentioned regarding prayer.

[1] Reported by Abu Daawood (4928) and Al-Albaani ruled it as authentic.

Ibn Al-Qayyim, may Allaah have mercy on him, said:

"The Muslims do not differ in that abandoning the obligatory prayers purposely is one of the greatest and most major of sins, and that the sin incurred from abandoning prayer is graver to Allaah than murder, consuming wealth, fornication, theft, and drinking alcohol. The one that abandons prayer is susceptible to receive Allaah's punishment, wrath, and disgrace in this life and the Hereafter.

Then, the scholars differ with regards to if and how the one who abandons prayer is to be killed. Sufyaan ibn Sa`eed Ath-Thawriyy, may Allaah have mercy on him, Abu `Amr Al-Awzaa`iyy, may Allaah have mercy on him, `Abdullaah ibn Al-Mubaarak, may Allaah have mercy on him, Hammaad ibn Zayd, may Allaah have mercy on him, Wakee` ibn Al-Jarraah, may Allaah have mercy on him, Maalik ibn Anas, may Allaah have mercy on him, Muhammad ibn Idrees Ash-Shaafi`i, may Allaah have mercy on him, Ahmad ibn Hanbal, may Allaah have mercy on him, Is-haaq ibn

Raahawayh, may Allaah have mercy on him, and their companions all said that they are to be killed.

Ibn Shihaab Az-Zuhri, may Allaah have mercy on him, Sa`eed ibn Al-Musayyib, may Allaah have mercy on him, `Umar ibn `Abd Al-`Azeez, may Allaah have mercy on him, Abu Haneefah, may Allaah have mercy on him, Daawood ibn `Ali and Al-Muzaani, may Allaah have mercy on him, however, said that they should be imprisoned, and should not be killed."[1]

Yes, there is a difference between fighting and killing. Abu Bakr, may Allaah be pleased with him, fought those who refrained from giving obligatory charity in order to weaken and defeat them, and he took the rights of the wealth from them. If we were to fight them and take the money due from them, do we kill them, and those among them we take as captives?

The answer is no, however, those who do not adhere to the apparent legislations of Islaam, and seek to create problems and corruption should be fought.

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[1] As-Salaatu wa Hukmu Taarikiha (pg. 29-31).

There are some people who may be fought but not killed, because the point is to defeat them, and that they give the right of Allaah, contrary to other situations when we kill for the matter, such as the one who abandons prayer who is to be killed because they abandoned prayer itself. As for the one who refrains from giving obligatory charity to the ruler, and says instead: 'I will give it myself to those who need,' then such a person is not to be fought or killed, contrary to the one who does not give it altogether or says that it is not even obligatory.

Shaykh Al-Islaam, may Allaah have mercy on him, said:

> "If some people say: 'We will establish prayer and give Zakaat, but will not give it to the ruler, instead, we will complete our Islaamic obligations,' then the ruler may not fight them, according to the majority of scholars, such as Abu Haneefah and Ahmad. Abu Bakr fought them because they did not give charity altogether. Otherwise, if they were to say that they will give it with their own hands, and not to Abu Bakr, it would not be permissible to fight them, according to the majority,

> such as Abu Haneefah, may Allaah have mercy on him, Ahmad, may Allaah have mercy on him, and others."[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"If they do so, then their wealth and blood are protected from me except through the right of Islaam."*

This is used as evidence to show that actions are used to refer to statements, because the two testimonies are uttered with the tongue, but everything was referred to when the Prophet, sallallaahu `alayhi wa sallam, said: *"If they do so."*

The Prophet, sallallaahu `alayhi wa sallam, said: *"Their accounting is with Allaah."*

Meaning, as it pertains to their hidden affairs. This shows that apparent actions are accepted, and that one judges based on the apparent. It is also evidence to show that faith is accepted through firm faith, contrary to those who say that it is obligatory to know the evidences.

Another added benefit from the Hadeeth is that one should not excommunicate the people of innovation who affirm

[1] Minhaaj As-Sunnah An-Nabawiyyah (8/165).

Tawheed and hold fast to the legislations of Islaam. Also, the disbeliever's repentance from their disbelief is accepted, and we do not differentiate between apparent or hidden disbelief.

As for the repentance of the heretic, the one who has apostatized more than once, and the magician, then most jurists, such as the Maaliki scholars, Hanbali scholars, the most apparent view among the Hanafi scholars, and a view among the Shaafi`i scholars, is that the repentance of the Zindeeq (heretic) is not accepted, because Allaah the Exalted Said:

إِلاَّ الَّذِينَ تَابُواْ وَأَصْلَحُواْ وَبَيَّنُواْ فَأُوْلَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ

{Except for those who repent and correct themselves and make evident [what they concealed]. Those - I will accept their repentance, and I am the Accepting of repentance, the Merciful.} **[QUR'AAN 2:160]**

Through repentance, the heretic does not show that they have abandoned their heresy, because they used to apparently show that they are Muslims while hiding the fact that they are disbelievers. Repentance due to fear is actual heresy. However, the Maaliki scholars, may Allaah have

mercy on them, said that the repentance is accepted from the heretic if they do so before people figure out their heresy.

In an opinion of the Hanafi, Shaafi`i, and Hanbali scholars, may Allaah have mercy on them, the heretic has the rulings of the apostate, and their repentance is accepted with its conditions, because Allaah the Exalted Said:

قُل لِلَّذِينَ كَفَرُوٓا۟ إِن يَنتَهُوا۟ يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ وَإِنْ يَعُودُوا۟ فَقَدْ مَضَتْ سُنَّةُ الأَوَّلِينِ

{Say to those who have disbelieved [that] if they cease, what has previously occurred will be forgiven for them.}
[QUR'AAN 8:38]

Along with the heretics, the Shaafi`i scholars, may Allaah have mercy on them, included all variations of the Baatini sect, just as the Hanbali scholars, may Allaah have mercy on them, included the pantheists and Ibaahiyyah, and all other sects that left the fold of Islaam.

The repentance of the one who has apostatized repeatedly:

The Hanbali scholars, may Allaah have mercy on them, and a view among the Hanafi scholars, may Allaah have mercy on

them, and ascribed to Imaam Maalik, state that the repentance of the one who has apostatized repeatedly is not accepted, because Allaah the Exalted Said:

إِنَّ الَّذِينَ آمَنُواْ ثُمَّ كَفَرُواْ ثُمَّ آمَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ازْدَادُواْ كُفْرًا لَّمْ يَكُنِ اللّهُ لِيَغْفِرَ لَهُمْ وَلاَ لِيَهْدِيَهُمْ سَبِيلاً

{Indeed, those who have believed then disbelieved, then believed, then disbelieved, and then increased in disbelief - never will Allaah forgive them, nor will He guide them to a way.} **[QUR'AAN 4:137]**

Also, Allaah the Exalted Said:

إِنَّ الَّذِينَ كَفَرُواْ بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُواْ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ وَأُوْلَئِكَ هُمُ الضَّآلُّونَ

{Indeed, those who reject the message after their belief and then increase in disbelief - never will their [claimed] repentance be accepted, and they are the ones astray.} **[QUR'AAN 3:90]**

The increase means that there is new disbelief, and that means that it must be preceded by faith.

The Shaafi`i scholars, may Allaah have mercy on them, and the famous and popular view among the Hanafi and Maaliki scholars, may Allaah have mercy on them, said that the repentance of the apostate, even if repeated, because of the generality of the statement of Allaah:

قُل لِّلَّذِينَ كَفَرُوٓاْ إِن يَنتَهُواْ يُغۡفَرۡ لَهُم مَّا قَدۡ سَلَفَ

{Say to those who have disbelieved [that] if they cease, what has previously occurred will be forgiven for them.} **[QUR'AAN 8:38]**

Also, the Prophet, sallallaahu `alayhi wa sallam, said: *"I have been ordered to fight the people until they say: 'There is no deity worthy of worship besides Allaah.' Whoever says: 'There is no deity worthy of worship besides Allaah,' has protected their wealth and soul from me except through its right, and their accounting is with Allaah the Exalted."* However, they stated that the apostate who has done so repeatedly, if they repent once again, must be penalized through a beating or imprisonment, but should not be killed. A similar view has been reported from the Maaliki and Shaafi`i scholars, may Allaah have mercy on them, as well.

Repentance of the magician:

Magic is a science through which one can earn some spiritual powers that enable them to do strange actions through hidden means. The jurists have agreed that

teaching and learning it is unlawful, because Allaah the Exalted Said:

وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيْاطِينَ كَفَرُواْ يُعَلِّمُونَ النَّاسَ

{It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic.} **[QUR'AAN 2:102]**

Therefore, Allaah the Exalted censured them for teaching it. Also, the Prophet, sallallaahu `alayhi wa sallam, made it one of the seven destructive sins.

The Hanafi scholars, may Allaah have mercy on them, have explicitly stated that the repentance of the magician is not accepted; they must be killed, and they are not asked to repent. The reason is that magicians seek to corrupt, and just because they are not apostates, it does not mean they are not to be killed, because their killing would be due to their seeking corruption. If their harm is established, even if they do not do something that is disbelief, they are to be killed in order to protect from their harm, similar to smugglers and highway robbers. This is the Mathhab of the Hanbali scholars, may Allaah have mercy on them.

The Mathhab of the Hanbali scholars, may Allaah have mercy on them, states that the penalty of the magician is that they are to be killed, and they leave the fold of Islaam by learning it or performing it, regardless if they view it to be allowed or not. In another narration from Imaam Ahmad, may Allaah have mercy on him, he said statements that indicate that they do not leave the fold of Islaam.

The Maaliki scholars said that if they apostatize, if they are openly performing magic, they are to be killed, unless they repent, whereat their repentance will be accepted. If they do it in secret, they are like heretics, and their repentance is not accepted.

The evidence that the repentance of the magician is not accepted is the Hadeeth of Jundub ibn `Abdullaah, may Allaah be pleased with him, who reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"The penalty of the magician is a strike with the sword."*[1]

[1] Reported by At-Tirmithi (1460) and he said: "I only know of this Hadeeth being ascribed to the Prophet, sallallaahu `alayhi wa sallam, through this way, and Ismaa`eel ibn Muslim Al-Makki has weak memory. The correct view is that this Hadeeth is authentic going back to Jundub. Some scholars acted on this, as well as some companions of the Prophet, sallallaahu `alayhi wa sallam, and others." Likewise, Al-Albaani ruled that it is not authentically attributed to the Prophet, sallallaahu `alayhi wa sallam, but authentically

Therefore, the Prophet, sallallaahu `alayhi wa sallam, called it a penalty, and a penalty, after being established, is not abolished through repentance.

The Shaafi`i scholars, may Allaah have mercy on them, said that if they teach or learn magic, but believe it is forbidden, they do not leave the fold of Islaam.

If they believe it is allowed while knowing it is not, then they leave the fold of Islaam because they have belied Allaah the Exalted in what He Said, and they are to be killed just as an apostate is to be killed.

Therefore, the apparent meaning of their speech is that the repentance of the magician is accepted, just as it is accepted from the apostate. This is what the Hanbali scholars, may Allaah have mercy on them, have stated in their second view that the magician's repentance is accepted if they repent, because it is not worse than polytheism, and the polytheist is to be asked to repent. Knowledge of magic does not prevent one's repentance from being accepted, because

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attributed to Jundub, may Allaah be pleased with him. Refer to As-Silsilah Adh-Dha`eefah (1446).

Allaah the Exalted accepted the repentance of the magicians of Pharaoh.

In general, the difference of opinion regarding the acceptability of the repentance of the magician is summed up in these aforementioned views. In the apparent state, it is one of the rulings of this world, as in, whether one should kill them, and whether or not they have the rulings of Islaam applied to them. As for if Allaah the Exalted accepts their repentance in secret and forgives those who abandon the sin inwardly and outwardly, then there is no difference of opinion in this issue.

Allaah the Exalted did not close the door of repentance for any of His creation, and He Said regarding the hypocrites:

إِلاَّ الَّذِينَ تَابُواْ وَأَصْلَحُواْ وَاعْتَصَمُواْ بِاللّهِ وَأَخْلَصُواْ دِينَهُمْ لِلّهِ فَأُوْلَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

{Except for those who repent, correct themselves, hold fast to Allaah , and are sincere in their religion for Allaah , for those will be with the believers. And Allaah is going to give the believers a great reward.} **[QUR'AAN 4:146]**[1]

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[1] Refer to Al-Mawsoo`ah Al-Fiqhiyyah (14/126-129).

The meaning of this Hadeeth and others is that if the disbeliever utters the two testimonies, they enter into Islaam, and then are ordered to perform the rituals and pillars of Islaam. If they do so, their wealth and blood is protected. If they refuse and abandon all actions, their two testimonies are rendered invalid, and they leave the fold of Islaam. Had they been truthful in their Islaam, their actions would match their statements. How can they be believers in the religion of Allaah, while having complete certainty of accounting, recompense, Paradise, and Hellfire, and have knowledge of the rulings of the apparent rituals of Islaam, such as prayer, fasting, Hajj, and then insist on doing none of them and say: 'I will only utter the two testimonies, and will not do any actions.'?

Therefore, the one who abandons all actions is not a believer, and they have nullified the two testimonies that they have uttered, because they were uttered without faith and certainty, which we come to the conclusion via knowing that they did not do any actions, and they are obstinate and persistent in abandoning actions.

There are some Ahaadeeth reported that say that the Prophet, sallallaahu `alayhi wa sallam, accepted that some Sahaabah accept Islaam with the condition that they pray only twice, as one Companion said that he went to the Prophet, sallallaahu `alayhi wa sallam, and accepted Islaam with the condition that he only pray twice, and the Prophet, sallallaahu `alayhi wa sallam, accepted that from him.[1]

Wahb, may Allaah have mercy on him, said: "I asked Jaabir, may Allaah be pleased with him, about the situation of Thaqeef when they gave the pledge of allegiance, and he said: 'They gave the condition to the Prophet, sallallaahu `alayhi wa sallam, that they would not give charity or fight Jihaad, and he heard the Prophet, sallallaahu `alayhi wa sallam, say thereafter: *'They will give charity and fight in Jihaad if they accept Islaam.'*'"[2]

Hakeem ibn Hizaam, may Allaah be pleased with him, said: "I gave the pledge of allegiance to the Messenger of Allaah

[1] Reported by Ahmad (19766) and the chain of narration is authentic.
[2] Reported by Abu Daawood (3025) and Al-Albaani ruled it as authentic.

with the condition that I would not prostrate unless it was from a standing position."[1]

Imaam Ahmad, may Allaah have mercy on him, used that as evidence that since his Islaam was valid, so is a false condition.[2] Then, when they submit to Islaam, we hold them accountable for all other actions, because the thing that concerns us in the beginning is the two testimonies and entering into Islaam.

Likewise, the one that says: 'I will accept Islaam with the condition that I can drink alcohol,' we say to them: 'Accept Islaam,' then afterwards, we apply the rulings to them.

There is no doubt that uttering the two testimonies make the blood of the one uttering them unlawful and protected. That is why when Usaamah ibn Zayd, may Allaah be pleased with him, killed the man after uttered: "There is no deity worthy of worship besides Allaah," the Prophet, sallallaahu `alayhi wa sallam, said: *"O Usaamah, did you kill him after he said: 'There is no deity worthy of worship besides Allaah?"*[3]

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[1] Reported by An-Nasaa'i (1084) and Al-Albaani ruled it as authentic.
[2] Refer to Al-Mughni (10/620) and Jaami` Al-`Uloom wa Al-Hikam (1/240).
[3] Reported by Al-Bukhaari and Muslim.

The reason is that through uttering these testimonies, he becomes a Muslim, so it is impermissible to kill him in any condition. If they enter Islaam through the two testimonies, we judge them according to the rulings and rites of Islaam. If they apostatize, they are to receive the death penalty, if they drink alcohol, they are to be lashed, and if they stop praying, we ask them to repent, and if they do not, they receive the death penalty.

That is why there is no doubt we should differentiate between rulings of entering Islaam and rulings after entering Islaam, and persistence on the latter. They might enter into Islaam in a valid way, then afterwards, invalidate their Islaam. Just because they enter Islaam in a valid way, it does not mean that it is consistent and persistent in validity even if they do not do anything.

If one enters Islaam, establishes the prayer, and gives obligatory charity then they have the rights that other Muslims have, and they have to fulfil rights just as other Muslims must. If they are negligent in any of these matters, and rebel against rulings of legislation, then they are not left and it is not said: 'They have entered Islaam.' Rather, one is

to look at their situation and what they have done, and they are to be accounted for based on that.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Except through the right of Islaam."*

It shows that the two testimonies have rights that must be fulfilled. The one that refrains from establishing prayer or giving obligatory charity after entering Islaam would have negated the rights of the testimony of faith and Islaam.

Ibn Rajab, may Allaah have mercy on him, said:

> "The Prophet, sallallaahu `alayhi wa sallam, stated that merely accepting the call of Islaam and uttering the two testimonies is what protects the souls and wealth, except through its due right. One of its rights is by abstaining from prayer and obligatory charity after entering Islaam, as the Companions understood it.
>
> Indications that show that one must fight a group that refrains from establishing prayer and giving obligatory charity are from the Qur'aan, such as when Allaah the Exalted Said:

فَإِن تَابُواْ وَأَقَامُواْ الصَّلاَةَ وَآتَوُاْ الزَّكَاةَ فَخَلُّواْ سَبِيلَهُمْ

{But if they should repent, establish prayer, and give Zakaah, let them [go] on their way.} **[QUR'AAN 9:5]**

Also:

فَإِن تَابُواْ وَأَقَامُواْ الصَّلاَةَ وَآتَوُاْ الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ

{But if they repent, establish prayer, and give Zakaah, then they are your brothers in religion.} **[QUR'AAN 9:11]**

Also:

وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلّهِ

{Fight them until there is no [more] Fitnah and [until] worship is [acknowledged to be] for Allaah.} **[QUR'AAN 2:193]**

Along with Allaah's Statement:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ

{And they were not commanded except to worship Allaah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give Zakaah. And that is the correct religion.} **[QUR'AAN 98:5]**"[1]

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[1] Jaami` Al-`Uloom wa Al-Hikam (1/242).

Anas ibn Maalik, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, would take them to attack a people, he would not do so until it was morning, and he would wait; if he heard the Athaan (call to prayer), he would leave them alone, and if he did not, he would attack them.[1]

Ibn `Esaam Al-Muzani, may Allaah have mercy on him, reported that his father, one of the Companions, said: "When the Prophet, sallallaahu `alayhi wa sallam, would send an army, whether he participated or not, he would say to them: *'If you see a mosque or hear a caller to prayer, then do not kill anyone.'*"[2]

Therefore, fighting them is tied to whether or not the rituals and rites of Islaam are established. If they are established, he, sallallaahu `alayhi wa sallam, would refrain from fighting them, otherwise, he would attack them.

[1] Reported by Al-Bukhaari and Muslim.

[2] Reported by Abu Daawood (2635) and At-Tirmithi (1549) and he ruled it as acceptable, but Al-Albaani ruled it as inauthentic.

Al-Haafith Ibn Rajab, may Allaah have mercy on him, said:

"All this indicates that he would consider the situation of those entering into Islaam. If they established prayer and gave obligatory charity, they were left alone; otherwise, he would not refrain from fighting them. On this topic, Abu Bakr and `Umar debated, as Al-Bukhaari and Muslim reported, that Abu Hurayrah, may Allaah be pleased with him, said: 'When the Messenger of Allaah, sallallaahu `alayhi wa sallam, passed away, and appointed Abu Bakr to be his successor, and whoever disbelieved did so among the Arabs, `Umar ibn Al-Khattaab, may Allaah be pleased with him, said to Abu Bakr: 'How will you fight the people, while the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *`I have been ordered to fight the people until they say: `There is no deity worthy of worship besides Allaah.' Whoever says: `There is no deity worthy of worship besides Allaah,' has protected their wealth and soul from me except through its right, and their accounting is with Allaah the Exalted.'*

Abu Bakr said: 'By Allaah, I will fight anyone who separates prayer and obligatory charity. Zakaat is the right of the wealth. By Allaah, if they refrain from giving me the rope of a camel that they used to give the Messenger of Allaah, sallallaahu `alayhi wa sallam, I would fight them for refraining. `Umar ibn Al-Khattaab, may Allaah be pleased with him, said: 'By Allaah, it was a short while before Allaah the Exalted made Abu Bakr's chest at ease towards fighting, and at that, I knew it was the truth.'[1]

Therefore, Abu Bakr, may Allaah be pleased with him, understood that he should fight them from when the Prophet, sallallaahu `alayhi wa sallam, said: *`Its rights.'* and in another narration: *`Except through the right of Islaam.'* That shows that fighting those who utter the two testimonies for their rights is permissible, and giving the obligatory charity is one of its rights.

`Umar thought that merely uttering the two testimonies is what protects one's blood in this life,

[1] Reported by Al-Bukhaari and Muslim.

holding fast to the generality of the beginning of the Hadeeth, just as a group thought that whoever utters the two testimonies will never enter the Hellfire in the Hereafter, while holding fast to the generality of the wording that has been narrated. The matter is not as such, and `Umar, may Allaah be pleased with him, later agreed with Abu Bakr, may Allaah be pleased with him.

His statement: 'I will fight those who separate prayer and obligatory charity, because obligatory charity is the right of the wealth,' indicates that whoever abandons the prayer is to be fought, because it is the right of the body. Likewise, the same applies to those who abstain from obligatory charity, as in, they are to be fought, as it is the right of wealth.

This shows that fighting those who abandon the prayer is something unanimously agreed on, because he made it a principle that he used to create an analogy, and it is not mentioned in the Hadeeth that `Umar, may Allaah be pleased with him, mentioned, but rather, he took it from the statement of the

Prophet, sallallaahu `alayhi wa sallam, when he said: *`Except through its right.'* Likewise, Zakaat, because it is one of its rights; all of these matters are of the rights of Islaam.

Evidence that can be used as evidence for fighting those who abandon the prayer is the Hadeeth of Umm Salamah, may Allaah be pleased with her, who reported that the Prophet, sallallaahu `alayhi wa sallam, said: *`Leaders will be appointed over you, and you will find some good and some bad in what they do. Whoever reprimands has freed themselves from blame, whoever is displeased is safe, however, [those in danger are] those who are content and follow.'* They said: 'O Allaah's Messenger, should we not fight them?' He said: *`No, so long as they pray.''*[1]

The ruling on the one who abandons some pillars of Islaam is that they should be fought until they establish it, just as those who abandon prayer and obligatory charity are to be fought.

[1] Reported by Muslim (1854).

Sa`eed ibn Jubayr, may Allaah have mercy on him, said that `Umar ibn Al-Khattaab, may Allaah be pleased with him, said: 'If people abandon Hajj, we will fight them for it, just as we fight them or prayer and obligatory charity.' This is about fighting the refraining group who refrain from some of these obligations."[1]

Issue:

Did Abu Bakr, may Allaah be pleased with him, fight those who refrained from giving obligatory charity because they were apostates or because they were strong and organized, thereby resisting the rights of Allaah, making it obligatory to fight them? The scholars have differed on this topic.

If we say that those who abandon obligatory charity and refrain from giving it do not leave the fold of Islaam, then they are not like those who abandon the prayers, because we can take the money forcefully, and Abu Bakr, may Allaah be pleased with him, fought them on account that it is a right of Islaam. Therefore, he fought them based on the fact

[1] Refer to Jaami` Al-`Uloom wa Al-Hikam (1/243-245).

that they must give the rights of the wealth, and because they have strength. Also, when he fought them, he did not ultimately exterminate them as he did with Musaylimah's apostate companions.

Those who refrain from giving obligatory charity must be fought if they have strength, and it should be taken from them forcefully, and should be multiplied, as a penalty for resisting.

As for those who abandon prayer:

First: If the people of a land gather and agree that they will abandon a ritual of Islaam, then they are to be fought for that.

Second: The one who abandons the prayer is to be asked to repent, otherwise, they are to be killed, as has been previously explained. Umm Salamah, may Allaah be pleased with her, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Leaders will be appointed over you, and you will find some good and some bad in what they do. Whoever reprimands has freed themselves from blame, whoever is displeased is safe, however, [those in danger are] those who*

are content and follow." They said: 'O Allaah's Messenger, should we not fight them?' He, sallallaahu `alayhi wa sallam, said: *"No, so long as they pray."*[1]

When Khaalid ibn Al-Waleed, may Allaah be pleased with him, asked permission from the Prophet, sallallaahu `alayhi wa sallam, to fight the one who said to the Messenger of Allaah, sallallaahu `alayhi wa sallam: "Fear Allaah," and Khaalid said: "O Allaah's Messenger, shall I not strike his neck?" The Prophet, sallallaahu `alayhi wa sallam, responded: *"No, perhaps he prays."* Khaalid, may Allaah be pleased with him, said: "There are many who pray who say with their tongues what is not in their hearts." The Prophet, sallallaahu `alayhi wa sallam, said: *"I was not ordered to unveil the secrets of the hearts of people, and I was not ordered to cut open their stomachs."*[2]

Therefore, the one who abandons the prayer is to be killed. When they are presented the death penalty and asked to repent and do not, they are killed as apostates because they

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[1] Reported by Muslim (1854).
[2] Reported by Al-Bukhaari and Muslim.

definitely have no faith in their hearts. Those who choose death over prayer have no faith in their heart.

As for the one who refrains from giving their dues in obligatory charity, then there are two views in that matter. Perhaps the sounder view is that the person is not to be killed. This is the Mathhab of Maalik, may Allaah have mercy on him, and Ash-Shaafi`i, may Allaah have mercy on him, and a narration from Ahmad, may Allaah have mercy on him. The more popular opinion from Ahmad, may Allaah have mercy on him, is that the person is to be killed.

As for fasting, Maalik, may Allaah have mercy on him, and Ahmad, may Allaah have mercy on him, in one narration from him said that one is to be killed for abandoning it. Ash-Shaafi`i, may Allaah have mercy on him, and Ahmad, may Allaah have mercy on him, in another narration said that they are not to be killed. The Hadeeth of Ibn `Umar, may Allaah be pleased with him, and others in this meaning are used as evidence, because it does not mention fasting. That is why Ahmad, may Allaah have mercy on him, said in the narration of Abu Taalib, may Allaah have mercy on him: "Nothing has been reported about fasting [of this nature]."

As for Hajj, then it is reported that Ahmad had two views regarding killing the one who abandons it. Some of the companions of Ahmad, may Allaah have mercy on him, held his statement that they should be killed to mean that they delay it with firm resolve that they will abandon it altogether, or delay it while believing that they will most likely die that year.

As for if they delay it while slacking in it, as many scholars said, then they are not to be killed.[1]

When the Prophet, sallallaahu `alayhi wa sallam, said: *"Except through its right,"* it shows that everyone who has a lack in the root of the two testimonies as occurs in polytheism, for example, they are to be fought for it, as Shaykh Muhammad ibn `Abd Al-Wahhaab, may Allaah have mercy on him, fought many people of Najd during his time, because they fell into polytheism, and he called them to monotheism while establishing the proof against them and sent them letters, but they insisted on what they were on, so he fought them.

[1] Jaami` Al-`Uloom wa Al-Hikam (1/247).

The Prophet, sallallaahu `alayhi wa sallam, said: *"Their accounting is with Allaah."*

Meaning, as it pertains to their inward and hidden affairs.[1] If they are truthful in the matter of their religion, then all praise is for Allaah, otherwise, then we treat them according to what their apparent state dictates, and we leave their hidden affairs to Allaah,

as Allaah the Exalted Said:

فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ * لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ * إِلَّا مَن تَوَلَّى وَكَفَرَ * فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ * إِنَّ إِلَيْنَا إِيَابَهُمْ * ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

{So remind, [O Muhammad]; you are only a reminder. You are not over them a controller. However, he who turns away and disbelieves - Then Allaah will punish him with the greatest punishment. Indeed, to Us is their return. Then indeed, upon Us is their account.} **[QUR'AAN 88:21-26]**

[1] *Fat-h Al-Baari* (1/77).

The ninth Hadeeth

Abu Hurayrah, may Allaah be pleased with him, reported that he heard Allaah's Messenger, sallallaahu `alayhi wa sallam, say: *"Anything I prohibit you from doing, then abstain from it, and anything I order you to do, then do as much of it as you are able. Those who have come before you were destroyed because of their constant questioning and bickering with their prophets."*[1]

This authentic Hadeeth had a cause and reason, and it was reported in the Hadeeth of Abu Hurayrah, may Allaah be pleased with him, that the Prophet, sallallaahu `alayhi wa sallam, gave a sermon and said: *"O people, Allaah the Exalted has made pilgrimage obligatory on you, so perform pilgrimage."* Someone asked: "Every year, O Allaah's Messenger?" The Prophet, sallallaahu `alayhi wa sallam, remained silent until the man repeated himself three times, then said: *"If I were to say yes, it would be made obligatory and you would be unable to do it."* Then he said: *"Leave me*

[1] Reported by Al-Bukhaari and Muslim, and the wording belongs to Muslim (1337).

as I leave you. Those who have come before you were destroyed because of their constant questioning and bickering with their prophets. Anything I order you to do, then do as much of it as you are able, and anything I prohibit you from doing, then abstain from it."[1]

Anas, may Allaah be pleased with him, said that Allaah's Messenger, sallallaahu `alayhi wa sallam, gave a sermon, the likes of which he had never heard before, then said: *"If you were to know what I know, you would laugh little and cry often."* Then, the Companions of the Prophet, sallallaahu `alayhi wa sallam, covered their faces due to their crying, and a man said: "Who is my father?" The Prophet, sallallaahu `alayhi wa sallam, said: *"So-and-so."* Then, this verse was revealed:

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَسْأَلُواْ عَنْ أَشْيَاء إِن تُبْدَ لَكُمْ تَسُؤْكُمْ

{O you who have believed, do not ask about things which, if they are shown to you, will distress you.} **[Qur'aan 5:101]**[2]

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[1] Reported by Muslim (1337).
[2] Reported by Al-Bukhaari and Muslim.

Ibn `Abbaas, may Allaah be pleased with him, said that people would ask Allaah's Messenger, sallallaahu `alayhi wa sallam, questions in jest, for example, one would say: "Who is my father?"

Another would say: "Where is my lost camel?" Then, Allaah revealed:

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَسْأَلُواْ عَنْ أَشْيَاء إِن تُبْدَ لَكُمْ تَسُؤْكُمْ

{O you who have believed, do not ask about things which, if they are shown to you, will distress you.} **[QUR'AAN 5:101]**[1]

`Ali ibn Abu Taalib, may Allaah be pleased with him, reported that when Allaah the Exalted revealed:

وَلِلّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً

{And [due] to Allaah from the people is a pilgrimage to the House - for whoever is able to find thereto a way.}
[QUR'AAN 3:97]

They said: "O Allaah's Messenger, every year?" The Prophet, sallallaahu `alayhi wa sallam, remained silent and they repeated the question again. At that, the Prophet, sallallaahu `alayhi wa sallam, said: *"If I were to say yes, it would be made obligatory."*

[1] Reported by Al-Bukhaari.

Then, Allaah the Exalted revealed:

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَسْأَلُواْ عَنْ أَشْيَاء إِن تُبْدَ لَكُمْ تَسُؤْكُمْ

{O you who have believed, do not ask about things which, if they are shown to you, will distress you.} **[QUR'AAN 5:101]**[1]

Al-Haafith Ibn Hajar, may Allaah have mercy on him, said: "The point is that it was revealed due to the constant and abundant questions which were either in jest, test, or stubbornness in asking things that, had they not asked about them, they would be lawful."[2]

Therefore, the Prophet, sallallaahu `alayhi wa sallam, was teaching them the importance and gravity of revelation, and that the matter is serious, not a joke. He taught them to be fearful from being stubborn in questioning, ordered them to busy themselves with what he ordered them to do and forbade them from, and to avoid these reprehensible issues that he disliked. The Prophet, sallallaahu `alayhi wa sallam, was, as Allaah the Exalted described Him:

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[1] Reported by At-Tirmithi (814) and he said: "It is Hasan Ghareeb (i.e. acceptable with one chain of narration)." Al-Albaani ruled it as inauthentic.

[2] Fat-h Al-Baari (8/282).

حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ

{[He is] concerned over you and to the believers is kind and merciful.} **[QUR'AAN 9:128]**

Al-Haafith Ibn Rajab, may Allaah have mercy on him, said:

"These narrations show it is impermissible to ask about things that a person does not need which would harm the questioner, such as the question if one is in Paradise or Hellfire, is their father whom they are ascribed to, and other questions. It also shows the prohibition of asking in the form of obstinacy, jest, and jokingly, as many hypocrites and others used to do.

A similar matter is to ask for signs and verses obstinately, as some polytheists and people of the book used to do, and `Ikrimah, may Allaah have mercy on him, and others stated: 'This was revealed for this purpose.'

A similar issue is to ask about what Allaah the Exalted has kept hidden from His slaves and has not allowed

them to witness, such as asking about when the Hour will begin, and asking about the soul.

The Hadeeth also indicates that it is not permissible for the Muslims to ask about the lawful and unlawful too much, in a way that it is feared that asking about it would make it difficult, such as asking whether Hajj is obligatory every year or not.

Also, Sa`d, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *'The biggest crime that a Muslim can commit against another Muslim is to ask about something that is not unlawful, and it becomes unlawful due to their asking about it.'*[1]

When the Prophet, sallallaahu `alayhi wa sallam, was asked about Li`aan (oath of condemnation, where a man accuses his wife and testifies four times that she fornicated, rendering the marriage null, and the man cannot marry that woman ever again, even if she remarries and divorces), he disliked answering and

[1] Reported by Al-Bukhaari and Muslim.

thought the question was distasteful, until the questioner was tested with the situation with his family.[1] The Prophet, sallallaahu `alayhi wa sallam, used to prohibit gossiping, asking too many questions, and wasting money.[2]

The Prophet, sallallaahu `alayhi wa sallam, would not allow anyone to ask, unless they were Bedouins or those similar to them, such as delegations. He would harmonize with them by entertaining their questions. As for the Muhaajiroon and Ansaar who were residing in Madeenah, and faith was established in their hearts, they were prohibited from asking, as in the Hadeeth of Nawwaas ibn Sam`aan, may Allaah be pleased with him, who said: 'I stayed with Allaah's Messenger, sallallaahu `alayhi wa sallam, for a year in Madeenah, and he only forbade me from asking. If one of us would migrate, we would not ask Allaah's

[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Al-Bukhaari and Muslim.

> Messenger, sallallaahu `alayhi wa sallam, about anything.'[1]
>
> The Companions of the Prophet, sallallaahu `alayhi wa sallam, used to occasionally ask him about the ruling of matters before they occurred; however, that was so that they could act on them after they occur. For example, they said: 'We will meet the enemy tomorrow without a tool for slaughtering. Should we slaughter with canes?' Also, they asked about the rulers that he informed would come after him, and about obeying and fighting them. Huthayfah, may Allaah be pleased with him, asked him about the trials and what to do during them."[2]

Therefore, a question might be obligatory, recommended, forbidden, or might be a crime. Other questions might be in jest or obstinacy, and those questions are from the qualities of the ignorant.

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[1] Reported by Muslim (2553) and Muslim reported it with another wording (12) from Anas ibn Maalik, may Allaah be pleased with him, who says: "We were prohibited from asking Allaah's Messenger, sallallaahu `alayhi wa sallam, about anything, so we would be happy when a smart man from the remote areas would come to ask the Prophet, sallallaahu `alayhi wa sallam, while we are listening."

[2] Jaami` Al-`Uloom wa Al-Hikam (1/253-256).

The meaning of this is that Allaah clarified everything that the Muslim needs in their religion in His Book, and His Messenger, sallallaahu `alayhi wa sallam, informed on His behalf, as well. Thereafter, there is no need to ask, because Allaah the Exalted is more Aware of the benefits of His slaves than they are. Anything that contains their guidance and benefit, then Allaah the Exalted will undoubtedly clarify it for them without the need for asking, as Allaah the Exalted Said:

يُبَيِّنُ اللّهُ لَكُمْ أَن تَضِلُّواْ

{Allaah makes clear to you [His law], lest you go astray.} **[QUR'AAN 4:176]**

Thus, there is no need to ask anything, especially before the matter occurs. The important need is to understand what Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam, inform of, and to follow and act on it.

The Prophet, sallallaahu `alayhi wa sallam, would be asked about various issues, and would refer to the Qur'aan, as `Umar, may Allaah be pleased with him, asked about having neither descendants nor ascendants for heirs, and he, sallallaahu `alayhi wa sallam, said: *"O `Umar, is not sufficient*

for you the verse revealed in the summer from Chapter An-Nisaa'?"[1]

`Umar, may Allaah be pleased with him, was a scholar, and the Prophet, sallallaahu `alayhi wa sallam, referred him to his own knowledge, as if showing that there is no need to ask the question while you know the answer, contrary to the layman who has no choice but to ask, and must receive an answer.

In this Hadeeth, the Prophet, sallallaahu `alayhi wa sallam, showed that one must busy themselves in adhering to his commands and avoid the things he prohibited, and should busy themselves away from asking questions. The Prophet, sallallaahu `alayhi wa sallam, said: *"Anything I prohibit you from doing, then abstain from it, and anything I order you to do, then do as much of it as you are able."* Therefore, it is obligatory for the Muslim to be keen on trying to search for what Allaah and His Messenger, sallallaahu `alayhi wa sallam, have legislated, then try to understand it and discover its meanings. Then, they should busy themselves with faith

[1] Reported by Muslim (1617).

in that if it is a scientific matter, and if it is a matter of action, they spend their effort in trying to fulfill the orders that they can and avoiding what is prohibited. Their resolve should all be given to that, and nothing else. This was the case of the Companions of the Prophet, sallallaahu `alayhi wa sallam, and their followers in goodness in seeking beneficial knowledge from the Qur'aan and the Sunnah.

As for if the intent of the listener when hearing the order and prohibition is turned to a matter that may or may not occur, then this is also prohibited, and it causes a person to feel lack of resolve in following the order. A man asked Ibn `Umar, may Allaah be pleased with him, about kissing the Black Stone, and he said: "I saw the Prophet, sallallaahu `alayhi wa sallam, touch and kiss it." The man said: "What if I am pushed away or there is congestion?" Ibn `Umar, may Allaah be pleased with him, said: "Leave 'What if,' in Yemen. I saw the Prophet, sallallaahu `alayhi wa sallam, touch and kiss the Black Stone."[1]

The intent of Ibn `Umar, may Allaah be pleased with him, is that, have no concern but following the Prophet, sallallaahu

[1] Reported by Al-Bukhaari (1611).

`alayhi wa sallam. There is no need to think hypothetically what if one is unable to do an action before one is actually unable to do it, because a person might feel discouraged. Gaining knowledge in religion and asking about knowledge is praiseworthy if it is for the sake of doing actions, not for the sake of arguing and debating.

When the Prophet, sallallaahu `alayhi wa sallam, forbade them from asking and differing with him, he showed them what is better for them, and that is from the wisdom of legislations, as in, a door of something unlawful is not closed except that it is replaced by a vast and spacious door of lawful things wherein a person can do these things and it would suffice them from the unlawful matters. Legislation does not prohibit anything but that it causes other matters to be lessened and made easy, and that unlawful is only evil and filthy, while the lawful is pure.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Anything I prohibit you from doing, then abstain from it, and anything I order you to do, then do as much of it as you are able."*

Therefore, the Legislator shows the slaves that they should not busy themselves with questions and thinking of

hypothetical situations, but directs them to busy themselves with the legislations that have been revealed and the rulings that are well known through compliance with the orders of legislation and struggling against oneself in keeping away from all things prohibited. This is what one must busy their souls with and should direct their energy towards, not to busy oneself with issues and useless questions.

Due to this, many Companions and their successors used to dislike asking about matters before they occurred, and would not answer such questions. Whoever acts in accordance with the order of the Prophet, sallallaahu `alayhi wa sallam, in this Hadeeth, keeps away from things that he, sallallaahu `alayhi wa sallam, forbade, and busies themselves with it, they earn safety in this life and the next. Whoever contradicts this and busies themselves with their thoughts and what they think is good would have fallen into what the Prophet, sallallaahu `alayhi wa sallam, forbade and warned from in terms of being similar to the people of the book who were destroyed by their constant questioning and differing with their prophets, and lack of obedience to their messengers.

However, that does not mean that the Companions would not ask the Prophet, sallallaahu `alayhi wa sallam, about anything at all, because it is established that they would ask him about matters that pertained to them, and this is something legislated, contrary to being obstinate in asking or asking about what the Legislator has remained silent about or has pardoned. This is a form of asking the people of knowledge and Allaah the Exalted has Said:

فَاسْأَلُواْ أَهْلَ الذِّكْرِ إِن كُنتُمْ لاَ عْلَمُونَت

{So ask the people of the message if you do not know.}
[QUR'AAN 16:43]

Therefore, for an ignorant person to ask a scholar about something that occurred or that they do not know the answer to regarding something that pertains to their religion or an action that they did, then there is no harm in that, and is actually something legislated and one is ordered to do so. Had it not been for the ability to question the scholars, people would become deviated, as in the Hadeeth of `Abdullaah ibn `Amr ibn Al-`Aas, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted does not take knowledge*

away by stripping the slaves of knowledge, rather, He takes knowledge away through the death of the scholars, until there remain no scholars, the people take ignorant leaders who are asked and give verdicts without knowledge, thereby misguiding themselves and others."[1]

Some people asked about matters that had not occurred and were punished by what they asked about occurring and being tested in it, while they were safe from it beforehand. Sahl ibn Sa`d, may Allaah be pleased with him, reported that `Uwaymir, may Allaah be pleased with him, went to `Aasim ibn `Adiy, the leader of the tribe of Banu `Ajlaan, and said: "What do you say about someone who finds his wife with another man, if the husband kills the man, would you kill him in retribution? Ask Allaah's Messenger, sallallaahu `alayhi wa sallam, for me." `Aasim, may Allaah be pleased with him, then went to the Prophet, sallallaahu `alayhi wa sallam, and asked the question, but Allaah's Messenger, sallallaahu `alayhi wa sallam, used to dislike questions. `Uwaymir, may Allaah be pleased with him, asked `Aasim

[1] Reported by Al-Bukhaari and Muslim.

what the outcome was, and he was informed that Allaah's Messenger, sallallaahu `alayhi wa sallam, does not like to be questioned. `Uwaymir, may Allaah be pleased with him, said: "By Allaah, I will not stop until I ask Allaah's Messenger, sallallaahu `alayhi wa sallam, about that issue."

`Uwaymir went to the Prophet, sallallaahu `alayhi wa sallam, and said: "O Allaah's Messenger! A man has found another man with his wife! Should he kill him whereon you would kill him (the husband, in retribution) or what should he do?" Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Allaah has revealed regarding you and your wife's case in the Qur'aan."* So Allaah's Messenger, sallallaahu `alayhi wa sallam, ordered them to perform the measures of invoking curse in the situation of supposed adultery (Mulaa`anah) according to what Allaah had mentioned in His Book. So `Uwaymir did Mulaa`anah with her and said: "O Allaah's Messenger! If I kept her I would oppress her." So `Uwaymir divorced her and so divorce became a tradition after them for those who happened to be involved in a case of Mulaa`anah. Allaah's Messenger, sallallaahu `alayhi wa sallam, then said, *"Look! If she [`Uwaymir's wife] delivers a*

black child with deep black large eyes, big hips and fat legs, then I will be of the opinion that `Uwaymir has spoken the truth; but if she delivers a red child looking like a lizard with red spots then we will consider that `Uwaymir has told a lie against her."

Later on she delivered a child carrying the qualities which Allaah's Messenger, sallallaahu `alayhi wa sallam, had mentioned as a proof for `Uwaymir's claim; therefore the child was ascribed to its mother henceforth.[1]

Another matter that is disliked to be asked about is when the Hour will begin.

Allaah the Exalted Said:

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّي لاَ يُجَلِّيهَا لِوَقْتِهَا إِلاَّ هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ وَالأَرْضِ لاَ تَأْتِيكُمْ إِلاَّ بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ اللّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

They ask you, [O Muhammad], about the Hour: when is its arrival? Say, "Its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly." They ask you as if you are familiar with it.

[1] Reported by Al-Bukhaari and Muslim, and the wording belongs to Al-Bukhaari (4745).

Say, "Its knowledge is only with Allaah, but most of the people do not know."} **[QUR'AAN 7:187]**

Likewise, asking about the soul, as Allaah the Exalted Said:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُم مِّن الْعِلْمِ إِلاَّ قَلِيلاً

{And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."} **[QUR'AAN 17:85]**

The prohibition of asking about things that have not occurred because legislation would be revealed due to the question that would make matters hard on others has ended due to the death of the Prophet, sallallaahu `alayhi wa sallam. However, this fact does not mean that asking about those topics through obstinacy or whimsical imaginations which are based on impossible situations is not disliked. These other matters are disliked, at least, because it is considered as arguing, debating, and obstinacy. Some of these questions are considered mockery and jest, and as such, are considered utterly impermissible.

So, the causation of the ruling which states that it is impermissible to ask about such matters is not only that one fears that something will be revealed that would make things

harder on people, but rather, there are other matters that render asking those questions impermissible.

The Salaf used to prohibit asking about things that had not happened yet. Ibn `Umar, may Allaah be pleased with him, said: "O people, do not ask about what has not yet occurred, for `Umar, may Allaah be pleased with him, used to curse those who ask about matters that have no occurred."[1]

Yazeed ibn Abu Habeeb, may Allaah have mercy on him, said that `Abd Al-Malik ibn Marwaan, may Allaah have mercy on him, asked Ibn Shihaab, may Allaah have mercy on him, about something and Ibn Shihaab, may Allaah have mercy on him, said to him: "Has this occurred, O commander of the believers?" He responded: "No." Ibn Shihaab, may Allaah have mercy on him, said: "Then leave this question alone, and if it occurs, Allaah the Exalted will bring forth ease."[2]

Ibn Wahb, may Allaah have mercy on him, reported that Maalik, may Allaah have mercy on him, said: "I met people

[1] Al-`Ilm by Abu Khaythamah (pg. 34) and Jaami` Bayaan Al-`Ilmi wa Fadhlih (2/281).
[2] Jaami` Bayaan Al-`Ilmi wa Fadhlih (2/281).

from [Madeenah] and they dislike the abundant questions that people ask."[1]

Whenever Imaam Ahmad, may Allaah have mercy on him, would be asked about new matters that had not occurred, he would say: "Stop these questions about new matters that have not occurred."[2]

Therefore, there is no doubt that busying oneself with questions and their suppositions is one of the ways one loses enthusiasm to do the things they are ordered to do and avoid the things they are ordered to avoid, because their enthusiasm which should be directed towards action will be busied with suppositions and argumentation.

So, their enthusiasm will be expended in matters that have no worth; rather, it will be expended in matters that would actually harm the religion of the slave, because the habit of the one who constantly questions is that they constantly argue, talk, debate, and cause disturbances, and this definitely drives them away from actions.

[1] Jaami` Bayaan Al-`Ilmi wa Fadhlih (2/281).
[2] Jaami` Bayaan Al-`Ilmi wa Fadhlih (1/262-263).

You find many people who learn and gain understanding in the religion in a manner that is not learned or taught by the scholars, as in, they learn supposed and theoretical aspects, perhaps so that others can describe them as possessing what others do not possess. Or that in this matter, they have what others do not, or that they have knowledge of all issues and how to apply them in all its different ways and rulings and through all its applications, which people know and do not know, and which crosses their minds or does not. In the case of many such individuals, the root of their knowledge and understanding is argumentation, debating, supposed issues, theoretical matters, and so forth.

Some scholars might present a theoretical matter in Fiqh in order to train the student in Fiqh and how it works.

There is no problem in this, and there is no problem in presenting issues that might not have occurred but might actually occur in the future due to changes in situations and living circumstances which would be different than before. There is no problem in any supposed or theoretical issue that is a service to Fiqh and makes matters easy for people,

because it is a service to knowledge, and is not considered blameworthy arguing or mocking, and so forth, including other prohibited matters.

An-Nadhr ibn Muhamad, may Allaah have mercy on him, said:

"Qataadah, may Allaah have mercy on him, entered Al-Koofah and Abu Haneefah went to him and asked him: 'O Abu Al-Khattaab, what do you say about a man who is distant from his family for years, and his wife thinks that her husband died, then marries, then the first husband comes back. What do you say about her bridal gift?' He responded: 'Woe to you, has this occurred?' Abu Haneefah said: 'No.' He said: 'Then why are you asking me about it?' Abu Haneefah said: 'We are preparing for the calamity before it occurs, so that when it occurs, we know how to go in, and how to get out of it.'"[1]

Also, asking about something that one expects to occur and they would be involved in is not a problem, such as someone traveling by plane before Thuhr prayer, for example, while knowing that they will not reach until after

[1] Taareekh Baghdaad (13/348).

Maghrib, and so they ask how to pray Thuhr and `Asr, how to pray in the airplane, if they can combine the prayers, and if yes, how, and so forth. This, without a doubt, is not included within the prohibition.

However, opening the doors to arguments and suppositions was not a part of the endeavors of the people of knowledge who are to be followed, just as closing the doors to questioning makes jurisprudential capabilities weak. The truth lies in the middle, between extremism and negligence.

Abu Al-Faraj ibn Al-Jawzi, may Allaah have mercy on him, had something to say that is appropriate to mention here, so we will mention it in summary:

He said:

> "I saw most scholars busying themselves with the appearance of knowledge, without understanding its reality:
>
> So, the reciter of the Qur'aan is busied with the various ways of recitation, and is constantly seeking the irregular modes, thinking that the purpose is just to recite, and they do not glance at the Greatness of

the One Speaking or the censuring and promises of the Qur'aan.

They might even think that the Qur'aan will protect them, so you find them making excuses in falling into sins. Had they truly understood, they would know that the proof held against them is stronger than it would be against someone who does not recite the Qur'aan!

The scholar of Hadeeth gathers the various routes of transmission and memorizes chains of narration. They do not reflect on the intent of what they are transmitting, and they think that they have preserved Hadeeth for the people, thereby seeking safety, and perhaps making excuses in mistakes, thinking that what they have done in service to legislation will protect them.

As for the jurist, they think that due to the knowledge they have which comprises of argumentation that strengthens their quarrels or the issues of which they know the Mathhab that they have earned, due to what they use to give verdicts, what raises their ranking and erases their sins. You find that they would, perhaps,

fall into mistakes thinking that [their knowledge] protects them, and perhaps they do not even memorize the Qur'aan or know Hadeeth, or that both prohibit illicit behavior with censuring and with compassion.

Along with ignorance in the Qur'aan and Sunnah, another aspect is added, as in, they love to be leaders and win debates, causing their heart to harden even more.

Most people regard knowledge as a trade, causing them to have arrogance and stupidity."

He continued, saying:

"Such people have not understood the essence of knowledge. Knowledge is not just the words, but rather, the point is to understand the intent behind all the knowledge, and that results in Glorification and Fear of Allaah.

We ask Allaah the Exalted to grant us awakening which allows us to understand the intent and allows us to get to know the One who is worshipped.

We seek refuge in Allaah the Exalted from the path of mobs who call themselves scholars whose knowledge does not stop them [from falling into unlawful matters], who know but do not act, who are arrogant over people due to what they do not do, and who take the lowest of matters while they have been prohibited from taking what they take!

Their innate natures overcame them, and the knowledge that they learn did not lead to their satisfaction. They are in a worse state than commoners who are ignorant, as Allaah the Exalted Said:

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ

{They know what is apparent of the worldly life, but they, of the Hereafter, are unaware.} **[QUR'AAN 30:7]**"[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"Anything I prohibit you from doing, then abstain from it."*

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[1] Sayd Al-Khaatir (pg. 147-148).

Prohibition, as we know, is of two types:

1) Prohibition which gives the meaning of the matter being forbidden absolutely.

2) Prohibition which gives the meaning of the matter being disliked, and that avoiding it is better.

The one who abandons the prohibited matters will be rewarded if they abandon it for the Sake of Allaah the Exalted, as for if they abandon it out of coercion, incapability, fear of being exposed, and so forth, then they have not really abandoned the forbidden matter, because they want to do the action, but are unable to fulfill their intent, contrary to the one who hates the action, therefore, does not do it, out of seeking the Face of Allaah and fear from His punishment. The latter is rewarded for their abandoning the forbidden matters.

Further, if it does not cross one's mind to do a particular sin is not given specific rewards for abandoning that sin, but may receive rewards for their general adhering to the Islaamic legislations or for their intention to abandon everything that Allaah has forbidden. Such a person is given

rewards for this intention and based on this aspect. However, the one who thinks of doing a sin, is called to it, or has the capabilities of it, but does not do it out of fear from Allaah, then such a person will be rewarded for this specific abandonment of sin.

Therefore, prohibitions are of two types:

Prohibition of forbiddance: If a person abandons these aspects out of following Allaah's orders, they are rewarded, but if someone does them, they are punished. The definition is any prohibition that is mentioned via an injunction and requirement, such as the prohibition of drinking alcohol, fornication, and consuming usury, showing adornments of the woman, and lying.

Prohibition of undesirability: If a person abandons these aspects out of following Allaah's orders, they are rewarded, and if they do them, they are not punished. The definition is any prohibition that is mentioned without an injunction and requirement. However, it is feared that these matters lead to something forbidden, especially if they are constantly performing them.

Staying up late after `Ishaa', for example, is undesirable, but it is feared that it leads to a forbidden matter, such as staying up late to listen to music or watch movies, or stay up to stay up late with their friends then sleep, causing them to miss Fajr prayers, and so forth.

It should be noted, however, that this categorization should not be mentioned to general folks; it should not be said: 'There is no harm if someone does something that is prohibited via undesirability, as long as it has not been forbidden via injunction and requirement, because it is not something that Allaah has forbidden.' This should never be stated to the people, because people have a passionate love for being able to get out of something being unlawful. They love that if they ask someone, they find someone to make them a dispensation and allow them to do it. That makes them bold in facing the prohibitions of Allaah and it makes them not care about what Allaah the Exalted has forbidden. If one of them finds someone who gives them the verdict that it is allowed, they hasten to do it and persist on it without caring. They are saying with their actions that they praise Allaah for giving a dispensation and a way out of that

issue. Such foolishness affects the religion of the slave and prevents the light of piety from entering their heart. Further, it causes them to be discouraged and their resolve to slowly fade.

That is why the difference between forbidden and undesirable matters should not be clarified to the people in all situations, so that they are not bold in facing what Allaah the Exalted has prohibited.

However, they should be advised to abandon everything doubtful and should be reminded of the virtue of doing so and its effect when it comes to piety. They should be ordered to keep away from everything that Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam, have prohibited.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Anything I order you to do, then do as much of it as you are able."*

As for orders, they, too, are of two types:

1) A type is that which is mentioned via injunction and requirement, and if they do it, they are rewarded if they do so out of obeying Allaah, but

they are punished for abandoning it. Examples are prayer, obligatory charity, fasting, being kind to the parents, establishing penalties, obligatory spending, and so forth.

2) A type is that which is mentioned as being recommended, and it is what a person who does them is rewarded for, but the one who abandons them is not punished, such as the voluntary prayers, fasting `Arafah and `Aashooraa', voluntary charity, the wooden toothbrush (Siwaak), and so forth.

Further, these issues should not be overly explained to the masses, because they say that since the Sharee`ah allows abandoning these actions, then there is no harm in abandoning them, and one does not have to maintain these actions.

At that, they would neglect the voluntary actions and abandon them. That might lead to negligence in what Allaah has obligated. For example, someone would come to the prayer late and would only make one or two units of prayer with the congregation, or even miss it completely, because

they know that the Sunnah voluntary prayer that is before the obligatory prayer is not obligatory, so they do not do it, and that leads to being late in coming to the prayer by missing a unit or two, or perhaps the whole prayer. Due to that, it is not appropriate to be very specific with the common folk in issues pertaining to recommended actions, so that their negligence does not lead them to deficiency in obligations and to abandoning all voluntary actions.

Based on that, the Muslim must be keen on doing the recommended actions and abandoning the undesirable actions as much as they are able.

At-Tirmithi, may Allaah have mercy on him, and others reported that Abu Hurayrah, may Allaah be pleased with him, said that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"The first action that a slave will be accounted for on the Day of Resurrection is their prayer. If the prayer is good, they will win and pass, and if it is bad, they will fail and lose. If a part of their obligatory prayers are deficient, the Lord will Say: 'Look to see if My slave has any voluntary*

prayers to complete the obligatory prayers.' Then, the rest of their actions will be accounted for in the same manner."[1]

Al-Mannaawi, may Allaah have mercy on him, said:

"Know that the Truth the Exalted (Allaah) has not made something obligatory but that He has made a voluntary worship of the same genus. When the slave performs their obligation and it has some deficiency, the deficiency is filled in through the voluntary action of its genus. That is why He Orders to look at the obligatory actions of the slave, and if the person has performed them as Allaah the Exalted ordered, they are recompensed for it and it is established in their record. However, if they contain deficiencies, they are completed through the voluntary actions of the same genus. Some have said that voluntary actions will be written for the slave if their obligatory actions are upright and good."[2]

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[1] Reported by At-Tirmithi (413) and Al-Albaani ruled it as authentic.
[2] Faydh Al-Qadeer (3/124).

The Prophet, sallallaahu `alayhi wa sallam, said: *"Anything I prohibit you from doing, then abstain from it, and anything I order you to do, then do as much of it as you are able."*

We should notice that when it came to the prohibitions, the Prophet, sallallaahu `alayhi wa sallam, said: *"Abstain from it,"* but when it came to orders, he, sallallaahu `alayhi wa sallam, said: *"Do as much of it as you are able."* Therefore, the ability people have to abandon prohibitions is greater than their ability to perform orders. That is why what people engage in, in terms of orders, is more than what they are affected by in terms of prohibitions, because abandoning and avoiding something, originally, is easy, and it does not contain much struggle.

This is contrary to performing an action; because it necessitates that a person does something and performs the action. The one that does the action might do it as it should be done, and it might be deficient. Also, the person might be unable to do a part or all of the action. Something might distract or prevent them from doing the action. As for the prohibition, its entirety revolves around avoiding and quitting

the prohibited matter. If this is if there is nothing in the soul that calls to the prohibited matter, then it is so much easier as compared to actual actions.

However, with desires and whims, the prohibition becomes harder than the order. Those who have piety have never been known for anything that shows their piety more than abandoning what is prohibited out of fear of Allaah. That is why you find that the general masses, including the pious and the irreligious, fast Ramadhaan, and if you were to call them to give charity, they would rush to it, but when it comes to prohibited matters, you find that they are of varying and differing levels; only the righteously pious individuals avoid the prohibited matters. As for the sinners, they hasten to the evil deeds, even if they are of those who fast, give charity, and perform acts of goodness and piety.

Therefore, there are many people who do good actions, but those who abandon the evil are a rarity.

We must also know that avoiding sins is better than performing recommended actions.

Ibn Rajab, may Allaah have mercy on him, said:

"Regarding when the Prophet, sallallaahu `alayhi wa sallam, said: *`Anything I prohibit you from doing, then abstain from it, and anything I order you to do, then do as much of it as you are able,'* some scholars stated that this tells us that prohibitions are more severe than orders, because the Prophet, sallallaahu `alayhi wa sallam, did not allow anyone to fall into sins, while orders were mentioned with the condition of ability. This is mentioned from Imaam Ahmad. This is also similar to when some said that acts of righteousness are done by all, including the pious and the sinful, as for sins, only those truthful abandon them. It is reported that Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said to him: *`Avoid the prohibitions, and that will make you the best of worshippers.'*

`Aa'ishah, may Allaah be pleased with her, said: 'Whoever is pleased to surpass the one who constantly

exerts their effort, let them avoid sins.' Al-Hasan, may Allaah have mercy on him, said: 'The worshippers have never worshipped Allaah with anything better than abandoning what He forbade for them.

The apparent meaning of when they say that avoiding sins is better that doing acts of obedience is that they meant voluntary actions, otherwise, performing obligatory actions is better than avoiding prohibitions, because actions are intended in and of themselves, but prohibitions are intended through the lack of them. That is why abandoning something does not need an intention, contrary to actions. Further, abandoning actions might actually be disbelief, such as abandoning Tawheed, or abandoning the pillars of Islaam or a pillar of Islaam as has been previously mentioned. This is contrary to falling into prohibited actions, because they do not necessitate disbelief in and of themselves. Evidence is the statement of Ibn `Umar, may Allaah be pleased with him, who said: 'To reject a small portion of unlawful wealth is better than

a hundred-thousand [Dirhams] spent in the Sake of Allaah.'

Further, Maymoon ibn Mahraan, may Allaah have mercy on him, said: 'Remembrance of Allaah with the tongue is good, but what is better is for the slave to remember Allaah the Exalted when about to commit a sin, but they refrain from the sin.'

The outcome of their speech indicates that avoiding prohibited matters, even if minor, is better than abundance in voluntary actions of obedience, as the former is an obligation and the latter is voluntary."

He, may Allaah have mercy on him, then said:

"The precise opinion in this matter is that Allaah the Exalted does not task the slaves with actions they are unable to perform and has removed the obligatory status of many actions due to mere hardship as a dispensation and a mercy for them. As for prohibitions, then none is excused for doing them, regardless of the strength of the desires; rather, Allaah the Exalted tasked them to avoid them at all times and that the only unlawful substance that becomes lawful

to eat is at the time of necessity and which is the bare minimum to maintain life, not out of desires. This is how we know that the statement of Imaam Ahmad, may Allaah have mercy on him, is true, where he said: 'Prohibitions are more severe than orders.' It is reported that the Prophet, sallallaahu `alayhi wa sallam, said in the Hadeeth of Thawbaan, may Allaah be pleased with him, and others: *'Be upright, but you will not be able to do so completely.'*[1]

It is reported that Al-Hakam ibn Hazn Al-Kulafi, may Allaah be pleased with him, said: 'I was sent on a delegation to Allaah's Messenger, sallallaahu `alayhi wa sallam, and I witnessed Friday prayers with him. Allaah's Messenger, sallallaahu `alayhi wa sallam, stood while reclining on a stick or bow, praised Allaah, and lauded Him through some concise, blessed, and pure words. Then, he said: *'O people, you will not be*

[1] Reported by Ibn Maajah (277) and Ahmad (22432) and Al-Albaani ruled it as authentic in Saheeh Ibn Maajah.

able to bear or do all what I order you to do. However, do as much as possible and receive glad tidings.'[1]"[2]

Is performing the ordered actions better, or is abstaining from prohibited things better?

If the 'ordered actions' refers to obligations, then performing the genre of obligatory actions is a higher level in the Sharee`ah than abandoning prohibitions. This means that virtue lies in the genus and category, not in individual actions, because some prohibitions are lesser sins and others are major sins, therefore, it is not possible that everything Allaah the Exalted ordered be done is greater in sanctity than everything He forbade from doing.

Ibn Al-Qayyim, may Allaah have mercy on him, said:

"The presence of what He ordered to be done is more beloved to Him than the lack of what He forbade. Further, the absence of what He loves is more hated by Him than the presence of what He hates. Therefore, His love for one doing what He ordered be

[1] Reported by Abu Daawood (1096) and Ahmad (17889) and Al-Albaani ruled it as acceptable in Saheeh Abu Daawood.
[2] Jaami` Al-`Uloom wa Al-Hikam (1/267-270).

done is greater than His hatred for one doing what He forbade from. This is clarified in that the result and recompense of doing what He Loves and aiding someone else to do so is praise and complementation, which is from His Mercy, and doing what He Hates and its recompense in terms of censure, pain, and punishment is from His Anger, and His Mercy overcomes His Anger; whatever is a part of His Attribute of Mercy overcomes the Attribute of Anger. Allaah the Exalted is only the Giver of Mercy, and His Mercy is one of the necessary qualities of His Essence, similar to His Knowledge, Ability, Life, Hearing, Vision, and Good Conduct. Therefore, it is impossible to be anything else.

His Anger is not the same, however, as it is not from the necessary qualities of His Essence, and Allaah the Exalted is not always Angry in a way that one can never imagine it parts Him. Allaah's Mercy encompasses everything, while His Anger does not. He the Exalted has Written Mercy on Himself, not Anger. He encompasses everything in Mercy and

Knowledge, not Anger and Vengeance. Therefore, Mercy and its outcomes and results overcome Anger and its effects. So, the presence of what earns His Mercy is more beloved to Him than something that necessarily earns His Anger. That is why Mercy is more beloved to Him than punishment, and forgiveness is more beloved to Him than vengeance. The presence of what He Loves is more beloved to Him than abandoning what He Hates, especially if abandoning what He Hates means abandoning the necessary outcome of what He Dislikes, which He loves (as in, repentance). Allaah Hates when those beloved outcomes are missing, just as He Hates the fact that those undesirable matters that result in what He Loves are present."

Then, he, may Allaah have mercy on him, said:

"The intent by that is not that every single thing that He Loves is more beloved to Him that the absence of every single thing that He Hates, making two Rak`ah of Dhuha more beloved to Allaah than the non-presence of killing of a Muslim.

> Rather, the point is that the genus of orders is better that the genus of prohibitions, just as when males are preferred over females, the intent is in general, not each and every individual."[1]

The connection of the beginning of the Hadeeth to the ending shows that if humankind busies themselves with doing the orders and avoiding prohibitions, they will be saved from much of those nonsensical and theoretical questions.

For example, if you take an egg from a woman and sperm from a man, then place them both in the womb of another woman, and she gave birth, then the question is, whose child is this? Does it belong to the woman who carried the child or the woman whose egg was used? If this issue occurs, then why did it occur, and for what reason?

The reason is being distanced from the orders of Allaah the Exalted, lack of abstaining from disobeying Allaah, and following desires. The doctor would uncover both women's private areas, and the lineages become mixed. When we place the egg of a woman in the womb of another woman

[1] Al-Fawaa'id (pg. 125-126).

and contradict the ruling and order of Allaah, a new issue comes about where we need to know its legal ruling. Why did it come about and need the views and verdicts of the people of knowledge? It originated because of this newly invented matter. Had people held fast to the orders of legislation and avoided its prohibition, these types of things would never happen.

However, they make things unclear for themselves, so Allaah the Exalted makes it unclear for them.

This is the meaning of the statement of `Umar ibn `Abd Al-`Azeez, may Allaah have mercy on him, where he said: "People have invented new cases to the same extent that they invented new ways to sin."[1] Therefore, whenever they increase in differing with the Qur'aan and Sunnah and in disobedience to Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam, they increase in new issues. Had they held fast to the rulings of legislation, Allaah the Exalted would suffice them from these issues and the evil and trials they bring.

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[1] Ath-Thamr Ad-Daani (pg. 605).

Likewise, if a person were to consume the wealth of the orphans out of injustice and falsely, saving it for themselves and using it in transactions out of transgression and aggression, then develop the wealth without the right, then, after some years, wish to repent, but find that they have lots of wealth, buildings, cars, products, as well as their shares, and their lawful wealth is mixed with the wealth of the orphans which they have consumed out of aggression and injustice, and they ask how to repent, how to return the wealth of the orphans, where to go from there, and how much would the wealth be, while they have eaten, spent, and invested for loss and gain, and the wealth increased and decreased successively, and they do not know how much it increased or decreased. Such a person is in a whirlpool that does not end and in confusion; they have concerns that make them sleepless and fear that perches on their heart. All of this is the result of contradicting the Order of Allaah and that of His Messenger, sallallaahu `alayhi wa sallam.

Had they obeyed and feared Allaah with regards to the wealth of the orphans, making them avoid it, fearful and pious, and being conscious of Allaah with regards to the

wealth of the orphans, they would be very relaxed, and would be among the pious in their actions, and of the just in their judgments. However, when they became engulfed in contradiction to the Order of Allaah and His Messenger, sallallaahu `alayhi wa sallam, Allaah made things unclear to them, making them busied with this trial and tribulation. So, how can they rid themselves of it?

Performing the things one is ordered to do requires knowledge of its conditions and causes:

Actions rely on the presence of its causes and conditions which are legislated for it to be valid, contrary to the prohibitions. For example, if you want to pray, you must purify, cover the private areas, face the Qiblah, and so forth. As for avoidance of prohibitions, it does not require those matters, because as it pertains to matters that are forbidden, one must keep themselves away from them and protect themselves from falling into them. That is why the Prophet, sallallaahu `alayhi wa sallam, said: *"Anything I prohibit you from doing, then abstain from it."*

As for orders, the Legislator Knows that the one tasked with actions might have some moments of incapability, making them unable to perform some actions or all of them, or might be unable to perform some conditions. That is why the Prophet, sallallaahu `alayhi wa sallam, said: *"Anything I order you to do, then do as much of it as you are able."*

For example, there is an individual that wishes to pray, but is sick, or another that wishes to perform ablution but is unable to use water. What are they to do? They do what they are able in terms of the orders, and if there is a replacement, they do it.

Therefore, when the Prophet, sallallaahu `alayhi wa sallam, said: *"Anything I order you to do, then do as much of it as you are able*,**" it is evidence that whoever is unable to do the entire action but can do some parts of it should do what they are able to do, and this is uniform in some examples:**

For example, purification, for if one is able to do some parts of it but is unable to do the rest, either due to the lack of availability of water, or some parts of their body being

unhealthy, then they do what they are able, then do dry ablution (Tayammum) for the rest. This is the case with ablution and showering (Ghusl).

Therefore, the one that has wounds, a break, or a sickness where using the water would harm them, then they become in a state of major ritual impurity, it is permissible to make Tayammum due to the previous evidences. If they can wash the healthy parts of their body, they must do so, and then perform Tayammum for the rest.

If someone has water that is only enough for some parts of their body, what are they to do?

The answer is that they should use the water first then make Tayammum for the rest, because if they perform Tayammum with the presence of water, they do not truly have no water, and the evidence is that Allaah the Exalted Said:

وَإِن كُنتُم مَّرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاء أَحَدٌ مِّنكُم مِّن الْغَآئِطِ أَوْ لاَمَسْتُمُ النِّسَاء فَلَمْ تَجِدُواْ مَاء فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا فَامْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُمْ

{And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it].} **[QUR'AAN 4:43]**

Also, Allaah the Exalted Said:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

{So fear Allaah as much as you are able.} **[QUR'AAN 64:16]**

Also, the Prophet, sallallaahu `alayhi wa sallam, said: *"Anything I order you to do, then do as much of it as you are able."* So, if one washes what they are able to wash and the water finishes, through this action, they would have feared Allaah, and as for the rest, water is not present, so they go to the replacement, as in, Tayammum.

There is no contradiction between the two rulings, because use of water is a way to fear Allaah the Exalted and using Tayammum when water is not present is also a way to fear Allaah.[1]

Based on this Hadeeth, one should first use water in purifying whatever they are able to purify, then perform Tayammum for the rest, because the Prophet, sallallaahu `alayhi wa sallam, said: *"Do as much of it as you are able."* Therefore, it is obligatory to perform what they are able to do first, as in, purify themselves with water, and if they are

[1] Refer to Majmoo` Fataawa Ibn Baaz (12/240) and Majmoo` Fataawa wa Rasaa'il Ibn `Uthaymeen (11/171).

unable they should resort to its replacement, as in, Tayammum, for the rest.

Another example is prayer. If one is unable to pray standing, they pray sitting. If they are unable to pray while sitting, they pray lying down. `Imraan ibn Husayn, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Pray standing. If you are unable, pray sitting, and if you are unable, pray on your side [lying down]."*[1] If one is unable to do all those things, they prostrate and bow with their eyes, and pray with their intentions; the obligation of prayer is never lifted off them.

Another example is Zakaat Al-Fitr (charity due at the end of Ramadhaan). If one is able to give some of the currency they must give, they should do so, according to the correct view.

As for the one who is able to fast some parts of the day, without completing it, then they do not have to do that, according to the correct view, because fasting a part of the day is not a way to get closer to Allaah in and of itself, and therefore, is not legislated way of fasting. As for the one

[1] Reported by Al-Bukhaari (1117).

who is bale to fast some days of Ramadhaan and not the whole thing, then they must do so, because Allaah the Exalted Said:

فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ

{So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days.} **[QUR'AAN 2:185]**[1]

If a person does not find water, they resort to its replacement, as in, Tayammum, and this is fear of Allaah and piety according to their ability. The sick person that cannot use water on their own or with help, or is harmed by use of water due to their sickness may perform Tayammum, even if water is available.

The definition of order and prohibition:

An order is to request an action from the position of superiority.

Therefore, an order occurs from higher to lower. The one giving the order must be of higher stature than the one they are ordering for it to be an order.

[1] Refer to Al-Mawsoo`ah Al-Fiqhiyyah (10/79).

If the request is from higher to lower, it is called an order, but if it is from lower to higher, it is called a supplication, question, or a wish, such as the slave saying: 'O Allaah, forgive me.' This is a supplication, and not an order, because it is from the lower to the Higher. The one requesting something, in this situation, is lower, and the One he is asking is higher. This is called a question or wish. If the request is from one person to another who is of the same level, then it is called an appeal, such as someone asking their friends to prepare food for them or explain something to them.

The expressions of an order:

1) The word: 'Order.' For example, Allaah the Exalted Said:

إِنَّ اللّهَ يَأْمُرُكُمْ أَن تُؤدُّواْ الأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُواْ بِالْعَدْلِ

{Indeed, Allaah commands you to render trusts to whom they are due and when you judge between people to judge with justice.} **[Qur'aan 4:58]**

2) Imperative verbs. For example, Allaah the Exalted Said:

يَا أَيُّهَا النَّاسُ اعْبُدُواْ رَبَّكُمُ

{O mankind, worship your Lord.} **[QUR'AAN 2:21]**

3) Noun derived from the imperative verb. For example, Allaah the Exalted Said:

يَا أَيُّهَا الَّذِينَ آمَنُواْ عَلَيْكُمْ أَنفُسَكُمْ

{O you who have believed, upon you is [responsibility for] yourselves.} **[QUR'AAN 5:105]**

Also, the caller to prayer says: 'Come to prayer.

4) A present tense verb with the letter 'Laam,' which refers to an order. For example, Allaah the Exalted Said:

لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ

{Let a man of wealth spend from his wealth.} **[QUR'AAN 65:7]**

5) The verbal noun that replaces its verb, for example, Allaah the Exalted Said:

فَإِذا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ

{So when you meet those who disbelieve [in battle], strike [their] necks.} **[QUR'AAN 47:4]**

Also:

وَمَن قَتَلَ مُؤْمِنًا خَطَئًا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ

{And whoever kills a believer by mistake - then the freeing of a believing slave.} **[QUR'AAN 4:92]**

6) Describing the action as being obligatory, mandatory, recommended, or an act of obedience.

7) The action results in rewards and abandonment thereof results in punishment.

8) If the Legislator refers to something legislated through one of its parts, then it shows that the part mentioned is obligatory. For example, Allaah the Exalted Said:

9)

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا

{O you who have believed, bow and prostrate.} **[QUR'AAN 22:77]**

This shows that bowing (Rukoo`) and prostration (Sujood) are both pillars of the prayer. When Allaah the Exalted Said:

مُحَلِّقِينَ رُؤُوسَكُمْ وَمُقَصِّرِينَ

{With your heads shaved and [hair] shortened.}
[Qur'aan 48:27]

It is referring to `Umrah, and it shows that shaving or trimming the hair is obligatory.

10) A part of the action is referred to through a part of it. For example, in the Hadeeth Qudsi, Allaah the Exalted Said: *"I have divided the prayer between Myself and My slave."* Therefore, He referred to Chapter Al-Faatihah as being the prayer, thereby showing its obligation.

If there is an imperative verb in legislation, does this mean it is obligatory?

The answer is that there is a detailed answer:

If something that indicates an obligation is coupled with the imperative verb, then it is obligatory. For example, Allaah the Exalted Said:

وَآتُواْ الْيَتَامَى أَمْوَالَهُمْ وَلاَ تَتَبَدَّلُواْ الْخَبِيثَ بِالطَّيِّبِ وَلاَ تَأْكُلُواْ أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا

{And give to the orphans their properties and do not substitute the defective [of your own] for the good [of

theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin.} **[QUR'AAN 4:2]**

Therefore, the term *{And give to the orphans their properties.}* means it is obligatory. The indicative evidence that shows that is the term mentioned thereafter: *{Do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin.}*

The indicative evidence might be circumstantial, as well. For example, the situation and circumstance of the one giving the order, as well as their emphasis in speech and their intensity might have an indication showing obligation. This shows the virtue of the knowledge of the Companions over others, because they used to live with the Prophet, sallallaahu `alayhi wa sallam, and see his circumstances, thereby knowing his intent in his order or prohibition, and whether the order is obligatory or recommended, and whether the prohibition indicates prohibition or undesirability. They understood by the way he spoke and the emphasis in his voice, as well as his circumstances

during the order or prohibition what he, sallallaahu `alayhi wa sallam, intended by his statement.

The order might be coupled with something that shows it is only recommended. For example, the Prophet, sallallaahu `alayhi wa sallam, said: *"Pray before Maghrib prayer."* Then, in the third, he said: *"For those who wish."* He said that out of dislike that the people take it as a Sunnah.[1] Therefore, his statement: *"For those who wish,"* shows that it is recommended, not obligatory, because had it been obligatory, he would not have said *"For those who wish."*

If the context does not indicate anything, the default is that the order is obligatory, because Allaah the Exalted Said:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

{So let those beware who dissent from the Prophet's order, lest Fitnah strike them or a painful punishment.}
[QUR'AAN 24:63]

So, contradicting the order is forbidden and impermissible, because in contradicting the order, one is susceptible to

[1] Reported by Al-Bukhaari (1183).

have trial and a severe punishment. That shows that the default with regards to an order is obligation.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Had it been that I do not want to make it hard on my Ummah, I would have ordered them to use the Siwaak brush at every prayer."*[1] This also shows that the order shows that one must comply with the order. That is why when the Prophet, sallallaahu `alayhi wa sallam, realized that it would be hard for them to use the Siwaak at every prayer, he did not order them, so that they do not fall into contradicting what he ordered them to do.

Therefore, if the order is coupled with something that shows it is obligatory, then it is obligatory. If it is coupled with something that shows it is recommended, then it is recommended.

If it has no indication, then the default is that it is obligatory, as in, it stays on the default, unless another indicative evidence takes the ruling of obligatory away.

[1] Reported by Al-Bukhaari and Muslim.

Does the order necessitate that it must be done immediately?

If the order which is obligatory is tied to a time, then it must be performed during its specified time, such as prayer. Allaah the Exalted Said:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

{Indeed, prayer has been decreed upon the believers a decree of specified times.} **[QUR'AAN 4:103]**

When the prayer time comes, it becomes obligatory to fulfil the command immediately.

If the order is mentioned generally, then the scholars of fundamentals of jurisprudence have difference if it must be done or if may be delayed.

The first opinion is that it must be done immediately. This is the view of the Maalikis, Hanbalis, and most Thaahiris.[1]

The second view states that the indication of the general order is that it can be delayed; therefore, it is permissible to delay the order past the initial time one is able to do it. This is the view of many Shaafi`is, such as Al-Aamidi, may Allaah have mercy on him, Ibn As-Sam`aani, may Allaah have mercy

[1] Refer to Al-Bahr Al-Muheet (3/326), Rawdhat An-Naathir (2/623) and Al-Ihkaam by Ibn Hazm (3/307).

on him, Ash-Sheeraazi, may Allaah have mercy on him, and Al-Ghazaali, may Allaah have mercy on him.

Among the Maalikis, Ibn Al-Haajib, may Allaah have mercy on him, had the view.[1] Az-Zinjaani, may Allaah have mercy on him, said: "Many companions of Abu Haneefah as well as a group of scholars of fundamentals of jurisprudence have taken the view that orders can be delayed."[2]

Some latter day scholars have said that the stronger view is that the order that has no other indicative qualities has neither ruling, as in, it does not have the ruling of having to be done immediately or to be delayed; rather, it only shows that it must be done, since the phrase of the general order does not contain what necessitates it must be hastened, and does not contain what necessitates the permissibility of delaying. Therefore, one must rely on the other indicative matters to define when it must be done in order for the one tasked to free their record by doing the action.[3]

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[1] Refer to Al-Ihkaam (2/242), Qawaati` Al-Adillah (1/75), and Al-Mustafsa ma` Fawaatih Ar-Rahamoot (2/14).
[2] Takhreej Al-Furu` `ala Al-Usool (pg. 108).
[3] Tafseer An-Nusoos (1/358).

The safer route to take is to say that the order indicates it must be done immediately, until there is evidence that shows it may be delayed.

Another principle dealing with orders is that an order necessitates soundness and sufficiency.

Anyone that does something they were ordered to do in the manner they were ordered to do it has freed themselves of any blame. For example, if someone is suffering from a chronic illness, they must feed the needy to expiate fasting. Allaah the Exalted Said:

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ

{And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day].} **[QUR'AAN 2:184]**

So, if they feed one poor person for each day of Ramadhaan, they have done what they must and have done it in the manner they were ordered to do it.

If Allaah the Exalted Writes that they become cured from the sickness, they do not have to redo those days, because they

obeyed Allaah in the manner that they were ordered to do so, thereby freeing themselves from any blame.

Another example is someone who makes an oath for something then breaks it.

They must pay the expiation for that. Allaah the Exalted Said:

فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَٰلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ

{So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] - then a fast of three days [is required]. That is the expiation for oaths when you have sworn.} **[QUR'AAN 5:89]**

This is a poor individual who cannot free a slave and does not own wealth to feed and clothe ten individuals; therefore, they fast three days. Thereafter, if their situation becomes eased by inheritance or successful business ventures and so forth, they do not have to feed or clothe a poor person, and do not have to free a slave, because they were ordered to do something and did it as they were ordered, thereby freeing

themselves from any blame; they are not obliged to do anything else.

Another form of giving an order is that it occurs after a prohibition:

It has become popular among some that an order after a prohibition makes the matter lawful. However, the correct view is that there are further details to the issue.

Ibn Katheer, may Allaah have mercy on him, said:

> "The correct view is that [an order after a prohibition] makes the ruling go back to what it was before the prohibition. Therefore, if it was obligatory, then it makes it obligatory once again, if it was recommended, then it makes it recommended once again, and if it is lawful, then it makes it lawful once again. Those that said it makes it obligatory are refuted through many verses. Those that say it is lawful is refuted through other verses. The view that reconciles all evidence is what we mentioned, as viewed by some scholars of fundamentals of jurisprudence, and Allaah the Exalted knows best."[1]

[1] Tafseer Ibn Katheer (2/12).

An example is that hunting before ritual consecration was lawful, and was prohibited during ritual consecration when Allaah the Exalted Said:

وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا

{Forbidden to you is game from the land as long as you are in the state of Ihraam.} **[QUR'AAN 5:96]**

Then, Allaah the Exalted ordered that people hunt, Saying:

وَإِذَا حَلَلْتُمْ فَاصْطَادُواْ

{But when you come out of Ihraam, then [you may] hunt.} **[QUR'AAN 5:2]**

Therefore, it becomes lawful once again.

Fighting the polytheists was obligatory before the sacred months began, but was prohibited during those months. Then, Allaah the Exalted ordered that it be done after the months conclude, Saying:

فَإِذَا انسَلَخَ الأَشْهُرُ الْحُرُمُ فَاقْتُلُواْ الْمُشْرِكِينَ

{And when the sacred months have passed, then kill the polytheists.} **[QUR'AAN 9:5]**

So, it goes back to its original ruling after its prohibition, as in, obligatory.

Ibn Buraydah, may Allaah have mercy on him, reported that his father, may Allaah be pleased with him, said that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"I prohibited you from visiting graves, however, now I am saying to visit them."*[1] Therefore, visitation of graves was first recommended, then was prohibited, then the Prophet, sallallaahu `alayhi wa sallam, ordered it be done. When the Prophet, sallallaahu `alayhi wa sallam, said: **"Visit them,"** it shows that it is recommended, because the prohibition had a cause, and so long as the cause vanished, it goes back to its original ruling, as in, recommended.

Allaah the Exalted Said:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

{And when the prayer has been concluded, disperse within the land and seek from the bounty of Allaah, and remember Allaah often that you may succeed.} **[QUR'AAN 62:10]**

The term *{Seek from the bounty of Allaah}* is an order to seek the bounties of Allaah through sales, purchase, and so forth. This is does not mean it is obligatory, however, since

[1] Reported by Muslim (977).

the order is after a prohibition, and before the prohibition it was lawful. Therefore, it goes back to its default, as in, being lawful.

So, the order after a prohibition might make the matter be obligatory, recommended, or just lawful.

Prohibitions

Definition of a prohibition:

A prohibition is a request that something be avoided from a position of superiority. Therefore, when we say that it is a request that something be avoided, it does not include orders, because orders are a request that something should be done. When we say that it is from a position of superiority, appeals and wishes are not included, as well as other meanings learned through indicative evidence.

Prohibition might be implied without direct words of prohibition. For example, it might be that an action is described as being unlawful, distasteful, or the one who

does it is censured. Also, it might be that there is punishment for the one who does it, and so forth.

Prohibitive methods vary. For example, there might be the general method of direct prohibition, such as Allaah the Exalted Saying:

وَلاَ تَقْرَبُواْ مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ

{And do not approach the property of an orphan, except in the way that is best.} **[QUR'AAN 17:34]**

And:

وَلاَ تَقْرَبُواْ الزِّنَى

{And do not approach unlawful sexual intercourse.} **[QUR'AAN 17:32]**

And:

وَلاَ تَقْتُلُواْ النَّفْسَ الَّتِي حَرَّمَ اللّهُ إِلاَّ بِالْحَقِّ

{And do not kill the soul which Allaah has forbidden [to be killed] except by [legal] right.} **[QUR'AAN 6:151]**

Another is to use the term 'prohibition.' For example, Allaah the Exalted Said:

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ

{Prohibited to you [for marriage] are your mothers.} **[QUR'AAN 4:23]**

And:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ

{Prohibited to you are dead animals.} **[QUR'AAN 5:3]**

Another is negation, for example, Allaah the Exalted Said:

لاَ يَحِلُّ لَكُمْ أَن تَرِثُواْ النِّسَاء كَرْهًا

{It is not lawful for you to inherit women by compulsion.} **[QUR'AAN 4:19]**

Another is an order that indicates abandoning something, for example, Allaah the Exalted Said:

وَذَرُواْ ظَاهِرَ الإِثْمِ وَبَاطِنَهُ

{And leave what is apparent of sin and what is concealed thereof.} **[QUR'AAN 6:120]**

And:

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ

{So avoid the uncleanliness of idols.} **[QUR'AAN 22:30]**

The default is that the prohibition means declaring something unlawful, but there might be other indications showing that it is not as such.

Abu Sa`eed Al-Khudri, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said:

"Beware of sitting in pathways." They said: "We have no choice, these are our assemblies where we speak." He, sallallaahu `alayhi wa sallam, said: *"If you refuse anything but those sittings, then give the pathways their rights."* They said: "What are its rights?" He, sallallaahu `alayhi wa sallam, said: *"Lowering the gaze, refraining from harming, responding to greetings of peace, ordering good, and forbidding evil."*[1]

Therefore, the prohibition of sitting in pathways here means that it is undesirable, since that is indicated when he, sallallaahu `alayhi wa sallam, said: *"If you refuse anything but those sittings, then give the pathways their rights."* Had it been strictly unlawful, then he, sallallaahu `alayhi wa sallam, would not have told them that, but would have told them without any dispensation.

Another principle: Prohibition means invalidity.

Evidence that shows that prohibited matters are invalid is that the Prophet, sallallaahu `alayhi wa sallam, said:

[1] Reported by Al-Bukhaari and Muslim.

"Whoever does an action which is not from our matter, then it is rejected."[1] Anything that the Prophet, sallallaahu `alayhi wa sallam, prohibited is undoubtedly not from the matter of Muhammad, sallallaahu `alayhi wa sallam, making it rejected and invalid.

If the Prophet, sallallaahu `alayhi wa sallam, prohibits something and you do it, then everything that is an outcome of this action is invalid. For example, it is impermissible to sell and buy after the second Athaan of Jumu`ah. If someone goes to purchase something during this time, the transaction is invalid; the item still belongs to the seller, and the money still belongs to the buyer. If the person uses the item, then they are using something that is not theirs, but rather, still belongs to the buyer. If the seller spends any of that money, they are spending from the wealth of others, not from their own wealth, even though they have completed the sale

They must redo the transaction so that the product and item can be rendered in the possession of the buyer, and the wealth can be rendered in the possession of the seller.

[1] Reported by Al-Bukhaari and Muslim.

Allaah the Exalted Said:

وَلاَ تَنكِحُواْ مَا نَكَحَ آبَاؤُكُم مِّنَ النِّسَاء إِلاَّ مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاء سَبِيلاً

{And do not marry those [women] whom your fathers married, except what has already occurred. Indeed, it was an immorality and hateful [to Allaah] and was evil as a way.} **[QUR'AAN 4:22]**

So, if someone marries their father's wife, the contract is invalid.

General benefits of the Hadeeth:

Ibn `Uthaymeen, may Allaah have mercy on him, said:

"From the benefits of the Hadeeth are:

- It is not permissible to do some unlawful things; rather, one must avoid them all, unless there is a dire necessity that makes the unlawful into lawful.
- It is obligatory to do what the Prophet, sallallaahu `alayhi wa sallam, ordered, unless there is evidence to show it is just recommended.
- It is not obligatory on the person to do more than they can handle.
- This religion [Islaam] is easy, since it does not obligate unbearable things on anyone.

- Whoever is unable to do some matters they are ordered to do, whatever they can do suffices them. For example, if someone cannot pray standing, they can pray sitting, and if they cannot pray sitting, they can pray on their side. Whoever can go to Rukoo` should do so, but whoever cannot can bow their head instead. Likewise, in all other acts of worship, a person does what they are able.
- It is not appropriate for a person to ask too many questions, because too many questions, especially during the time of revelation, because it might lead to something that has not been prohibited being prohibited, or something that has not been obligated being made obligatory. A person should only ask about what they need.
- Too many questions and differing with prophets are from the causes of destruction, just as that has destroyed those whom have come before us."[1]
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[1] Ta`leeqaat Ibn `Uthaymeen `ala Al-Arba`een An-Nawawiyyah (pg. 18).

The tenth Hadeeth

Abu Hurayrah, may Allaah be pleased with him, narrated that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"O people! Allaah is Pure, and only accepts purity, and Allaah has ordered the believers with the same that He ordered the Messengers,* Saying:

{O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.} **[QUR'AAN 23:51]**

And:

{O you who have believed, eat from the good things which We have provided for you.} **[QUR'AAN 2:172]**

Then, he mentioned the situation of a man who travels far away, is dirty and unkempt, but raises his hands to the sky, stating: 'O Lord, O Lord,' while his food, drink, clothes, and nourishment are all unlawful, so, how can his supplication be answered?[1]

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[1] Reported by Muslim (1015).

The Prophet, sallallaahu `alayhi wa sallam, said: *"Allaah is Pure."* Meaning, that Allaah the Exalted is Transcendent above all deficiencies and faults.

This is similar to when Allaah the Exalted Said:

{And good words are for good men, and good men are [an object] of good words. Those [good people] are declared innocent of what the slanderers say.} **[QUR'AAN 24:26]**

The meaning is that they are transcendent above the filth of immoral actions.

An-Nawawi, may Allaah have mercy on him, said: "Al-Qaadhi, may Allaah have mercy on him, said: 'Pure, when referred to Allaah the Exalted, means that He is Transcendent above all deficiencies. It means that He is the Holy. The root of Pure is honesty, cleanliness, and being free of all impurities. This Hadeeth is one of the fundamentals of Islaam and rulings.'"[1]

Ibn `Uthaymeen, may Allaah have mercy on him, said:

> "Allaah has the Best and Purest of Descriptions, Actions, and Statements. The Prophet, sallallaahu `alayhi wa sallam, said: *'Allaah is Pure, and only*

[1] The explanation of An-Nawawi on the book of Muslim (7/100).

accepts purity.' Meaning, He only Says Pure Statements, only does Pure Actions, is only described with Purity, and is Pure in everything; He is Pure in His Essence, Attributes, and Actions.

Also, out of the verbal and actual actions of slaves, to Him belong the pure, because the Pure is only deserving of Purity, and nothing but purity may be presented to Him. Allaah the Exalted Said:

{Evil words are for evil men, and evil men are [subjected] to evil words. And good words are for good men, and good men are [an object] of good words.} **[QUR'AAN 24:26]**

Therefore, this is the tradition of Allaah the Exalted.

The opposite of pure is two things: Filth, and neutrality. Since Allaah the Exalted has the Best of Descriptions, as He the Exalted Said:

{To Him belongs the highest attribute in the heavens and earth.} **[QUR'AAN 30:27]**

Then none of His Descriptions, Actions, or Statements may be neutral; rather, all of His Actions, Statements, and Attributes are Pure."[1]

Is At-Tayyib (the Pure) one of Allaah's Names?

The scholars have differed whether or not At-Tayyib is one of Allaah's Names. Ibn Mandah, may Allaah have mercy on him, Ibn Al-`Arabi, may Allaah have mercy on him, and Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, listed it as a Name of Allaah, though most scholars did not, including Sufyaan ibn `Uyaynah, may Allaah have mercy on him, Al-Khattaabi, may Allaah have mercy on him, Al-Hulaymi, may Allaah have mercy on him, Al-Bayhaqi, may Allaah have mercy on him, Ibn Hazm, may Allaah have mercy on him, Al-Qurtubi, may Allaah have mercy on him, Ibn Al-Qayyim, may Allaah have mercy on him, Ibn Hajar, may Allaah have mercy on him, As-Si`di, may Allaah have mercy on him, and others who gathered the Beautiful Names of Allaah.[2] The correct view is that it is not one of the Beautiful Names of Allaah, but is one of His Attributes.

[1] Ash-Sharh Al-Mumti` (3/148).
[2] Mu`taqad Ahl As-Sunnah fi Asmaa'illaahi Al-Husna (pg. 157).

Since Allaah the Exalted is Pure, He Loves everything pure, including statements and actions:

Allaah the Exalted only accepts pure actions and one can only get closer to Him through pure means. Abu Hurayrah, may Allaah be pleased with him, said that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"If someone gives in charity something equal to a date from pure earnings – and Allaah only accepts purity – Allaah the Exalted accepts it with His Right Hand, then raises it just as one of you raises a foal until it becomes as large as a mountain."*[1] Therefore, the only charity that Allaah accepts is that which is pure and lawful.

Allaah the Exalted accepts every pure statement and action.

Allaah the Exalted Said:

{To Him ascends good speech, and righteous work raises it.} **[QUR'AAN 35:10]**

Further, the Prophet, sallallaahu `alayhi wa sallam, said: *"The acceptance of Hajj is by feeding and pure speech."*[2] Likewise,

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[1] Reported by Al-Bukhaari and Muslim.

[2] Reported by Al-Haakim (1778) and ruled as acceptable by Al-Albaani in his book As-Silsilah As-Saheehah (1264).

Allaah the Exalted accepts everything pure, as has been mentioned.

In the Hadeeth we are discussing, there is indication that actions are not accepted or purified unless one eats and consumes lawful substances. Further, eating unlawful substances renders the action corrupt and prevents from the action being accepted, because he, sallallaahu `alayhi wa sallam, said after establishing that Allaah is Pure: *"Allaah only accepts purity, and Allaah has ordered the believers with the same that He ordered the Messengers"* Saying:

{O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.} **[QUR'AAN 23:51]**

And:

{O you who have believed, eat from the good things which We have provided for you.} **[QUR'AAN 2:172]**

The meaning is that the messengers and their nations were ordered to eat pure substances, as in, the lawful substances, and to perform good actions. Therefore, as long as the food is lawful, then the righteous actions are accepted.

If the food is not lawful, then how are actions to be accepted? Rejection of supplications and lack of their acceptance is a result of unlawful earnings.

As for getting close to Allaah the Exalted and giving charity from unlawful and impure earnings, the scholars have differed on issues in this topic:

The scholars have differed regarding the Hajj of the one that does so with unlawful wealth or prays in unlawful clothing, and if Hajj and prayer are not obligatory on them due to that. This Hadeeth shows that the actions are not accepted while performing unlawful deeds. However, lack of acceptance might mean lack of pleasure with the action, lack of praise for the one that does it, and lack of praise by the angels and boasting in front of them. Also, it might mean that they will not earn them reward. It might also mean that it is invalid and the obligation is not necessary in their circumstance.

If the meaning here is to accept the first and second interpretations, then that means that the obligation is not lifted off them. It has been reported that the prayer of the fugitive, as well as the woman whose husband is angry at her, the one that goes to a soothsayer, and the one that

drinks alcohol will not be accepted for forty days. The meaning, and Allaah the Exalted Knows best, is that it is negates acceptance, according to the first and second meaning.

This is also the meaning of when Allaah the Exalted Said:

{Indeed, Allaah only accepts from the righteous [who fear Him].} **[Qur'aan 5:27]**

That is why the Salaf used to severely fear that verse, and they would fear that they would not be of the righteous that will have their actions accepted.

Imaam Ahmad, may Allaah have mercy on him, was asked about the meaning of *{Righteous.}* **[Qur'aan 5:27]** and he said: "Meaning, the one that avoids things, and only partakes and indulges in things that are lawful for them."

Abu `Abdullaah An-Naaji, may Allaah have mercy on him, the ascetic said: "There are five characteristics through which actions are complete: Faith in knowledge of Allaah the Exalted, knowledge of the truth, sincerity to Allaah, acting on the Sunnah, and eating lawful food. If one of them is missing, the action is not raised [to Allaah]. The reason is that if you know Allaah but do not know the truth, it does not

benefit. If you know the truth but not Allaah, the action does not benefit. If you know Allaah and the truth, but are insincere, the action will not benefit. If you know Allaah and the truth and are sincere but the action is not in accordance with the Sunnah, it will not be of benefit. If all four are completed but the food that one consumes is unlawful, then the action will not benefit."

Wuhayb ibn Al-Wird, may Allaah have mercy on him, said: "If you were to pray for as long as this pillar is standing, it would not benefit you until you see whether what enters your stomach is lawful or unlawful."[1]

Whoever performs pilgrimage with unlawful wealth, the obligation is lifted but it is valid. As for rewards, then the understanding of this Hadeeth indicates that they earn no reward, because Allaah is Pure and only accepts purity. He only gives good rewards to those who do righteous actions, and Hajj with unlawful wealth is not a righteous action.

Ibn `Abdoos, may Allaah have mercy on him, said:

> "Know that the pillar and fundamental of the religion is to have pure and lawful food. Whoever earns pure

[1] Jaami` Al-`Uloom wa Al-Hikam (1/279-280).

earnings, their actions become pure. Whoever does not purify their earnings, it is feared that their prayers, fasting, pilgrimage, Jihaad and all actions are not accepted, because Allaah the Exalted Said:

{Indeed, Allaah only accepts from the righteous [who fear Him].} **[QUR'AAN 5:27]**

\`Umar, may Allaah be pleased with him, looked at those in prayer and said: 'The fact that any of you abundantly raise and lower their heads [in prayer] does not fool me. The religion is to be abstinent in the religion of Allaah, avoid the prohibitions of Allaah, and act in accordance with the lawful and unlawful.'"[1]

In Al-Mawaahib Al-Jaleel, it states:

"Whoever performs pilgrimage with unlawful wealth, their pilgrimage is not accepted, as more than one scholars said, and that is due to the condition of acceptance being lacking, and it is what Allaah Said:

{Indeed, Allaah only accepts from the righteous [who fear Him].} **[QUR'AAN 5:27]**

[1] Al-Madkhal by Ibn Al-Haajib Al-Maaliki (4/210).

A group of scholars have alluded to the lack of acceptance, such as Al-Ghazaali, may Allaah have mercy on him, Al-Qaraafi, may Allaah have mercy on him, Al-Qurtubi, may Allaah have mercy on him, and An-Nawawi, may Allaah have mercy on him. Al-Ghazaali, may Allaah have mercy on him, transmitted it from Ibn `Abbaas, may Allaah be pleased with him, and that is enough as evidence."[1]

An-Nawawi, may Allaah have mercy on him, said:
"If one performs pilgrimage with unlawful wealth, they are sinful but their Hajj is valid and fulfils the obligation. This is the view of most scholars."[2]

Shaykh Ibn Baaz, may Allaah have mercy on him, said: "The Hajj is valid so long as they perform it as Allaah the Exalted legislated. However, they are sinful for their unlawful earnings and they must repent to Allaah the Exalted because of that. Their Hajj is considered deficient because of their unlawful earnings, but the obligation is lifted off them."[3]

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[1] Mawaahib Al-Jaleel Sharh Mukhtasar Al-Khaleel (2/530).
[2] Al-Majmoo` (7/62).
[3] Fataawa Ibn Baaz (16/387).

As for giving charity from unlawful wealth, it is not accepted, due to the Hadeeth of Ibn `Umar, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted does not accept a prayer without purity, or a charity from the source of theft from war spoils."*[1]

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Whenever someone gives charity from a pure and lawful source – and Allaah only accepts purity – Ar-Rahmaan takes it with His Right Hand. If it is a date, it develops in the Hand of Ar-Rahmaan until it is larger than a mountain, similarly to the way that one of you raises their foal or young camel."*[2]

Therefore, if someone has unlawful earnings but gives charity from it, keeps the ties of the womb with it, or spends it in the Sake of Allaah, it will not be accepted.

If someone usurps some wealth, they must give it back to the owner; this is the default. The blame is not lifted off them until they do so. However, if they are unable to return

[1] Reported by Muslim (224).
[2] Reported by Al-Bukhaari and Muslim.

the money, such as if they traveled and are unable to reach or call them, or died without any inheritors, then they should give charity on behalf of the one they took the money from, since they are unable to give it back to them or their inheritors. This is permissible according to most scholars, such as Maalik, may Allaah have mercy on him, Abu Haneefah, may Allaah have mercy on him, Ahmad, may Allaah have mercy on him, and others.

Ibn `Abd Al-Barr, may Allaah have mercy on him, said:

> "Az-Zuhri, may Allaah have mercy on him, Maalik, may Allaah have mercy on him, Ath-Thawri, may Allaah have mercy on him, Al-Awzaa`i, may Allaah have mercy on him, and Al-Layth, may Allaah have mercy on him, took the view that the one who steals from the war booty, to the point that none of those in the army receive any, they must pay a fifth of it to the leader and must give the rest in charity. This was reported from `Ubaadah ibn As-Saamit, may Allaah be pleased with him, Mu`aawiyah, may Allaah be pleased with him, and Al-Hasan Al-Basri, may Allaah have mercy on

him. It is similar to the view of Ibn Mas`ood, may Allaah be pleased with him, and Ibn `Abbaas, may Allaah be pleased with him, who were of the view that they should give in charity the wealth whose owner they do not know. The scholars have unanimously agreed that it is permissible to give as charity the money that one finds randomly after the owner is known but unreachable. They said that if a person comes on the Day of Resurrection, they have the choice between the reward or to hold the other person liable, and the same applies to the usurped item."

Sufyaan, may Allaah have mercy on him, said regarding someone who purchases something usurped:

"Give it back to them. If they are unable, they should give it all in charity; they should not take any of its funds." Likewise, as it pertains to someone who sold something which was procured from someone whom it is disliked to deal with due to a doubt regarding their wealth: "They should give its price in charity." Ibn Al-Mubaarak, may Allaah have mercy on him, disagreed with him and said: "They

should only give the profit in charity." The same was stated by Ahmad, may Allaah have mercy on him. The widespread view from Ash-Shaafi`i, may Allaah have mercy on him, regarding unlawful wealth is that it should be preserved and not given in charity until its rightful owner is determined.

Al-Fudhayl ibn `Iyaadh, may Allaah have mercy on him, was of the view that if someone has unlawful wealth whose owner they do not know, then they should destroy it and throw it in the ocean; they should not give it in charity. He said: "Only pure substances are used to get closer to Allaah the Exalted."

The correct view is that it should be given in charity, because destroying the wealth is a waste and that is prohibited, and holding onto it forever makes it susceptible to destruction and being taken by oppressors. Giving it in charity would not be considered charity from their own earnings which would make it getting close to Allaah the Exalted through impure earnings; rather, it is charity on behalf of its owner, so that it

benefits them in the Hereafter since they cannot utilize and benefit from it in this world.[1]

If someone buys something with wealth that is mixed with lawful and unlawful earnings, what are they to do?

Shaykh Al-Islaam, may Allaah have mercy on him, was asked about a person who purchases some livestock with some money that is mixed with lawful and unlawful earnings, and what ruling would it take in legislation. **He said:**

> "If the person has purchased it with wealth that is partly theirs and partly someone else's, then half of it is theirs and the other half is for the owner; they do not deserve it. Actually, they must return it to its rightful owner if they are able. Otherwise, they should give it in charity on their behalf.
>
> If the wealth progresses and increases, its ruling remains as default: half is theirs and half belongs to the other party. Allaah the Exalted Knows best."[2]

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[1] Jaami` Al-`Uloom wa Al-Hikam (1/285-286).
[2] Majmoo` Al-Fataawa (30/321).

If the received item is offered as a compensation for something that is unlawful, should the recipient refuse to accept it?

Ibn Al-Qayyim, may Allaah have mercy on him, said:

"This is a great rule from the rules of Islam – that is: If a person receives that which is unlawful for them to receive - from the first place – then later on decide to get rid of it then they need to give it back to its owner if the item was taken without their permission and they were not fully compensated for it. If it is difficult to return it to the original owner (i.e. they could not find the original owner), one should use it to pay their debt. If that is not feasible then they must give it to his heirs and if that is not possible then they should give it away in charity on their behalf. Then, on the Day of Judgment, they would have the choice either to accept the reward of the charity or to take from the good deeds of the one who took from they what is not their right. In case of the latter, the reward of the charity will be given to the one who gave the charity as was proven from the Companions.

However, if a person pays willingly to receive in return something that is unlawful such as alcohol, pork, adultery and any wrongdoing, then in such case it is not mandatory to refund the money paid because the money was paid willingly and the buyer took something in return i.e. it is not allowed that they take both the money paid and the item purchased at the same time because that would be aiding them in wrongdoing and facilitating the vile acts of sinners! What do you think an adulterer would do if he knows that they can commit adultery and still be refunded? Obviously, religion does not allow such thing as it will combine between injustice and evil. The ugliest act of all is a man paying a woman to have intercourse with her then force her to return his money and this vile practice is known to all sensible people and no religion would allow it and it is not allowed to do it. In fact, it is deemed vile as ruled by Allaah's Messenger, sallallaahu `alayhi wa sallam, because it is earned from vile ways. To get rid of this money that is received for selling or offering that which is unlawful

one should repent by offering to charity. If one is in need for this money, then they may take only what he needs and gives the rest in charity. This applies to any money earned from unlawful and vile activities and it is not required to refund the money earned from that because the Prophet, sallallaahu 'alayhi wa sallam, stated that the money earned from cupping is vile money but he did not obligate that the money be refunded."[1]

What if someone usurps wealth from a disbeliever?

They must repent and return the money. If they are unable, they themselves should rid themselves of it, and Allaah the Exalted will give the disbeliever sustenance in this life, as well as good health in accordance to recompense for this oppressive action.

The Prophet, sallallaahu `alayhi wa sallam, then mentioned the situation of a man who travels far away, is dirty and unkempt, but raises his hands to the sky, stating: 'O Lord, O Lord,' while his food, drink, clothes, and nourishment are all unlawful, so, how can his supplication be answered?

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[1] Zaad Al-Ma`aad (5/778).

This Hadeeth shows many causes for acceptance of supplication, such as traveling far. Traveling is one of the causes for acceptance of supplication, as in the Hadeeth of Abu Hurayrah, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"There are three supplications that are answered, without a doubt: The supplication of the parent, traveler, and oppressed one."*[1] The further the travel, the more humbled a person is and closer to Allaah the Exalted.

The Prophet, sallallaahu `alayhi wa sallam, mentioned that the person would be dirty and unkempt. This shows that the more humiliated, humble, and unkempt the person is, the closer they are to Allaah the Exalted.

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted Boasts to the angels on `Arafaat Saying: `Look at My slaves dirty and unkempt.'"*[2] Also, Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet,

[1] Reported by Abu Daawood (1536) and At-Tirmithi (1905) and he ruled it as acceptable.
[2] Reported by Ahmad (8033) and Al-Albaani ruled it as authentic in his book Saheeh Al-Jaami` (1867).

sallallaahu `alayhi wa sallam, said: *"Perhaps there would be an unkempt person that is pushed and shoved out of contempt, but if they were to give an oath on Allaah, Allaah would fulfill it for them."*[1] Further, when Allaah's Messenger, sallallaahu `alayhi wa sallam, went to ask Allaah the Exalted for rain, he went out in a lowered, humble, submissive state until reaching the prayer area.[2] This shows that one is needy and destitute to Allaah, so, he, sallallaahu `alayhi wa sallam, would not do as he would during `Eed when he would go out in the best of his clothes and wear perfume.

Mutarrif ibn `Abdullaah, may Allaah be pleased with him, had a nephew that was imprisoned, so he wore some shabby clothing and held a crutch. When it was said to him: "What is this?" He said: "I am showing submissiveness to my Lord, perhaps He will cause me to be a reason for intercession for my nephew."[3]

Another cause for acceptance of supplication is raising the hands to the heavens.

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[1] Reported by Muslim (2622).
[2] Reported by Abu Daawood (1165) and Al-Albaani ruled it as acceptable.
[3] Reported by Ibn Abu Ad-Dunya in his book Mujaabu Ad-Da`wah (91) and via his route, Ibn `Asaakir in his book Taareekh Dimashq (58/325).

This is one of the etiquette of supplication, whereby one would hope that due to this action, their supplication will be answered. In the Hadeeth of Salmaan, may Allaah be pleased with him, the Prophet, sallallaahu `alayhi wa sallam, said: *"Allaah is Shy and Generous; He is Shy that if a person raises their hands to the sky in supplication to return them back empty and fruitless."*[1]

The Prophet, sallallaahu `alayhi wa sallam, used to raise his hands during the prayer for rain, to the point that his armpits would be visible.[2] Further, during the Battle of Badr, he raised his hands in supplicating for help against the polytheists until his cloak fell off his shoulders.[3]

Raising the hands in supplication has been mentioned in many Ahaadeeth. An-Nawawi, may Allaah have mercy on him, said: "They are more abundant than can be enumerated."[4] They are, perhaps, more than a hundred Ahaadeeth. This is abstract Tawaatur (where so many narrators narrated it that it becomes impossible for them to

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[1] Reported by Abu Daawood (1488) and At-Tirmithi (3556) and Al-Albaani ruled it as acceptable.
[2] Reported by Al-Bukhaari and Muslim.
[3] Reported by Muslim (1763).
[4] The explanation of An-Nawawi on the book of Muslim (6/190).

all to be lying). Raising the hands is from manners with Allaah the Exalted in seeking and asking, because it makes a person have humbleness and concentration, and shows that one is submissive, in need, and destitute.

The manner of raising the hands in supplication:

There are various ways that have been narrated that the Prophet, sallallaahu `alayhi wa sallam, raised his hands in supplication. Among them are:

First: The Prophet, sallallaahu `alayhi wa sallam, used to point with just his index finger. Sa`d ibn Abu Waqqaas, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, passed by him while he was supplicating with two fingers, and said: *"Use one finger, use one finger,"* and showed him the index finger.[1]

It is reported that he, sallallaahu `alayhi wa sallam, used to do so on the pulpit. Husayn ibn `Abd Ar-Rahmaan, may Allaah have mercy on him, said that he saw Bishr ibn Marwaan, may Allaah have mercy on him, raise his hands, and `Umaarah ibn Ru'aybah, may Allaah be pleased with

[1] Reported by Abu Daawood (1499) and Al-Albaani ruled it as authentic.

him, said: "May Allaah disfigure these two hands. I saw Allaah's Messenger, sallallaahu `alayhi wa sallam, would only do as such with his hands," and he raised his index finger."[1]

Ibn Rajab, may Allaah have mercy on him, said:

> "A group of scholars took the view that during supplication of Qunoot in prayer, a person should point with their finger. Among the scholars that opined this view are Al-Awzaa`i, may Allaah have mercy on him, Sa`eed ibn `Abd Al-`Azeez, may Allaah have mercy on him, and Is-haaq ibn Raahawayh, may Allaah have mercy on him. Ibn `Abbaas, may Allaah be pleased with him, and others stated: 'This is sincerity in supplication.' Ibn Seereen, may Allaah have mercy on him, stated: 'If you praise Allaah, point with one finger.'"[2]

Second: The Prophet, sallallaahu `alayhi wa sallam, raised his hands and made the backs of his hands face the Qiblah while he was facing it. His palms were facing his face. This has been narrated from the Prophet, sallallaahu `alayhi wa

[1] Reported by Muslim (874).
[2] Jaami` Al-`Uloom wa Al-Hikam (1/289).

sallam, during the supplication of seeking rain. `Umayr, the servant of Abu Al-Lahm, reported that he saw Allaah's Messenger, sallallaahu `alayhi wa sallam, supplicating to Allaah the Exalted for rain at an area called Ahjaar Az-Zayt, near Az-Zawra', while standing and supplicating for rain. He was raising his hands to the point of his head, not beyond, and his palms were facing his face.[1]

Some scholars recommended that the hands be raised in this manner, and among them was Al-Jawzaani, may Allaah have mercy on him. Some of the Salaf said that raising the hands in such a way is a way of showing humility and humbleness.

Third: Some have reported the opposite. Ibn Rajab, may Allaah have mercy on him, stated:

> "It has been reported from the Prophet, sallallaahu `alayhi wa sallam, that during Istisqa' (prayer for rain), he would [raise his hands]. It was also reported from a group of the Salaf, and that they would supplicate as such. Some said that raising the hands in such a way shows seeking help and refuge with Allaah the

[1] Reported by Ahmad (21994), Abu Daawood (1168) and At-Tirmithi (557) and Al-Albaani ruled it as authentic.

> Exalted, and among them were Ibn `Umar, may Allaah be pleased with him, Ibn `Abbaas, may Allaah be pleased with him, and Abu Hurayrah, may Allaah be pleased with him. It has been reported that the Prophet, sallallaahu `alayhi wa sallam, would raise his hands when praying for rain, and when seeking refuge in this manner."[1]

Khallaad ibn As-Saa'ib Al-Ansaari, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, would face his palms towards himself, and if he would seek refuge, he would face the back of his hands towards himself.[2]

Fourth: He would raise his hands, making the palms of his hands face the sky, while the backs of his hands would face the ground. Ibn Rajab, may Allaah have mercy on him, said: "The order to supplicate in this manner has been reported in more than one Hadeeth. Also, it is reported that Ibn `Umar, may Allaah be pleased with him, Abu Hurayrah, may Allaah be pleased with him, and Ibn Seereen, may Allaah have

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[1] Jaami` Al-`Uloom wa Al-Hikam (1/289).

[2] Reported by Ahmad (16613), and the first part is authentic, while the second part is weak. Refer to Saheeh Al-Jaami` (4737) and Dha`eef Al-Jaami` (4417).

mercy on him, used to view that this is how supplication to Allaah the Exalted should be."[1]

Fifth: The opposite of the previous description, as in, facing the back of the hand to the sky and the palms to the ground. Anas, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, prayed for rain and faced the backs of his hands to the sky.[2] Also, it was reported with another wording, which states that the Prophet, sallallaahu `alayhi wa sallam, outstretched his hands, making the backs of his hands face the sky.[3] In yet another wording, it states that the Prophet, sallallaahu `alayhi wa sallam, would pray for rain in such a manner, and would face the palms of his hands to the ground, to the point that the whiteness of his armpit would be seen.[4]

Anas, may Allaah be pleased with him, said: "The Prophet, sallallaahu `alayhi wa sallam, would never raise his hands in

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[1] Jaami` Al-`Uloom wa Al-Hikam (1/289).
[2] Reported by Muslim (896).
[3] Reported by Ahmad (13560) and it is an authentic *Hadeeth*.
[4] Reported by Abu Daawood (1171) and Al-Albaani ruled it as authentic.

his supplication unless he was praying for rain, and when he would, the whiteness of his armpits would be visible."[1]

So, how can we reconcile this Hadeeth with previous Ahaadeeth that state that he would raise his hands? The scholars have two answers. An-Nawawi, may Allaah have mercy on him, said:

> "This Hadeeth gives the false impression that the Prophet, sallallaahu `alayhi wa sallam, would never raise his hands unless he was praying for rain, but that is not the reality; rather, it is reported that the Prophet, sallallaahu `alayhi wa sallam, raised his hands in supplication in instances more than just praying for rain, and these reports are far more than to be enumerated. I have collected approximately thirty Ahaadeeth which state that he raised his hands, in both Bukhaari and Muslim, or in just one of them. This Hadeeth is interpreted to mean that he did not raise them exaggeratedly to the point that the whiteness of his armpits would be seen as he did during prayer for rain. Or, the meaning might be that he did not see the

[1] Reported by Al-Bukhaari and Muslim.

Prophet, sallallaahu `alayhi wa sallam, doing so, but others did. Those that saw him do so in many instances, and they are large groups, are given preference over the one person that did not see him do so. As mentioned, the Hadeeth must be reinterpreted, and Allaah Knows best.”[1]

Al-Haafith, may Allaah have mercy on him, stated:

“His statement, ‘Except in prayer for rain,’ apparently negates that he would not raise his hands in any supplication besides prayer for rain, but is contradictory to other authentic Ahaadeeth that show that he would raise his hands in other scenarios, other than prayer for rain, and as has been previously mentioned, are abundant. Some opined that acting on [raising the hands] is actually better, and that the Hadeeth of Anas, may Allaah be pleased with him, merely negates his witnessing that, and that does not negate that others saw it. Others interpreted the Hadeeth of Anas, and in order to reconcile between other narrations, that the negation is held to negate a

[1] The explanation of An-Nawawi on the book of Muslim (6/190)

particular descriptive quality, as in raising the hands exaggeratedly. This is expressed and indicated by his statement: 'Until the whiteness of his armpits would be seen.' This is aided by that most of the Ahaadeeth which have been reported regarding raising the hands in supplication are about raising and extending the hands when supplicating, and it seems that when making Istisqa', he would increase on that and raise them directly parallel to his face, and at that, the whiteness of his armpits would be visible."[1]

How would he, sallallaahu `alayhi wa sallam, raise his hands?

I asked our Shaykh, `Abd Al-`Azeez ibn Baaz, may Allaah have mercy on him, about how raising of the hands in supplication should be, and he said: "He should extend and outstretch his hands in the way that someone asking for something would; he should face the palms to the sky." It is like someone saying: 'Please give me.'

[1] Fat-h Al-Baari (2/517) and also refer to Fat-h Al-Baari by Ibn Rajab (6/299-302).

Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, said:

"The scholars said that one should raise their hands to their chest level, and should not exaggerate in that, because this is not a supplication of invocation where a person should exaggeratedly raise their hands, but rather, a supplication of seeking something. One should extend their hands and face them towards the sky. This is what the scholars of the Hanbali Mathhab have stated."[1]

He also said:

"Raising the hands should be by raising them besides each other at the highest part of the chest. As for supplication of invocation, then it should be raised higher. The Prophet, sallallaahu `alayhi wa sallam, raised his hands so high during the prayer for rain that people thought that the backs of his hands were facing the sky, due to how high he was raising them. The more severe the invocation is, the higher the raising should be."[2]

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[1] Ash-Sharh Al-Mumti` (4/18).
[2] Sharh Al-Arba`een An-Nawawiyyah (pg. 173).

Shaykh Bakr Abu Zayd, may Allaah have mercy on him, said:

> "The supplicating person should raise their hands to their shoulders, or around that area, while keeping them together and facing their palms towards the sky with the backs of their hands towards the ground. If one wishes, they may cover their face with their hands, with their hands facing the Qiblah. Their hands should be pure, clear, and uncovered, without being covered by any veil."

Is raising the hands legislated in every supplication?

Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, said:

"This is of three categories:

> First: Supplications where it is reported that the Prophet, sallallaahu `alayhi wa sallam, raised his hands.
>
> Second: Supplications where it is reported that the Prophet, sallallaahu `alayhi wa sallam, did not raise his hands.
>
> Third: Supplications where neither is reported.

An example of the first category is when the one delivering the sermon supplicates for rain or for discontinuance of rain. In such a scenario, the Imaam and those being led raise their hands. Something that has been reported in the Sunnah of this category, for example, is raising the hands during Qunoot during Witr prayers. Likewise, raising the hands at As-Safa and Al-Marwah, during `Arafah, and other situations; the issue is clear.

An example of the second category is what has been reported regarding lack of raising the hands in supplication during the Jumu`ah sermon, unless one is supplicating for rain or discontinuance of rain. If the one delivering the sermon supplicated for the believing men or women, or victory for those fighting for the Sake of Allaah during the Friday sermon, he should not raise his hands. If he does, he should be reprimanded and rebuked. Likewise, raising the hands while supplicating during prayers, such as supplicating between the two prostrations or after the last Tashahhud, and so forth; this issue is also clear.

The third is the supplication where there is no mention that the Prophet, sallallaahu `alayhi wa sallam, raised his hands or not. The default in this scenario is that one should raise their hands, since that is from the etiquette of supplications and one of the causes for the acceptance of supplications.

However, there are some situations where not raising would be preferred, even if it is not reported, such as raising the hands to supplicate between the two sermons on Friday. In this scenario, we do not know that the Companions used to supplicate and raise their hands in this particular situation. Therefore, raising the hands in this scenario is contentious. Those who raise their hands based on the default of supplicating should not be reprimanded, and those who do not based on the fact that the apparent and widespread actions of the Companions do not concur with it should also not be reprimanded. The matter in such a case is spacious and is not constricted."[1]

[1] Sharh Al-Arba`een An-Nawawiyyah (pg. 174).

The ruling on raising the eyes to the sky when supplicating:

There is a prohibition of the one praying looking at the sky, and it is reported in the Hadeeth of Anas ibn Maalik, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"What is the situation and case of people who raise their vision to the sky while praying?"* He was very severe and harsh in saying so, until he said: *"They will either stop that, or their eyesight will be taken from them."*[1]

The reasoning behind that is that raising the eyes to the sky during prayer conflicts with concentration and humility, and makes the one praying busied with what they see. As for raising the eyes to the sky outside the prayer, there is no harm in that, because there is nothing that shows it is prohibited. Actually, some jurists have stated that raising the eyes is actually better.

The Kuwaiti Jurisprudential Encyclopedia states:

"Ash-Shaafi`i, may Allaah have mercy on him, has stated that outside prayer, it is best to raise the eyes to

[1] Reported by Al-Bukhaari (750).

the sky. Al-Ghazaali, one of the scholars of the Mathhab of Ash-Shaafi`i, stated: 'One supplicating should not raise their eyes to the sky.'"[1]

An-Nawawi, may Allaah have mercy on him, stated:

"Al-Qaadhi `Iyaadh, may Allaah have mercy on him, stated: 'The scholars have differed regarding the undesirability of looking at the sky while supplicating outside of the prayer. Shurayh and others disliked it, while the majority allowed it.'"[2]

Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy on him, stated:

"It is not disliked to look at the sky when supplicating, because the Prophet, sallallaahu `alayhi wa sallam, did so. This is the view of Maalik, may Allaah have mercy on him, and Ash-Shaafi`i, may Allaah have mercy on him, but it is not recommended."[3]

The story of Al-Miqdaad, may Allaah be pleased with him, when he drank the drink of the Prophet, sallallaahu `alayhi wa sallam, without his knowledge is actually supporting evidence for the permissibility of looking at the sky when

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[1] Al-Mawsoo`ah Al-Fiqhiyyah (8/99).
[2] The explanation of An-Nawawi on the book of Muslim (4/152).
[3] Al-Fataawa Al-Kubra (5/338).

supplicating outside the prayer. He stated: "He came to the mosque and prayed, then went to his drink but found nothing in it.

He raised his eyes to the sky, and I thought: 'Now he will supplicate against me, causing me to be destroyed.' He said: *'O Allaah, give food to the one who gave me food, and give drink to the one who gave me drink.'*"[1]

Umm Salamah, may Allaah be pleased with her, said: "Allaah's Messenger, sallallaahu `alayhi wa sallam, never left my home but that he raised his eyes to the sky and said: *'O Allaah, I seek refuge in You from going astray or being led astray, slipping or being caused to slip, committing injustice or having injustice committed against me, and acting ignorantly or someone acting ignorantly towards me.'*"[2]

Ibn `Abbaas, may Allaah be pleased with him, sai: "I saw the Prophet, sallallaahu `alayhi wa sallam, sitting by the Yemeni corner of the Ka`bah, then looking to the sky and laughing. He said: *'May Allaah curse the Jews,'* three times. Then, he

[1] Reported by Muslim (2055).
[2] Reported by Abu Daawood (5094) and it is an authentic report, apart from the phrase: "Raise his eyes to the sky," which is an irregular addition. Refer to As-Silsilah As-Saheehah (3163).

said: *`Allaah forbade them from lard, but they sold it and consumed its profit. If Allaah the Exalted forbids a people from eating something, its profit is also prohibited.'*"[1]

Therefore, it is permissible to raise the eyes to the sky when supplicating outside of the prayer.

Benefit:

`Umar, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever performs ablution and does it in a good way, then raises their eyes to the sky and says: `I bear witness that there is no deity worthy of worship besides Allaah, without any partners, and that Muhammad is His slave and Messenger,' eight doors of Paradise will be opened for them, and they can enter from any one they wish."*[2]

This Hadeeth is authentic, apart from the part of raising the eyes to the sky, which is not authentic. Al-Albaani said: "It is weak and contradictory to similar reports (in that it adds

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[1] Reported by Abu Daawood (3488) and Al-Albaani ruled it as authentic.
[2] Reported by Abu Ya`la in his book *Al-Musnad* (180).

something that other narrations do not add), as in, the addition of raising the eyes to the sky."[1]

It was reported with another wording, as well: *"Any one of you who performs ablution abundantly, then says: 'I bear witness that there is no deity worthy of worship besides Allaah, without any partners, and that Muhammad is His slave and messenger,' eight doors of paradise will be opened for them, and they can enter from any one they wish."*[2]

As for wiping the face after supplication, there are many Ahaadeeth reported on the topic, but all are severely weak and are not to be used as evidence. Some scholars have actually said that this practice is an innovation.

As for raising the index finger in Tashahhud:

The stronger view is that one should raise their finger in the first and second Tashahhud from the beginning to the end, and that should occur without movement of the index finger; it should just be pointing, to signify monotheism, as Ibraaheem An-Nakha`i, may Allaah have mercy on him,

[1] As-Silsilah As-Saheehah (6810).
[2] Reported by Muslim (234).

stated: "When someone points with their finger in prayer, then that is monotheism."[1] Others said that one should point it in the Tashahhud except during times of supplication, where one should move it. This issue is a subsidiary issue that is relative to the exertion and conclusion of the scholar; differing in this issue is permissible, and none should be reprimanded for it.

It is stated in the verdicts of the Permanent Committee:

> "Raising the index finger in Tashahhud is recommended, and its wisdom is that it refers to the Oneness of Allaah. Whoever wishes to move the finger may do so, and whoever wishes to not move it, may do so. This should not result in disunity and separation between students of knowledge, even if someone does not even raise it, or raises it without moving it. The issue is simple and does not necessitate reprimanding or disunity. However, the Sunnah is to raise it in both Tashahhuds until the one praying concludes the prayer, to signify Tawheed.

[1] Ibn Abu Shaybah in his book Al-Musannaf (2/368).

> As for movement, it occurs at the time of supplication, as the authentic Sunnah indicates."[1]

A cause for acceptance of supplications which is mentioned in the Hadeeth is to insist on Allaah by constant mention of His Lordship, and this occurs by saying: 'O Lord, O Lord.' This is one of the greatest ways that supplications are accepted.

Anyone who contemplates the supplications mentioned in the Qur'aan will find that they predominantly begin with the Name of Allaah: Ar-Rabb (The Lord), such as Allaah the Exalted Saying:

{Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.} **[QUR'AAN 2:201]**

And also:

{Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear.}
[QUR'AAN 2:286]

[1] Fataawa Al-Lajnah Ad-Daa'imah (5/368).

And:

{Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.} **[QUR'AAN 3:8]**

There are many such examples in the Qur'aan.

Maalik, may Allaah have mercy on him, and Sufyaan, may Allaah have mercy on him, were asked about someone who says: 'O Master,' in their supplication, and they said: "They should say: 'O Lord.'" Maalik, may Allaah have mercy on him, added: "As the prophets said in their supplications."[1]

This Hadeeth shows that eating unlawful substances is an impediment to acceptance of supplications:

We have the example of the person who is traveling long distances while being humble to Allaah and insisting in his supplication, and supplicating to Allaah through His Lordship. The person is taking all of these means and causes for supplications to be answered, but it is not answered, and how could it be answered? The reason is that they are consistently and abundantly eating unlawful food, drinking unlawful drinks, wearing unlawful clothing, and being

[1] Jaami` Al-`Uloom wa Al-Hikam (1/292).

sustained unlawfully, as in the Hadeeth: *"While his food, drink, clothes, and nourishment are all unlawful."* Therefore, we learn that if a person is consistently consuming the unlawful, they merit not having their supplications answered. Sa`d ibn Abu Waqqaas, may Allaah be pleased with him, stated that the Prophet, sallallaahu `alayhi wa sallam, said to him: *"O Sa`d, eat pure and lawful substances and your supplications will be answered."*[1]

`Ikrimah ibn `Ammaar, may Allaah have mercy on him, said: "Al-Asfar, may Allaah have mercy on him, said that it was said to Sa`d ibn Abu Qaqqaas, may Allaah be pleased with him, was asked: 'Why were you the one whose supplications were answered among all the Companions of the Prophet, sallallaahu `alayhi wa sallam?' He said: 'I never raised any morsel of food to my mouth but that I knew where it came from and exited from.'"

Wahb ibn Munabbih, may Allaah have mercy on him, said: "Whoever would like for their supplication to be answered, let them eat pure substances." Yoosuf ibn Asbaat, may

[1] Reported by At-Tabaraani in his book Al-Awsat (6495) and Al-Albaani said in his book As-Silsilah Adh-Dha`eefah (1812): "It is severely inauthentic."

Allaah have mercy on him, said: "It has been mentioned to us that the supplication of the slave is withheld in the heavens due to eating impure substances."[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"How can his supplication be answered?"*

The meaning is that the Prophet, sallallaahu `alayhi wa sallam, is saying it is very unlikely for the supplication to be answered because of this cause, as in, insistence and indulgence in unlawful matters.

Al-Haafith Ibn Rajab, may Allaah have mercy on him, stated:

> "The meaning is: 'How can they be answered?' It is a question which indicates amazement and unlikeliness; it is not explicit in indicating absolute impossibility of acceptance. We learn from this that abundant indulgence in unlawful things and nourishing oneself with unlawful things is one of the impediments of acceptance of supplication. There might occur something that prevents this impediment from preventing the supplicating from being answered.

[1] Jaami` Al-`Uloom wa Al-Hikam (1/293).

A person might also indulge in unlawful actions which serve as impediments, as well. Also, abandonment of obligations [is an impediment], as in the Hadeeth which states that abandoning ordering good and forbidding evil prevents the supplication of good people from being answered.[1]

Performing obligations might be a cause for supplications to be answered, which is why those who entered the cave and the rock closed it used their righteous actions which they did sincerely for Allaah the Exalted as a medium before Allaah; they supplicated to Allaah the Exalted through those actions, and their supplications were answered.

Wahb ibn Munabbih, may Allaah have mercy on him, said: ‘The similitude of the one that supplicates without actions is that of someone who shoots without a bowstring.’

He also said: ‘Righteous actions cause the supplication to reach [the heavens].’ Then, he recited:

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[1] `Aa’ishah, may Allaah be pleased with her, reported that the Prophet, sallallaahu `alayhi wa sallam, said: **“Order good and forbid evil before you supplicate and your supplications are not answered.”** Reported by Ibn Maajah (4004) and Al-Albaani ruled it as acceptable.

{To Him ascends good speech, and righteous work raises it.} **[QUR'AAN 35:10]**

One of the Salaf said: "Do not find your supplication is slow in being answered while you have impeded it through sins."[1]

[1] Jaami` Al-`Uloom wa Al-Hikam (1/293-295).

The eleventh Hadeeth

Al-Hasan ibn `Ali, the grandson of Allaah's Messenger, sallallaahu `alayhi wa sallam, and his beloved, said that he memorized that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Leave what is doubtful to you in favor of what is not doubtful to you."*[1]

This Hadeeth completes and is similar to the previous Hadeeth of An-Nu`maan ibn Basheer, may Allaah be pleased with him, which states: *"The lawful is clear, and the unlawful is clear,"* as is the upcoming Hadeeth of An-Nawwaas ibn Sam`aan, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Piety is to have good manners, and the sin is what disturbs you in your chest and you dislike people to see you doing."* These three Ahaadeeth from the Forty Hadeeth have similar topics, but the Imaam mentioned them separately. First, he, may Allaah have mercy on him, mentioned the Hadeeth of An-Nu`maan, may Allaah be pleased with him, then this

[11] Reported by Ahmad (1723) An-Nasaa'i (5711) and At-Tirmithi (2518) who ruled it as Hasan Saheeh (acceptably authentic).

Hadeeth which we are explaining, then the Hadeeth of An-Nawwaas, may Allaah be pleased with him, thereafter.

As for this Hadeeth, its topic is avoiding doubtful matters. Purely lawful things have no doubt, but doubtful matters cause a person to have doubts as to whether it is lawful or not. The heart does not feel tranquil or serene when engaging in doubtful matters.

Thereafter, it results in disturbance and nervousness of the soul. This is the meaning of 'doubt.'

The Prophet, sallallaahu `alayhi wa sallam, said: *"Leave what is doubtful to you in favor of what is not doubtful to you."* so that one can sever their doubt through certainty, and so that the soul can feel at ease and tranquil, since the doubt has been severed, abandoned, and distanced.

Al-Haafith Ibn Rajab, may Allaah have mercy on him, said:

> "The meaning of this Hadeeth goes back to the issue of pausing at and avoiding doubtful matters, because purely lawful matters do not cause the believer to have any Rayb (doubt). Rayb originally means worry and distress. Actually, purely lawful things cause the

believer to feel at ease, and cause their heart to feel tranquil. As for doubtful matters, then the result is that the heart feels worry and disturbance, which results in uncertainty.

Abu `Abd Ar-Rahmaan Al-`Umari, may Allaah have mercy on him, the ascetic, stated: 'If the slave is abstinent, they would abandon what is doubtful to them in favor of what is not doubtful to them.'

Al-Fudhayl, may Allaah have mercy on him, said: 'People think that Wara` (abstinence) is very hard. Any time I was posed with two options, I chose the harder thing. Therefore, leave what is doubtful to you in favor of what is not doubtful to you.'

Hassaan ibn Abu Sinaan, may Allaah have mercy on him, said: 'Nothing is easier than Wara`.

If something is doubtful to you, then abandon it.' This is easy for someone like Hassaan.

Hishaam ibn Hassaan, may Allaah have mercy on him, said: 'Muhammad ibn Seereen, may Allaah have mercy on him, abandoned forty-thousand things that you do not see as being problematic.'

Al-Miswar ibn Makhramah, may Allaah have mercy on him, monopolized large quantities of food. He then saw a cloud in fall and disliked it. He said to himself: 'I find myself disliking what would benefit the Muslim.' He took the stance that he did not want to gain profit from that in the least. He mentioned this to `Umar ibn Al-Khattaab, may Allaah be pleased with him, who said: 'May Allaah reward you.'"

Ibn Rajab, may Allaah have mercy on him, said:

"This shows that the one who monopolizes something must avoid from taking profit from something which they monopolized unlawfully. Imaam Ahmad, may Allaah have mercy on him, has mentioned that one must avoid any profits from something which is under their liability, since it is not under their liability. The Prophet, sallallaahu `alayhi wa sallam, forbade this, as well.

This Hadeeth can be used to show that removing oneself from the differences of the scholars is better, because it is further from doubtful matters. However, the precise scholars from our Mathhab and others

view that this is not always the case, because some issues of differing have established evidence from the Prophet, sallallaahu `alayhi wa sallam, showing that he allowed a dispensation therein, and following those dispensations is better than avoiding them, even if that dispensation was unknown to some scholars and they avoid it. An example is someone who is sure that they are in a state of purity, but are unsure whether or not they fell into ritual impurity; it has been authentically narrated that the Prophet, sallallaahu `alayhi wa sallam, said: *'One should not leave until they hear a sound or smell a stench.'* This is especially the case if their doubt was in prayer. It is not permissible to stop the prayer, since there is an authentic Hadeeth prohibiting that, even if some scholars say they must [stop the prayer].

As for if the dispensations are contradictory, either through another piece of Sunnah, or that the Ummah has acted in a different manner, then the best thing is to avoid acting on that dispensation. The same applies if only an irregular number of people have acted on it,

> and the opposite has been widespread in that the people acted on it in all areas of the Muslims, from the times of the Companions; acting on what the Muslims have acted on is obligatory, because Allaah the Exalted has protected it from the people of falsehood overcoming the people of truth. Therefore, any action that appeared in the first three preferred generations of Islaam is the truth, and everything else is falsehood."[1]

The pious predecessors, may Allaah have mercy on them, used to have severe abstinence when it came to earning their wealth.

That is what made them abstain from the Dunya, acquire so little of it, and be satisfied with little. That is also why many of them would learn trades that had no element of doubt in them. Some, for example, would work in manufacturing with palm leaves, some would be scribes, some would transfer loads or work in construction, and so forth. They would keenly seek lawful sustenance and earnings and would fear Allaah the Exalted in what they would take into

[1] Jaami` Al-`Uloom wa Al-Hikam (1/299-303).

their stomachs and what they would give to their families and children, causing Allaah the Exalted to bless their livelihoods, children, and days.

As for us, if we find that there is a dealing that the scholars have differed over, as in, some say it is lawful and others say it is not lawful, then realize you have a lot of other dealings you can engage in that are lawful, so abandon the unlawful dealing out of abstinence, and get yourself out of the differing of the scholars. This, of course, unless the authentic evidence clarifies that there is nothing wrong with the dealing, at that, it would be something clearly lawful wherein there is no harm.

Likewise, as it pertains to dispensations, some scholars grant them in some things, and others do not. Wara` is to abandon what they differed over until it is clear that there is no doubt in the issue.

This is contrary to what a person faces in terms of whisperings of the devil in regards to their purity, prayer, or fasting. Whisperings are something completely different from abstinence. It is legislated that it should be rejected and one should prevent their soul from following them.

Another type of censured Wara` is abandoning some action that leads to abandoning an obligatory action. For example, if someone abandons Fajr prayer in congregation in the mosque because the Imaam performs supplication in Fajr prayer, and this is contrary to the Sunnah.

Therefore, if someone abandons a doubtful matter which leads to abandoning something obligatory or performing something forbidden, their Wara` is corrupt and is not the same Wara` mentioned in legislation and that the Salaf used to practice. Some people abstain from some matters but then fall into the destructive sins! This is corrupt Wara`, without a doubt.

Ibn Al-Qayyim, may Allaah have mercy on him, said:

> "Broadening the order and prohibition through extreme strictness, such as someone who experiences whisperings in their ablution and are extreme in performing it until prayer time passes, or continuously performs the commencing Takbeer in prayer to the point that they miss their chance to recite Chapter Al-Faatihah, and even almost miss a unit of prayer.

Another example is strictness in extreme abstinence, causing one to not eat from the food of the general masses of the Muslims, out of fear of falling into doubts. This type of corrupt abstinence has been implemented by some worshippers who lack knowledge, to the point that they refrain from eating something from the lands of Islaam and would only eat what they would be brought to them from the lands of the Christians, and they send intently to acquire those things. Their negligence, ignorance, and extremism caused them to have evil thoughts of the Muslims and good thoughts of the Christians! We seek refuge in Allaah from being forsaken!

Therefore, the reality of the order and prohibition is that they are not contradicted and contended with a dull dispensation and should not be broadened with extreme strictness, because the intent is the Straight Path that causes the one who treads to reach Allaah the Exalted. For every order that Allaah the Exalted gives, Satan causes two temptations: Negligence and extremism. Satan does not care which of the two

mistakes he wins in causing the slave to fall into. He goes to the heart of the slave and tries to gauge its condition. If he finds negligence and finding excuses for themselves, he takes them on this route, causing him to stop working, become lazy, slacken, and indifferent. Further, he opens the door to different interpretations and having 'hope' in the Mercy of Allaah, and so forth. It could lead to the slave abandoning what they are ordered to do altogether.

If he finds that the slave is cautious, serious, awakened, and prepared to do good deeds, and [Satan] feels despair that he will not be able to overcome them through this route, he orders them to go overboard in exertion of effort, and makes it seem to them that it is not enough, that their abilities far transcend what they do, that they must increase and go beyond those who do work, that they must not sleep if they sleep, must not eat if they eat, and must not slacken if they slacken. Satan tells them that if those individuals wash three times during ablution, then they should wash seven times. Satan tells them

that if others perform ablution for prayer, then they should shower for it, and so forth, including other extreme and transgressing matters. That causes them to be extreme and overboard, and causes them to go beyond the Straight Path, just as it causes the former to be negligent in falling short [of what they must do] Satan's intent as it pertains to both individuals is to remove them from the Straight Path, by making the first come nowhere near it, and the second go far beyond it. Most of creation have been tested with this, and nothing saves from it but deep-rooted knowledge, faith, strength in combating Satan, and remaining steady in the middle."[1]

The types of Wara`:

- Abstaining from the unlawful, as in, abandoning it: This is obligatory.
- Abstaining from doubtful matters: This is recommended.

[1] Al-Waabil As-Sayyib (pg. 24).

- Abstaining from some lawful matters out of fear of falling into unlawful matters: This is the highest of levels.

Al-Haafith Ibn Hajar, may Allaah have mercy on him, said:

"Al-Ghazaali, may Allaah have mercy on him, said: 'Abstinence is of types: The Wara` of the Siddeeqeen (truthful and sincere ones), and it is to abandon everything that is not induced with the intention of gaining strength in worship. Also, Wara` of the pious, which is to abandon whatever has no doubt in it out of fear of it leading to something unlawful. Also, Wara` of the righteous, which is to abandon anything that might possibly be unlawful, with the condition that it is a viable possibility, because if it is not, then it is abstinence of those who have whisperings. The last is Wara` of the witnesses, which is to abandon anything that makes one's testimony invalid, meaning, it is more general than whether or not the thing being abandoned is unlawful or not.'"[1]

[1] Fat-h Al-Baari (4/295).

Therefore, there is no doubt that Wara` is of levels and stages, and so, the more abstinence a person has, and the more they seek the lawful and avoid the unlawful, the faster they are to go over the bridge over Hellfire, and the easier it will be for them on the Day of Resurrection. Many people seek dispensations, and they continue to do so until it causes them to fall into many doubtful matters that cause them to fall into unlawful matters.

However, what is legislated is that one avoids what makes him weary, without constricting things for themselves in every dispensation, so that life is not hard for them, and so that they are not weary of themselves, and their family and children are not weary of them. Therefore, the intent is to be in the middle, and this is what is required. Ibn `Abbaas, may Allaah be pleased with him, reported that it was said to Allaah's Messenger, sallallaahu `alayhi wa sallam: "Which religion is most beloved to Allaah?" He, sallallaahu `alayhi wa sallam, said: *"The monotheistic and lenient religion."*[1] Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy on

[1] Reported by Ahmad (2107) and Al-Albaani ruled it as acceptable in his book Saheeh Al-Jaami` (160).

him, said: "The monotheistic religion is against polytheism, and the lenient religion is against strictness and constriction."[1]

Therefore, the purely lawful matters are clear, as are the purely unlawful matters. The rain that falls from the sky is pure without a doubt. Fish that is caught in the sea or rivers is lawful without a doubt. Interest, fornication, and bad treatment of the parents are clearly unlawful. However, between the lawful and unlawful, there are these doubts. Some of these doubtful matters are closer to being lawful, and others are closer to being unlawful. Those who avoid these doubtful matters, and avoid what is confusing to them, busies them, and results in worry and distress for them have made themselves safe and sound.

There are things that are very close to being purely lawful; actually, they are purely lawful. For example, if someone hunts an antelope, this antelope could be caught by someone else, or it could have run away.

However, the default is that it did not occur, and since there are no indicative evidences alluding to that, then abstaining

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[1] Majmoo` Al-Fataawa (20/114).

from it would be corrupt and based on doubts and whisperings; it would have no basis. The possibility that the antelope was hunted by someone else but ran away is very weak, and the default is that it did not occur. If we were to succumb to these whisperings and doubts that have no basis, the earnings of the people would be rendered corrupt, because for every animal, there is a possibility that it was hunted by someone else, but ran away! Furthermore, asking about the antelope and if it belonged to someone else but ran away is extremism and going overboard that we were prohibited from doing. This is the abstinence of those who undergo whisperings.

However, if one finds that the antelope has some signs that show that it was in the possession of someone else, such as finding a trap on its leg or some traces on its neck, and so forth, then such matters could be indicative evidence that make abstaining from hunting and taking it correct and valid.

Between the lawful and unlawful are varying levels. Whatever is closer to being lawful, then usually, it is not legislated to have Wara`. Whatever is closer to the unlawful, then it is legislated to abstain from it due to the doubts it

contains. Whatever is equal on both sides, then it is legislated to show abstinence.

For example, if one hunts, and the game falls in the water, and they go to take it but find it dead. It could have died from the arrow or shot that they fired, and it could have died from drowning. In this case, the person should leave this matter, because there are two rulings present at the same time, and they are, unlawfulness and lawfulness, and if they conflict, one must always give preference to the unlawful side. There are legislative texts indicating that, as well. For example, `Adiyy ibn Haatim, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"If you let loose your hound after a game and mention Allaah's Name on sending it, and the hound catches the game and kills it, then you can eat of it. But if the hound eats of it, then you should not eat thereof, for the hound has caught it for itself. And if along with your hound, joined other hounds, and Allaah's Name was not mentioned at the time of their sending, and they catch an animal and kill it, you should not eat of it, for you will not know which of them has killed it.*

And if you have thrown an arrow at the game and then find it [dead] two or three days later and, it bears no mark other than the wound inflicted by your arrow, then you can eat of it. But if the game is found [dead] in water, then do not eat of it."[1] Therefore, in such a situation, we prefer that one abstains and does not eat out of precaution.

As for if the default ruling was prohibition, but something else came about that would make it lawful, such as shooting game, then losing it, then finding it again, but dead this time, and having no markings but the traces of their shot. In this situation, the predominant presumption is that it died through the hunter's shot, making it apparently lawful. However, if you find the traces of a blow to the head, for example, then in such a situation, there is a conflict between a lawful and unlawful matter, because it is possible that the game died via the blow to the head.

In such a situation, it is obligatory to leave it, because as has been mentioned, if there is a conflict between a lawful and

[1] Reported by Al-Bukhaari and Muslim.

unlawful matter, one must give preference to the unlawful side.

If it is known to be lawful, but the predominant presumption is that it is unlawful, as in, the opposite of the previous scenario, such as someone who has water but doubts its purity through indicative evidences, and the presumption that it is impure overcomes its default ruling of purity, then the person should avoid it, because of the predominant presumption that it is impure.

If the lawful is mixed with the unlawful and is unclear, for example, a dead animal that was not slaughtered becomes confused with a slaughtered animal, making someone not know which is the one that was slaughtered and which was not, then in this case, unlawful and lawful become mixed, and one is unable to know which is lawful, so they should give preference to the unlawful aspect, and it becomes obligatory to avoid it.

Also, if someone were to tell another person: 'One of your cousins is your sister from suckling, but we do not know which,' then the ruling is that by default, one may marry their cousin, but in this case, there is a chance of unlawfulness

being mixed with lawfulness, making us have strong doubt, and the matter that makes marriage unlawful in this scenario is suckling. At that, it becomes obligatory to avoid marrying all of their cousins, out of fear of marrying the one that is their sister from suckling.

However, if they were to say: 'You have a sister from suckling that has travelled to another city, and we know nothing about her,' then the man may marry any woman from that city, because the chance that he marries his sister from suckling is very weak, and prohibiting marrying all women of a particular city is very difficult, and this Ummah has been relieved of any difficulty.

Likewise, if someone knows that the wealth of this life is all mixed with unlawful substances, without a doubt, such as being mixed with interest, stolen and usurped money, and so forth, then none can say that all wealth of this life is prohibited, because it is impossible and difficult to instill such a practice, and no one with a slight of intellect would take this view.

When the Prophet, sallallaahu `alayhi wa sallam, entered Madeenah, he knew that the wealth of its people had some

aspects of unlawfulness, such as interest, and so forth. However, he still dealt and engaged in transactions with its residents, as did his Companions. He engaged in sales and other transactions with them.

Also, if someone were to know that in a particular market, there is a recorder that is stolen, then that does not make purchasing every single recorder in the market unlawful with the excuse that one may purchase the stolen one, because that contains a severe level of difficulty on the Muslims.

If something lawful that cannot be enumerated is mixed with something unlawful that cannot be enumerated, as is the case with our wealth today, then in such a situation, none of it is unlawful, unless we know for sure that there is indicative evidence showing that some part is unlawful. The Sahaabah lived during the time when transgressors entered Madeenah and sold usurped and stolen goods in its markets, but the Sahaabah did not refrain from dealing with the merchants in this market in buying and selling, and they found no issue with that.

Dirt on the street might be mixed with impurities, but that does not make it obligatory on everyone who gets dirt on

them to wash it off, unless there is indicative evidence showing that this particular dirt has been mixed with impurities.

If some stolen goods were placed in the market, one should not avoid dealing with the people in the market merely because of that reason, unless there is evidence or a doubt with regards to a particular set of goods and that it is stolen. If there is evidence, it is impermissible to purchase it, and if there is a doubt, then Wara` dictates that one should not purchase it. Whatever Allaah the Exalted made as lawful is enough and sufficient.

Further, if you enter the home of a Muslim who is known to be a good Muslim, and they present food, it is not Wara`, caution, or abandoning doubts to ask about the food and where they procured it from, or to ask whenever you enter a home where they got the food from, thinking that you must ask the source of the food and drink. This is an innovation and false Wara`.

However, the one that says that you should never ask is also wrong. Asking might be obligatory, recommended, disliked, or unlawful, depending on the situation and the indicative

evidences or doubts that come about. If someone is known to be virtuous, knowledgeable, and pious, then one should not ask. Likewise, if the person is known to be a good person among the people, then one should not ask. As for if there are evidences showing that their income is unlawful, and they know that this particular food has been stolen or usurped, it is impermissible to eat that food. If the lawful and unlawful become mixed and one cannot tell which is the unlawful, Wara` dictates to avoid it, especially if unlawful substances are the predominant in their wealth. In this situation, Wara` is a surety. If someone such as this asks you over for an invitation, you should ask about the food and drink that they present, and what is its source.

Ibn Qudaamah, may Allaah have mercy on him, said:

> "Know that if someone presents food to you or gives you a gift, or if you wish to purchase something from someone, then you do not have the right to say: 'I am unsure of the legality of this item, and I want to search to see if it is legal.' You also cannot avoid asking about the item at all times; rather, asking about the item

might be obligatory, might be recommended, and might be disliked.

The conclusive statement is that questioning occurs when one thinks there is doubt. It occurs either from a matter that deals with the wealth or the possessor of the wealth. As for what pertains to the possessor of the wealth, if it is unknown, and has no indicative evidence showing they are unjust, such as clothes of the army, or that they are righteous, such as clothes of people of knowledge and asceticism, then in such a scenario, questioning is not obligatory; it is impermissible, because it is attacking and harming a Muslim. It is not to be said that such a person should be doubted, because the one that is to be doubted is the one regarding whom one is uncertain, but through evidence, such as having the characteristics of the Turks or Bedouins who are known to be unjust and highway robbers. Such a person may be dealt with, because the hand tells of the possessions, and these indications are weak. However, abandoning this is Wara`.

As for the wealth itself, then it might be mixed with lawful and unlawful substances, such as if loads of usurped goods are placed in the market and the people in the market purchase them. In such a case, it is not obligatory on those who purchased from the market in that land to ask about what they are purchasing, unless it becomes clear that most of what they possess is unlawful. At that, it becomes obligatory to ask. If most is not unlawful, then scrutinizing and searching regarding the goods is Wara`, but is not obligatory. Likewise, we say regarding a man who has wealth which is mixed with lawful and unlawful substances, such as being a merchant who engages in valid transactions, but engages in usury. If such a person's predominant amount of wealth is unlawful, then one must not accept their invitation or gift except after scrutiny. If it is apparent that it is taken lawfully, then it is permissible [to accept their invitation and take the gift]. Otherwise, they should abandon it, even if the unlawful [substances] are less [than the lawful

ones], because [the invitation or gift] which is taken is doubtful, and Wara` is to abandon it.

Also, know that questioning occurs due to doubt, and it is not severed unless the doubt that led to the question is severed, such as if the one questioned is not accused [of anything malicious of this nature] in the first place. If the person is accused, and you know that they have a goal by inviting you or by you accepting their gift, then there is no trusting them in their statement and it becomes appropriate to ask someone else."[1]

Issue:

If the earnings of the father are from unlawful sources, then the child can take from the earnings of their father which is necessary, even if the father's earnings are unlawful. However, the child should take in abundance from the wealth of the father, because the necessary spending that is legally and religiously obligatory on the father is in what his children need in terms of home, clothes, food, drinks, and so

[1] Mukhtasar Minhaaj Al-Qaasideen (2/28).

forth. The child should strive to be self-sufficient, not in need of their father's unlawful wealth; as much as they are able. They should also call the father to the truth, admonish him in goodness, supplicate for him to be guided and earn lawful earnings.

Honesty is tranquility, and lying is doubt.

In some narrations of the Hadeeth of: *"Leave what is doubtful to you in favor of what is not doubtful to you."*

the following addition has been mentioned: *"Goodness is tranquility, and evil is doubt."*[1] In another narration, it states: *"Honesty is tranquility, and lying is doubt."*[2]

Ibn Rajab, may Allaah have mercy on him, said:

"The statement of the Prophet, sallallaahu `alayhi wa sallam, which states: *'Goodness is tranquility, and evil is doubt,'* means that the hearts are tranquil towards good things, but are disturbed and do not feel tranquility towards evil things. This shows that one should go back to their heart in times of doubt. Ibn Jareer, may Allaah have mercy on him, reported with

[1] Reported by Ibn Hibbaan (722), Al-Haakim (2169) and At-Tabaraani in his book Al-Mu'jam Al-Kabeer (2708) and Al-Albaani ruled it as authentic in his book Irwaa' Al-Ghaleel (7/155).
[2] Reported by Ahmad (1723) and it is also authentic.

his chain of narration from Qataadah, may Allaah have mercy on him, from Basheer ibn Ka`b, may Allaah have mercy on him, who, after reciting when Allaah the Exalted Said:

فَامْشُوا فِي مَنَاكِبِهَا

{So walk among its slopes.} **[QUR'AAN 67:15]**

He said to his slave-girl: 'If you know what **{Slopes}** are, then you are free for the Sake of Allaah.' She said: 'It means its mountains.' At that, his complexion changed, and he wished to keep his slave girl. He went and asked about the ruling, and some ordered him, and some forbade him. He asked Abu Ad-Dardaa' who said: 'Goodness is tranquility, and evil is doubt. Discard what is doubtful to you in favor of what is not doubtful to you.'

In the other narration, he, sallallaahu `alayhi wa sallam, said: *'Honesty is tranquility, and lying is doubt,'* alluding to the fact that one should not rely on the statement of anyone who speaks, as in the Hadeeth of Waabisah, may Allaah be pleased with him, which

states: *`Ask your heart, even if the people continuously give you rulings.'*[1] Actually, one should rely on the statement of those who speak the truth. The sign that the person is speaking the truth is that one's heart feels tranquil by what they say. The sign that a person is lying is that doubt occurs thereby, causing the hearts to not feel tranquil but rather, flee from it.

From this, the intellectuals during the time of the Prophet, sallallaahu `alayhi wa sallam, when they would hear his speech and what he called to, would know that he was truthful and he had come with the truth. If they heard the speech of Musaylimah, they would know he was a liar and had come with falsehood. It has been reported that `Amr ibn Al-`Aas, may Allaah be pleased with him, before accepting Islaam heard him claiming that he received revelation, and he said: 'O hyrax, O hyrax, you have two ears and

[1] Reported by Ahmad (18030) and Al-Albaani ruled it as acceptable in his book Saheeh At-Targheeb Wa At-Targheeb (1734).

a chest, and you know, O `Amr.' He replied: 'By Allaah, I know that you are lying.'"[1]

Ghayyaath ibn Ibraaheem was a liar who would fabricate Ahaadeeth. He was brought to the Khaleefah Al-Mahdi, and Al-Mahdi used to like pigeons and would play with them. When Ghayyaath entered, he saw a pigeon, and it was said to him: "Narrate a Hadeeth to the commander of the believers." So, he said: "So-and-so informed me that so-and-so informed him that the Prophet, sallallaahu `alayhi wa sallam, said: *'There is no racing except in arrows, horses, camels, or winged birds.'*" At that, Al-Mahdi ordered he should be given 10,000 Dirhams. When he stood, he said: "I bear witness that your nape is that of a liar on the Messenger of Allaah, sallallaahu `alayhi wa sallam." Then, Al-Mahdi stood and said: "I am the one who incited him to do that." Then, he ordered that the pigeon be slaughtered and said: "Due to this bird, he lied on Allaah's Messenger, sallallaahu `alayhi wa sallam."[2]

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[1] Jaami` Al-`Uloom wa Al-Hikam (1/305-306).
[2] Al-Majrooheen (1/66), Al-Irshaad (2/594) and Meezaan Al-I`tidaal (3/338).

Ibn `Alaanifi, may Allaah have mercy on him, said in explaining the Hadeeth:

"The statement: *'Goodness is tranquility, and evil is doubt,'* is paving the way for what is before it. The meaning is that if you find yourself doubtful about anything, then avoid it, because the soul of the believer has been made naturally inclined to being tranquil with truthfulness and averse to lying, even if you do not know that the thing you are content with is actually truthfulness in reality."[1]

Shaykh Saalih Aal Ash-Shaykh, may Allaah have mercy on him, said:

"This shows that the soul of the believer is tranquil towards everything that is good. Therefore, approach any statement and action that you say or do and weigh it with this scale. It is very strange to find people speaking and saying things that they are not comfortable with in their hearts, but still fall into it. However, this is contrary to this great order.

Likewise, as it pertains to actions or friendships that one is not comfortable with, but at the same time, you

[1] Daleel Al-Faaliheen (1/251).

find that they still engage in them, while they are not comfortable with them. There is no doubt that this is contradictory to the great advice of the Prophet, sallallaahu `alayhi wa sallam, which states: *`Leave what is doubtful to you in favor of what is not doubtful to you.'* This is a great Prophetic advice that contains great benefits that produce great results. The Companions of the Prophet, sallallaahu `alayhi wa sallam, used to apply this.

This Hadeeth is a root and fundamental in the topic of Wara`, avoiding doubtful matters, and being fearful of all types of unlawful things. Wara` is easy. Some of the Salaf, and I think it was Hassaan ibn Abu Sinaan, may Allaah have mercy on him, said: 'If something of doubt reaches me, I leave it. It is so easy for the soul.' This, without a doubt, is the situation for the believing soul that submits to its Lord. If something doubtful comes to it, they abandon it.

This produces tranquility and comfort in the heart, and this is something clear in legislation."[1]

[1] Sharh Al-Arba`een An-Nawawiyyah (pg. 114-115).

The twelfth Hadeeth

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"A part of a person's good Islaam is that they abandon what does not concern them."*[1]

Ibn Rajab, may Allaah have mercy on him, said:

"This Hadeeth is a great fundamental in matters pertaining to manners. Imaam Abu `Amr ibn As-Salaah has reported that Abu Muhammad ibn Abu Zayd, the Imaam of the Maaliki school of jurisprudence, said: 'All good manners and the way to assume and take hold of them branch from four Ahaadeeth. The first is when the Prophet, sallallaahu `alayhi wa sallam, said: *'Whoever believes in Allaah and the Last Day should either say good or stay quiet.'* Also: *'A part of a person's good Islaam is that they abandon what does*

[1] Reported by At-Tirmithi (2317) Ibn Maajah (3976) and Ahmad (1737) and Ibn Al-Qayyim, may Allaah have mercy on him, ruled it as authentic in his book Al-Jawaab Al-Kaafi (pg. 112) as did As-Suyooti, may Allaah have mercy on him, in his book Al-Jaami` As-Sagheer (8243) and Al-Albaani in his book Saheeh At-Tirmithi. The verifiers of Al-Musnad said: "It is authentic when taking its supporting evidence into account." At-Tirmithi also ruled it as acceptable.

not concern them.' Also, the summarized admonishment and advice he, sallallaahu `alayhi wa sallam, gave, stating: **'Do not get angry.'** Also: *'The believer loves for their brother or sister what they love for themselves.'"*[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"A part of a person's good Islaam."*

In many Ahaadeeth, it is reported that the level of Islaam varies among people, and that people are not all equal. The level of one's Islaam is based on what actions of obedience they perform, and what forbidden and undesirable actions they avoid. The variance among people in their faith is present and depends on how closely they follow Islaam.

This Hadeeth teaches us something that would help the slave correct and perfect their faith, and it is, to abandon what does not concern the individual. If a person's Islaam is good, they would abandon any statement and action that does not concern them.

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[1] Jaami` Al-`Uloom wa Al-Hikam (1/308-309).

The Prophet, sallallaahu `alayhi wa sallam, said: *"What does not concern them."*

Therefore, what concerns the slave is what they should busy themselves with. Legislation is what determines where one should be busies with, and not mere desires.

When the Prophet, sallallaahu `alayhi wa sallam, said: *"A part of a person's good Islaam,"* it energizes the Muslim to make their Islaam good and perfect, and makes them strive to reach a status of completeness in their faith.

A person's mind might be busy with matters of the Hereafter and Unseen that do not concern them, and it is not good to think about them. For example, to ask: 'After the people of Jannah enter Jannah, and the people of Hellfire enter Hellfire, will Allaah the Exalted create other peoples and send them messengers, then cause them to die, bring them back to life, and take them to account, as occurs with us, or will this not happen, because Allaah the Exalted did not tell us about it?' This is an example of such whimsical imaginative thoughts. Is it appropriate that we direct our concern in searching for such matters? There is no doubt

that this is unnecessary and does not concern us. What concerns us is what occurs to us and what we are going through, not what imagination conceives regarding if these matters occur to others, as we are not responsible for these things, and they have no connection to us in the least; it is pure whimsical thinking.

The devil might go to someone with issues such as these and theoretical issues that one should not research and urge them to search and reflect on them while using their mind and thought and what their imagination of that issue is. At that, it busies the slave by making them think of it, and their best situation would be that the religious or worldly matter that has concerned them has kept them busy. Therefore, defining what should be given care and things that should not be given care is something that goes back to legislation.

Busying oneself with what concerns them in terms of religious matters results in Muraaqabah (awareness) of Allaah the Exalted. Busying oneself with things that do not concern them results in a person being far from Allaah the Exalted and having shamelessness in dealing with Him. If a person truly was shy of Allaah the Exalted in the truest sense,

they would busy themselves with things that concern them, and that would keep them from busying themselves for matters that do not concern them.

However, since they forget, at times, that Allaah the Exalted is Watching them, their soul is not aware of Allaah, causing them to busy themselves with matters that do not concern them.

Ibn Al-Atheer, may Allaah have mercy on him, said: "The Prophet, sallallaahu `alayhi wa sallam, said: *`A part of a person's good Islaam is that they abandon what does not concern them.'* meaning, things that are not in their interest."[1]

Ibn Rajab, may Allaah have mercy on him, said:

> "The meaning of this Hadeeth is that a part of a person's good Islaam is that they abandon things that do not concern them in statement and action, and they stick to things that concern them in statement and action. The meaning of concern them is that their concern is tied to it and they seek and want it. Concern is to show extreme interest in something. It is

[1] An-Nihaayah (3/598).

said that someone is concerned with something if they have interest in it and seek it. The meaning is not that they abandon things that do not concern them by virtue of what their desires dictate, but rather, by virtue of what Islaam and legislation orders. That is why it was made a part of good Islaam. If the person's Islaam is good, they abandon what does not concern them in Islaam in terms of statements and actions, because Islaam necessitates that one does the obligations, as has been mentioned in the explanation of the Hadeeth of Jibreel, may Allaah exalt his mention.

Complete and praiseworthy Islaam includes abandoning forbidden matters, as the Prophet, sallallaahu `alayhi wa sallam, said: *`The Muslim is the one whom other Muslims are safe from their tongue and hand.'*[1] If one's Islaam is good, it necessitates that they abandon all what does not concern them, such as forbidden, doubtful, and disliked matters. Also, it

[1] Reported by Al-Bukhaari and Muslim.

necessitates abandoning the extra lawful matters that they do not need. All of these matters do not concern the Muslim if their Islaam is complete and if they have reached the level of Ihsaan, wherein they worship Allaah as if they see Him, and if they do not see Him, then they know that Allaah Sees them. Whoever worships Allaah while keeping in mind that Allaah the Exalted is close and that they are witnessing Him in their heart, or that Allaah is close and watching them, their Islaam is good, and that necessitates that they abandon things that do not concern them in Islaam and busy themselves with things that concern them. These two stations result in having shyness from Allaah the Exalted and abandoning everything that one would be ashamed of. The Prophet, sallallaahu `alayhi wa sallam, advised someone to by shy of Allaah as one would be shy of righteous folk of their tribe.[1]

[1] Reported by Ahmad in his book Az-Zuhd (pg. 46) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (741).

Someone said: 'Be shy from Allaah the Exalted in accordance to how close He is to you, and be afraid from Allaah in accordance to His Power over you.'

A pious person said: 'If you speak, then remember Allaah is Hearing you, and if you remain silent, then remember Allaah is Seeing you.'

Allaah the Exalted has negated that there is goodness in many things that people converse in, Saying:

لاَّ خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلاَّ مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلاَحٍ بَيْنَ النَّاسِ

{No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people.} **[Qur'aan 4:114]**"[1]

Conversation is a part of speech. Much of what people speak about has no goodness or use in it, unless it is what legislation grants an exception to. Allaah the Exalted Said:

[1] Jaami` Al-`Uloom wa Al-Hikam (1/309-312).

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا * ذَلِكَ الْيَوْمُ الْحَقُّ فَمَن شَاءَ اتَّخَذَ إِلَى رَبِّهِ مَآبًا

{The Day that the Spirit and the angels will stand in rows, they will not speak except for one whom the Most Merciful permits, and he will say what is correct. That is the True Day.} **[QUR'AAN 78:38-39]**

The pious predecessors used to take themselves to account even after saying: 'This is a hot day,' or: 'This is a cold day.' Some major scholars were seen in their sleep, and they were asked about their situation, and they say: "I have been stopped for a single statement that I said. I said: 'The people are in need of rain,' and it was said to me: 'What do you know? I Know better of My slaves' needs.'"[1] Muhammad ibn Seereen, may Allaah have mercy on him, said when talking to someone: "I did not see the black man." Then, he said: "I seek Allaah's forgiveness; I think I just backbit him."[2]

Ibn `Allaan, may Allaah have mercy on him, said:

"Good Islaam refers to complete Islaam, and it is when a person is upright in submission to the Order of Allaah the Exalted and His Rulings. It is a sign of a person's comfort with the Light of the Lord. The

[1] Al-Jawaab Al-Kaafi (pg. 112).
[2] Sifat As-Safwah (3/242).

Prophet, sallallaahu `alayhi wa sallam, said: *`Abandon what does not concern them.'* meaning, what they do not want, need, or have necessity for and does not benefit them, as in, they can live without it which consists of extra actions and statements. A person must only busy themselves with what benefits them in their lives and in the Hereafter, by earning what they must in keeping their body maintained, as well as keeping humankind around. Then, they should strive to perfection in knowledge and lofty virtues, which are the means to earning everlasting and perpetual bliss and luxury. They should avoid all other things.

This occurs through awareness of Allaah, and knowing that whatever they do is Seen and Heard by Allaah the Exalted and that nothing of a person's matters are hidden from Him. Ma`roof, may Allaah have mercy on him, said: 'The sign that Allaah Hates a slave is that the slave busies themselves with things that do not concern them, because whoever is busied with what

does not concern them will lose out on things that concern them.'"[1]

Ibn `Uthaymeen, may Allaah have mercy on him, said:

"This Hadeeth is a great fundamental in issues pertaining to manners and good direction, and it is that a person should abandon everything that does not concern them and which they have no association to, because this is a part of good Islaam and would also be a source of relief for them, since they are not tasking themselves with these matters, and it would be a source of relief for them, without a doubt.

Among the benefits of this Hadeeth is that Islaam varies between good and not good, because the Prophet, sallallaahu `alayhi wa sallam, said: *`A part of a person's good Islaam.'*

Another benefit of the Hadeeth is that it is appropriate for a person should abandon what neither benefits them in their religion or worldly affairs, because that better preserves their time, is safer for their religion,

[1] Daleel Al-Faaliheen (1/302).

and is easier, because they refrain. Had they gone into the affairs of people in what does not concern them, they would tire themselves out. However, if they turn away from the people are only busy themselves with what concerns them, it would be a source of tranquility and relief for them.

Another benefit of the Hadeeth is that a person should not neglect matters than concern them in their religion and worldly affairs, but rather, should be keen on these matters, busy themselves with them, and strive towards matters that are closer to helping them achieve their goals."[1]

If we were to list some things that people do these days that do not concern them, we would find that they are many. People understand this Hadeeth falsely, and think that it means that one should not busy themselves with does not concern them in terms of matters of the people, and say: 'Whoever goes into what does not concern them will be afflicted with something that does not please them.' Therefore, a man does not go between another man and his

[1] Ta`leeqaat Ibn `Uthaymeen `ala Al-Arba`een An-Nawawiyyah (pg. 19).

wife, neighbors, and so forth. However, some of these matters might be ordering good, forbidding evil, and obligatory advice.

An example of that is some means of play and leisure which do not benefit in this life or the next: abandoning these means of amusement which are useless is what causes a person to have good Islaam.

Another example is that many people travel these days for tourism and leisure, spending massive amounts of money in such matters, and making themselves susceptible to trials and harms.

Also, many hobbies that people engage in, such as gathering stamps, rare masterpieces and painting, and old relics are also included.

Some people take photography as a hobby and try to get rare shots, or try to get pictures of the sunset, eclipse, sunrise, the spurting water of waterfalls, and so forth, but these are extra matters that are useless and do not benefit a person in the least.

Others engage in the hobby of collecting old and rare currencies from various parts of the world, various years, and the currencies under various leaders and emperors.

Others engage in the hobby of general reading, in order to increase in cultural awareness. They read books of all subjects, which benefit, do not benefit, and which harm without benefitting. Whenever they come across a book they busy themselves with reading it, when they finish it, they look for another book and only have the concern of purely reading.

Other people follow the minute details of the news in the daily newspapers and weekly and monthly magazines, getting to know the situation of the world around them. They read political, entertainment, and sports news. They read news about occurrences, calamities, earthquakes, and volcanoes. They read about the latest discoveries and fashions, the various bloody incidents that occur in different parts of the world. They read about various medical reports and worldwide statistics. They read amazing news about the biggest cake or piece of bread ever made in the world and their precise amounts of ingredients, sugar, and so forth,

that were needed. This is how they spend their lives. They traverse to Allaah with all this cultural baggage and information. Perhaps if you ask them about the nullifiers of Wudhoo' they would not know.

You find many things of this nature in some magazines and encyclopedias which do not benefit, but rather harm. They speak about the tallest, shortest, or heaviest man in the world. They speak about competitions of the ugliest face, people breaking records, the most beautiful cat, or the fastest antelope. People busy themselves with these matters in a way that distracts them from what is obligatory on them, regardless if it is of their religious or worldly duties.

These are the effects of the Western civilization which have brought about such deviant matters and this type of wastage of the people's lives and days in things that do not concern them or benefit them.

Likewise, as it pertains to women, you find that many women take great interest in these matters that are not beneficial. Some are busied with cook books for foods and sweets, even if one book is sufficient for her to know how to perfect this art. Other women might be concerned solely with the

newest global fashion trends. Other women might be busy with various perfumes and beauty products. They would be in various situations and busy with matters that are useless, they are all included, or at least generally speaking, within being matters that do not concern.

These things that busy people today are useless, generally, if they do not have a good intent, or at the very least they are matters that do not concern them, that is, if they are not sins in and of themselves.

Many of these matters that have no weight in legislation are competed over by various nations. They make conferences and world meetings and spend lavishly for these things. For example, they spend on excavations, mummies, and Pharaonic, Roman, and Persian remains and artifacts, as well as other things that those who have no share in the Hereafter busy themselves with.

Another matter that does not concern a person in reality and does not benefit them, but rather, harms in the worst of ways, is philosophy and logic. Philosophy begins with bankruptcy and ends with foolishness. Philosophy is what misguides people from the correct beliefs, leading them to

paths of misguidance and being bold against Allaah the Exalted.

Many people have wasted their lives on these corrupt sciences. Some have become confused and stopped, others went back, repented and sought forgiveness, and some regretted and felt bad for the days they spent in gossiping.

Further, many times, going into matters of others is a way of concerning oneself with matters that are not their concern. Those who go into matters of others only for the sake of their love for curiosity, such as asking someone where they came from, where they were, and how much their salary is, and so forth, are included in the Hadeeth and is simple nosiness, which is hated.

Likewise, forcing opinions on others in matters that pertain to them in what they purchase or sell, such as saying to someone: 'You must buy this product,' or: 'Choose this color, not that one,' or telling them that their furniture does not match the painting of the wall, so it must be changed, as well as other ways of blameworthy and detested nosiness in people's private matters, and which result in dispraised matters.

There is no problem in presenting refined and well-mannered advice in a pleasant way, without censuring, shaming, or condemnation. This might be included within the Hadeeth: *"Loving for your brother or sister what you love for yourself."* As for forcing matters on them, or giving suggestions that are not the taste of others, then there is no doubt that this is something blameworthy and is a form of going into matters that do not concern the person.

It is not permissible to harm the Muslim in any way or form, regardless if the harm is in body, wealth, or soul. The Muslim is the one from whose tongue and hand other Muslims are safe.

Spying, slandering, and backbiting also is included within busying oneself with matters that do not concern them. Huthayfah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"A backbiter will not enter paradise."*[1] In another narration, the

[1] Reported by Al-Bukhaari and Muslim.

Prophet, sallallaahu `alayhi wa sallam, said: *"A slanderer will not enter paradise."*[1]

Al-Haafith, may Allaah have mercy on him, said: "The difference between the one who backbites and the slanderer in this instance is that the slanderer witnesses the action then spreads it, but the one who backbites hears things from different sources whose authenticity is unknown, then transmits what they heard."[2]

Also, those who spy by looking at people's papers, letters, and personal writings commit a transgression and betrayal, and enter into people's business in a way that the person would not like. However, if a person comes asking a question about an issue, tells of a private matter, asks advice in a personal issue, or shows the one they are asking their personal letters or a private matter, then there is nothing wrong with that; actually, looking into their need and helping them is a form of good conduct.

As for transgressing against the private matters of people and striving to know their personal and family secrets, then it

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[1] Reported by Muslim (105).
[2] Fat-h Al-Baari (10/473).

is a form of going into matters that do not concern, and it is censured religiously, rationally, and customarily.

A father's going into the matters of his son in a way that benefits the son and as he sees appropriate is not a form of censured nosiness, because the father should be keen on their son benefitting. Typically speaking, it is unheard of for a father to busy himself with the matters of his son and get to know his secrets out of nosiness and seeking for secrets.

Likewise, a husband can go into private matters of his wife and can ask about private issues of hers. The husband might need to search with regards to some of her private dealings, and if this is done as a beneficial matter and to repels corruption, then it is a form of good conduct, and is not a form of nosiness and busying oneself if the matters of people. It is not similar to a stranger suspiciously going into matters because they seek to corrupt the earth, or because they enjoy gossip. The latter is rejected, censured, and abhorred. Natural instincts shun such actions, legislations prohibit it, and no person of ration would accept it.

Therefore, going into the matters of people differs depending on the different situations and personalities

involved. Based on that, some would be considered praiseworthy and others would be considered blameworthy.

As previously mentioned, we must differentiate between giving advice and forcing one's view. Giving refined and good advice is something good, contrary to forcing one's view on others, which is insolent and censured.

There are some people, who understand false things from the Hadeeth, stating: 'The matters of the people are completely private, and none is allowed to go into their matters in any way, shape, or form. Everyone is free in their private lives; they can do as they wish. There is no need to go into people's personal matters, because everyone knows what is best for them, what benefits them, and what harms them. So, there is no need to go into their personal matters.'

This, however, is contrary to the ruling of Allaah and His Messenger, sallallaahu `alayhi wa sallam. It is legislated to go into people's matters in accordance with what legislation allows and urges, such as ordering good, forbidding evil, giving advice, and coming to aid the oppressed and stopping the oppressor, otherwise, there would be rampant corruption on earth, and Allaah the Exalted would punish the slaves for

their sins due to their abandonment of ordering good and forbidding evil.

Allaah the Exalted Said:

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللّهِ

{You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allaah.} **[QUR'AAN 3:110]**

Also, Allaah the Exalted Said:

لُعِنَ الَّذِينَ كَفَرُواْ مِن بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوا وَّكَانُواْ يَعْتَدُونَ * كَانُواْ لاَ يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُواْ يَفْعَلُونَ

*{Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed * They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing.}* **[QUR'AAN 5:78-79]**

And:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاء بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُقِيمُونَ الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللّهَ وَرَسُولَهُ أُوْلَئِكَ سَيَرْحَمُهُمُ اللّهُ إِنَّ اللّهَ عَزِيزٌ حَكِيمٌ

{The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give Zakaah and obey Allaah and His Messenger. Those - Allaah will have mercy upon them. Indeed, Allaah is Exalted in Might and Wise.} **[Qur'aan 9:71]**

An-Nu`maan ibn Basheer, may Allaah be pleased with him, said that the Prophet, sallallaahu `alayhi wa sallam, said: *"The example of the one who is lenient with regards to the limits of Allaah, and those that fall into the prohibitions of Allaah, are similar to a group of individuals who drew lots for seats on a boat. That caused some of them to be in the lower part of the boat, and others to be in the higher part of the boat. The people in the lower part of the boat were passing by those who were in the higher part to get water, causing those in the higher part to become annoyed by that. So, [those in the lower level] took an axe and began making a hole in the lowest part of the boat. Those in the higher level went to that person and said, 'What are you doing?' He*

replied, 'You are being annoyed and harmed by me, and I need water, without a doubt.' If they were to stop that person from making the hole, they would have saved them and their own selves, and if they were to leave that person, they would have destroyed them and their own selves."[1]

Huthayfah ibn Al-Yamaan, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"By Allaah, you will order good and forbid evil, or imminently, Allaah the Exalted will send a punishment from Himself, then you will supplicate to Him, but your supplication will not be answered."*[2]

Tameem Ad-Daari, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Religion is sincerity and advice."* The companions said: "To whom?" He, sallallaahu `alayhi wa sallam, said: *"To Allaah, His Book, His Messenger, the leaders of the Muslims and common Muslims."*[3]

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[1] Reported by Al-Bukhaari (2540).
[2] Reported by At-Tirmithi (2169) and he ruled it as acceptable and Al-Albaani ruled it as acceptable as well.
[3] Reported by Muslim (55).

Many people, if you go to them and say: 'Your Muslim brothers in such-and-such country are going through persecution, displacement, and imprisonment, and are being harmed in their selves, families, honor, and wealth,' they say: 'What do we have to do with them? They should try to fix their own problems, and all of us have our own problems and hardships that keep us away from the problems and hardships of others!'

This is a sign of jaded emotions and lack of protective zeal for the Muslims, their families, and their honor.

Such people are not included in the Hadeeth: *"The similitude of the Muslims in their compassion, mercy, and love is that of a body, if one part is ailing, the rest of the body responds with sleeplessness and fever."*[1]

Also, the Prophet, sallallaahu `alayhi wa sallam, said: *"The Muslim to other Muslims is similar to a building, each part keeps the other part upright."* Then, the Prophet, sallallaahu `alayhi wa sallam, interlaced his fingers.[2] An-Nawawi, may Allaah have mercy on him, said: "This Hadeeth is explicit in

[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Al-Bukhaari and Muslim.

honoring the rights the Muslims have over one another, and urging them to have mercy, compassion and unity, as long as it is not in sin or something disliked."[1]

An-Nu`maan ibn Basheer, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"The Muslims are like one person, if his eye is harmed, the rest of the body reacts, and if his head is harmed, the rest of the body reacts."*[2]

Sahl ibn Sa`d As-Saa`idi, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"The believers to those of faith are like the head to the body, the believers ails for the people of faith just as the head ails when the body is harmed."*[3]

Where is the pain for the pain of the Muslims? Where is the reaction to the conditions and crises of the Muslims? Where is the supplication for the Muslims? Where are the hands that help them and protect them and their honor, as well as clarify facts to the people?

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[1] Sharh An-Nawawi `ala Muslim (16/139).
[2] Reported by Muslim (2586).
[3] Reported by Ahmad (22928) and Al-Albaani ruled it as acceptable in his book Saheeh Al-Jaami` (6659).

In summary, some people have a misunderstanding of the Hadeeth and that has caused many to go into matters that do not concern them, and others to have negligence in going into matters that they must go into. Such people are not precise in knowing what concerns them and what does not concern them through legal maxims; rather, they go back to what their desires and souls dictate.

The thirteenth Hadeeth

Abu Hamzah Anas ibn Maalik, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"One of you does not believe until they love for their brother or sister what they love for themselves."*[1]

This is a Hadeeth that has been reported by a group of scholars, other than the two Shaykhs, such as Imaam Ahmad[2], At-Tirmithi[3], An-Nasaa'i[4], Ibn Maajah[5], Ibn Hibbaan and others.

Yazeed ibn Asad Al-Qasri, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Do you love Paradise."* He said: "Yes." The Prophet, sallallaahu `alayhi wa sallam, said: *"Then love for your brother what you love for yourself."*[6]

Khaythamah ibn `Abd Ar-Rahmaan, may Allaah have mercy on him, reported that `Abdullaah ibn Mas`ood, may Allaah

[1] Reported by Al-Bukhaari (13) and Muslim (45).
[2] Reported by Ahmad (12824).
[3] Reported by At-Tirmithi (2515).
[4] Reported by An-Nasaa'i (5016).
[5] Reported by Ibn Maajah (66).
[6] Reported by Ahmad (16706).

be pleased with him, said: "Whoever wishes to be fair with people should give people what they wish to receive."[1]

Ibn Buraydah Al-Aslami, may Allaah have mercy on him, said: "Someone cursed Ibn `Abbaas, may Allaah be pleased with him, and Ibn `Abbaas, may Allaah be pleased with him, said: 'You have cursed me, while I have three qualities: I approach a verse of Allaah's Book while wishing that all others understand it as I do, I hear of a ruler among the Muslims being just and become happy and would perhaps never take legal proceedings to them, and I hear of rain falling on a land of the Muslims and I become happy, even though I have no livestock there.'"[2]

Al-Hulaymi, may Allaah have mercy on him, said:

> "It is not appropriate for a Muslim to wish evil on a Muslim if they dislike it for themselves or to dislike something good if they would wish and love for themselves. If some disaster occurs to a group of the Muslims, individuals among them may not relieve themselves of it if it means causing harm and inciting

[1] Shu`ab Al-Eemaan (7/503).
[2] Al-Mu`jam Al-Kabeer (10621) and Ma`rifat As-Sahaabah by Abu Nu`aym (12/147).

others against them; rather, they should look out for them as they do for themselves. If they are unable, they should protect themselves in a way that does not harm them. Just as one loves for one hand, eye, foot, or ear what they love for the other, they should only love for other Muslims what they love for themselves.

If there is a plague, injustice, a tyrannical ruler, plundering, or any disaster in a Muslim area, and it is mentioned to a person that one of their Muslim brothers or sisters has been afflicted and they say: 'All praise is for Allaah,' then it is one of two things: Either they are praising Allaah because their brother or sister has been afflicted with a test, and if so, this is a mistake and ignorance. If they praise Allaah that they were not included in the trial, then that is good, and is similar to someone thanking Allaah the Exalted that only one of their hands is afflicted, rather than both. When `Urwah ibn Az-Zubayr, may Allaah have mercy on him, had one of his feet cut off and one of his children was afflicted, he said: 'O Allaah, I had seven children; one was taken, leaving me with six. I had

four major limbs; one was taken, leaving me with three. By You, if I am tested, I am still in good standing and health, and if You take from me, You still allow me to keep some other things.'"[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"One of you does not believe."*

This is a negation, but what does it mean?

We can either say that it is a negation of faith absolutely, causing the person to become a disbeliever, or a negation of absolute faith. The correct view is that it is a negation of absolute faith, meaning that the person that does not love for their brother or sister what they love for themselves is not a complete believer, because faith, as we know, increases and decreases, as Ahl As-Sunnah wa Al-Jamaa`ah believe. Knowledge of this belief is important in understanding this type of Hadeeth.

It is known that negating faith from the one who commits fornication, drinks alcohol, harms the neighbors, steals, and so forth is a negation of absolute faith, not faith absolutely. If someone does not love for their brother or sister what they

[1] Shu`ab Al-Eemaan (7/505-506).

love for themselves, that does not remove them from the fold of Islaam, and that does not negate faith absolutely.

So, when the Prophet, sallallaahu `alayhi wa sallam, said: *"Does not believe,"* it means that they are not fulfilling the obligatory actions necessary for completeness of faith.

In another narration, it stated: *"A slave does not reach the reality of faith until they love for the people the same goodness that they love for themselves."*

The statements of the Prophet, sallallaahu `alayhi wa sallam, explain one another, and they are used to understand each other. Therefore, the meaning of the statement of the Prophet, sallallaahu `alayhi wa sallam: *"Does not believe,"* means that they do not reach the reality of faith, as in, complete faith.

Ibn Rajab, may Allaah have mercy on him, said:

> "This narration explains the narration in Al-Bukhaari and Muslim, and that the meaning behind negating faith is negating that it reaches its pinnacle and completeness. Faith is negated often through negation of some of its pillars and obligations, such as when the Prophet, sallallaahu `alayhi wa sallam, said:

'The fornicating person does not commit fornication while a believer, the thief does not steal while a believer, and the one drinking alcohol does not do so while a believer.'[1] Also, the Prophet, sallallaahu `alayhi wa sallam, said: *'The one whose neighbor does not feel safe from their evil conduct does not believe.'*[2]"[3]

Al-Haafith Ibn Hajar, may Allaah have mercy on him, said:

"The meaning of the negation is a negation of completeness of faith. Negation of the name of the matter with the meaning of negating its completeness is very abundant in the [speech of the Arabs], such as their statement: 'So-and-so is not a human.' If someone says, 'It is necessary that whoever earns this quality is a complete believer, even if they do not perform the other pillars of Islaam,' one responds by saying that this was mentioned to give the meaning of reaching the pinnacle, or, it is understood from his statement: **'Muslim brother or sister,'** that the

[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Muslim (46).
[3] Jaami` Al-`Uloom wa Al-Hikam (1/326).

> person has the rest of the qualities of the Muslim. Ibn Hibbaan, may Allaah have mercy on him, has explicitly mentioned, via the narration of Ibn Abu `Adiy, may Allaah have mercy on him, from Al-Husayn Al-Mu`allim, may Allaah have mercy on him, the intent, and his wording is: *'A slave will not reach the reality of faith,'* and the meaning of: **'Reality,'** is actually completeness, because the one that does not have these qualities is not a disbeliever. Therefore, the author's use of this as evidence that faith fluctuates is correct, and that this quality is one of the branches of faith."[1]

This Hadeeth is a response to the Khawaarij sect who claim that whoever commits a major sin is a disbeliever, as it responds to the Murji'ah sect who claim that actions are not a part of faith. We say to them that the Prophet, sallallaahu `alayhi wa sallam, described those that do not love for their brothers or sisters what they love for themselves as not having reached complete faith, saying: **"Does not believe."**

[1] Fat-h Al-Baari (1/57).

If they say that actions are not a part of faith, then how could such a person be complete in faith to them while the Prophet, sallallaahu `alayhi wa sallam, is negating that they have reached the obligatory level of faith?

According to the Murji'ah sect, sinners have complete faith. The more extreme Murji'ah say that disbelievers are actually believers, because faith, to them, is mere attestation and affirmation. If a disbeliever affirms that Allaah the Exalted exists and is the Creator, as the polytheists during the time of the Prophet, sallallaahu `alayhi wa sallam, believed, they are believers.

Iblees (Satan) is a believer to them, because he used to affirm Allaah exists. Did Allaah not Say that he said:

قَالَ رَبِّ فَأَنظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ

{He said, "My Lord, then reprieve me until the Day they are resurrected."} **[QUR'AAN 38:79]**

And:

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ * إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

*{[Iblees] said, "By your might, I will surely mislead them all * Except, among them, Your chosen servants."}*
[QUR'AAN 38:82-83]

Issue:

The scholars have differed regarding the one who commits a major sin: Are they to be called believers with deficient faith, or are they to be called believers, or are they to be called Muslims, and they are not believers? There are two views on the topic:

Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy on him, said:

> "The name of faith is stripped of the one who abandons some of its obligations, as the Prophet, sallallaahu `alayhi wa sallam, said: *'The one who fornicates does not do so while they are believers.'* Ahl As-Sunnah have differed whether the person should be called a believer with deficient faith or if the person should not be called a believer, but merely a Muslim, and have reached two views, and both are reported by Ahmad, may Allaah have mercy on him. As for the name of Islaam, one is not stripped of it if some of its obligations are abandoned or if some of its prohibitions are performed, but rather, it is only

stripped if one performs something that absolutely negates it. It is not mentioned in the authentic Sunnah that Islaam is negated if someone abandons some of its obligations as faith is negated if someone abandons some of its obligations, even if sometimes some prohibited actions are referred to as disbelief or hypocrisy.

The scholars differed over whether the one who performs a major sin should be called a minor disbeliever or minor hypocrite, but I do not know of any of the scholars that allowed negating the name of faith from them. However, it has been reported that Ibn Mas`ood, may Allaah be pleased with him, said: 'The abandoner of obligatory charity is not a believer,' and it is possible that he believed that the one that abandons Zakaat is a disbeliever and outside the fold of Islaam. It is also reported that `Umar, may Allaah be pleased with him, said that the one who is able to perform Hajj but does not is not a Muslim, and the apparent understanding of his statement is that he believed they are disbelievers, which is why he

enforced the Jizyah on them, saying: 'They have not yet entered into Islaam,' meaning, they are still people of other scriptures."[1]

Ibn Rajab, may Allaah have mercy on him, said:

"The view that the one who performs a major sin is called a believer with deficient faith has been reported from Jaabir ibn `Abdullaah, may Allaah be pleased with him, and is the view of Ibn Al-Mubaarak, may Allaah have mercy on him, Is-haaq, may Allaah have mercy on him, Abu `Ubayd, may Allaah have mercy on him, and others. The view that they are called Muslim has been reported from Abu Ja`far Muhammad ibn `Ali, may Allaah have mercy on him, and some said that this is the preferred view according to Ahl As-Sunnah.

Ibn `Abbaas, may Allaah be pleased with him, said: 'The fornicator is stripped of the light of faith.' Abu Hurayrah, may Allaah be pleased with him, said: 'Faith is stripped from them, causing there to be darkness above them. If they repent, it is returned to them.'

[1] Kitaab Al-Eemaan Al-Awsat (pg. 55).

`Abdullaah ibn Rawaahah, may Allaah be pleased with him, and Abu Ad-Darda, may Allaah be pleased with him, said: 'Faith is like a shirt: A person wears it sometimes and removes it at other times.' Imaam Ahmad, may Allaah have mercy on him, and others said something similar. The meaning is that if the person's qualities of faith are complete, they wear the shirt of faith, but if it is deficient in some ways, they remove it. This all refers to complete faith where none of its obligations are non-present."[1]

If we say that faith is similar to a shirt that a slave wears occasionally and removes occasionally, it is referring to faith absolutely or absolute faith?

It is referring to absolute faith, as that is what the one who performs a major sin removes from their selves, and then wear once again if they repent. It can only be interpreted this way, otherwise, if we were to say that it refers to faith absolutely, that means the person leaves the fold of Islaam with their major sin.

The reality is that if we say that the one who performs a major sin is a believer with deficient faith, it is similar to

[1] Jaami` Al-`Uloom wa Al-Hikam (1/328).

saying that they are a Muslim and not a Mu'min (believer), because both go back to the same thing, and that is, affirming that they have the root of faith and negating that they have absolute faith.

Those whom we say have the root of faith but not complete faith are not those intended when Allaah Said:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

{The believers are only those who, when Allaah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.} **[QUR'AAN 8:2]**

Therefore, in this context, they are Muslims, not Mu'mins.

Issue:

Is the one that commits minor sins called a believer or not?

If what is meant is the root of faith, then there is no doubt that it is correct and valid; otherwise, if one is referring to complete faith, then it is not correct. We say that they are believers that have deficient faith, and their deficiency depends on the sins that they have committed.

The issue of the increase and decrease of faith makes understanding many texts easy on us and removes many contradictions that appear to be contradictions. The Speech of Allaah the Exalted is not contradictory, as Allaah the Exalted Said:

لَوْ كَانَ مِنْ عِندِ غَيْرِ اللّهِ لَوَجَدُواْ فِيهِ اخْتِلاَفًا كَثِيرًا

{If it had been from [any] other than Allaah, they would have found within it much contradiction.} **[Qur'aan 4:82]**

Likewise, the speech of the Prophet, sallallaahu `alayhi wa sallam, is not contradictory, but it would appear so to the slave due to their lack of understanding or because their mind is closed.

For example, when the Prophet, sallallaahu `alayhi wa sallam, said: *"The fornicating person does not commit fornication while a believer,"* it definitely means that they do not have complete faith, but have the root of faith. However, they are not referred to as believers of complete faith. If we were to say that the one who commits a major sin is not a believer, then it means that they have gone below the level of faith to the level of Islaam, because the

fornicating person does not commit fornication while a believer, and there is no doubt about that. If we say that the one who drinks alcohol or fornicates is not stripped of completeness of faith, it means the required completeness of faith, not the recommended one.

Based on what has been mentioned:

Is it obligatory or recommended to love for your brother or sister what you love for yourself?

It is recommended, and the negation of faith is a negation of the obligatory level of faith, not the recommended one, as has been mentioned. Al-Haafith Ibn Rajab, may Allaah have mercy on him, said: "The point is that one of the obligatory qualities of faith is for a person to love for their believing brother or sister what they love for themselves, and to hate for them what they hate for themselves. If they do not possess this quality, their faith is deficient."[1]

This meaning might be strange to some people, but it is something dealing with creed, alliance towards believers, and the connection that must be between believers. If the believer loves for their brother or sister what they love for themselves, the creed and belief of alliance and disavowal

[1] Jaami` Al-`Uloom wa Al-Hikam (1/328).

becomes easy for them, and they become certain that they must always want for their brother or sister in faith to always have goodness, just as they do for themselves, and hate for them all evil matters, just as they hate them for themselves. So, they feel pain if their brother or sister feels pain; they become happy at their happiness, and aid them during hard times. If that occurs and is completed with the believers, the connection between them strengthens, and they become a single hand against their enemies; they do not differ, divide, or dispute. At that, the enemy would not be able to harm them, and if they try to overcome them, they find that the Muslims are a single entity in strength, causing them to turn back fearfully.

The person that has envy does not love for their brother or sister what they love for themselves; rather, they hope that the blessings and favors that their brother or sister face and have are stripped from them. There is a connection between envy and what takes its place and this Hadeeth, since it is not conceivable that someone is envious of another due to what Allaah the Exalted gave them from His favors, while at the same time, love for them what they would love for

themselves, because the meaning of loving for them what they love for themselves automatically nullifies any envy from the person's heart towards all their Muslim brothers and sisters.

This is why Islaamic etiquette, rulings, and beliefs are all connected and complete each other. Some of its parts become deficient through deficiency in other parts. This is a part of the completion of religion and fulfilling of the favor [through Islaam]. So, all praise is for Allaah, the Lord of all that exists.

You find the orders and prohibitions of legislation are all connected completely. If you abandon one of the legislations of Allaah you would have fallen into something legislation prohibits. If you were to realize and implement this Hadeeth within yourself and follow the things that Allaah and His Messenger, sallallaahu `alayhi wa sallam, have ordered, many dispraised qualities which legislation prohibits would be stripped off you. This would occur through realization of one aspect of Islaam. Thus, envy, hatred, contempt for others, backbiting, slandering, lying, cheating, plotting, tricking, anger, stealing, harming the neighbor,

oppression towards people, consuming others' wealth in falsehood, showing aggression towards their honor, and so forth, including all other dispraised manners would all be removed from the person. Islaamic rulings are all interconnected and complete each other; they all indicate each other.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever would love to be moved away from the Fire and entered into Paradise should die while believing in Allaah and the Last Day, and should give people what they would love for themselves."*[1]

When Ibn Al-Muntafiq, may Allaah be pleased with him, asked the Prophet, sallallaahu `alayhi wa sallam, what saves from the Hellfire and what causes one to enter into Paradise, he, sallallaahu `alayhi wa sallam, said: *"Worship Allaah and do not associate any partners with Him, establish the obligatory prayers, give obligatory charity, fast Ramadhaan,*

[1] Reported by Muslim (1844).

and do to the people what you love done to yourself, and save people from the things that you hate for yourself."[1]

If we were to apply these Ahaadeeth, many problems that we face would be removed. However, where is the application? Where is the certainty with regards to what is in the Book of Allaah and the Sunnah of His Messenger, sallallaahu `alayhi wa sallam,?

The intent is that the believer loves for their brother or sister what they love for themselves and hate for them what they hate for themselves. They should be happy at their happiness, and sad at their sadness, in agreement with when Allaah the Exalted Said:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

{The believers are but brothers.} **[QUR'AAN 49:10]**

This Hadeeth can only be applied if one has a pure heart.

If there is something in the heart causing the qualities and mannerisms of people to change and be diverted from being able to apply true brotherhood, people cannot love for their brothers and sisters the good that they love for themselves.

[1] Reported by Ahmad (27197) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (1477).

Al-Haafith Ibn Rajab, may Allaah have mercy on him, said:

"The Hadeeth of Anas, may Allaah be pleased with him, which we are speaking of now indicates that the believer is made happy by what their believing brother or sister is made happy by. They wish for their believing brother or sister the good they wish for themselves. This occurs through completion of a pure heart which is free from hatred, contempt, and enviousness. Envy necessitates that the envious one hates that anyone has more good things than them or is equal to them, because they want to be unique in the eyes of people in terms of their virtues. Faith necessitates the opposite thereof, as in, that all believers partake with them in the good that Allaah the Exalted gave them without lessening from what they have at all.

Allaah the Exalted has praised in His Book those that do not wish to be haughty or corrupt on earth, Saying:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا

That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption.} **[QUR'AAN 28:83]**"[1]

If the person is pure in heart towards the people, they would encompass them with their good character. As for if they have a straitened chest, they would treat the people with unpleasant behavior, and might even harbor hatred, envy, contempt, love of boasting, and arrogance.

Is it impermissible for a person to wish that none overcomes them in a particular aspect?

For example, is it impermissible for someone to wish that they are the richest or best of people, without wishing that others do not have this quality taken away from them?

The answer is that one is not sinful for such a feeling. The evidence is the Hadeeth of Ibn Mas`ood, may Allaah be pleased with him, who stated: "I went to the Prophet, sallallaahu `alayhi wa sallam, while Maalik ibn Muraarah Ar-Rahaawi was there, and I heard his parting words when he

[1] Jaami` Al-`Uloom wa Al-Hikam (1/330).

was saying: 'O Allaah's Messenger, I have been given many camels, as you can see, and I do not like for anyone to have more than me, even if by two shoelaces or more. Is that transgression?'"

The Prophet, sallallaahu `alayhi wa sallam, said: *"No, that is not transgression; rather, transgression is when someone disregards or rules as foolish the truth and belittles people."*[1]

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, was approached by a man who was very handsome who said: "O Allaah's Messenger, handsomeness has been made beloved to me, and I have been given as much as you see, and I would not like for someone to surpass me, even by my shoelaces. Is that arrogance?" The Prophet, sallallaahu `alayhi wa sallam, said: *"No, but rather, arrogance is to disregard the truth and belittle people."*[2]

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[1] Reported by Ahmad (3644) and Al-Albaani ruled it as authentic in his book Ghaayat Al-Maraam (pg. 90).

[2] Reported by Abu Daawood (4092) and Al-Albaani ruled it as authentic.

This was the condition of the Companions, they would ask about even the actions of the heart and internal feelings. These days, people do not even ask about actions of the limbs. This Companion did not dislike that someone was similar to him in handsomeness, but rather, that anyone surpasses him. Therefore, it does not contradict the Hadeeth of the chapter.

The Prophet, sallallaahu `alayhi wa sallam, said: *"No, but rather, arrogance is to disregard the truth and belittle people."* showing that love of surpassing, if it is free of arrogance and belittling of people, is not a sinful act.

However, if someone loves that others have goodness, to the point that they love for their brother or sister what they love for themselves, and they love that their brother or sister is better than them that is better and more complete.

However, if you reject the truth from a young or weak person, then that is arrogance. If you belittle others, that is arrogance. As for loving and wishing to be the best looking and best of people, and hoping that none surpasses you in

that, without that being accompanied by transgression or corrupt feelings towards others, then that is not arrogance.

Notice that the Hadeeth of the chapter mentions loving for your brother or sister what you love for yourself. However, that might conflict with human emotions. If someone wishes to love for their brother or sister what they love for themselves that would not allow them to compete. If a student is an overachiever and surpasses their classmates, it does not harm them to love to always be the top of their class and their striving to be so at the time is a good and praiseworthy effort, and cannot be condemned. However, that is if it is not accompanied with a feeling of dislike towards their classmates, regardless if they are the first or second in the class. If they love to be the first and hate to be the second, that feeling in and of itself is not disliked. As for if they compete and others beat them to the top spot, and they react through disdain towards what has occurred and express hate towards their classmate, and wish that something evil happens to them, or that they fail or become sick, or any other evil wish towards a Muslim brother or sister, then this is arrogance and one of the condemned

attributes which clearly contradict the Hadeeth of the chapter.

This is different from someone who competes for the first place while exerting their effort, and asking Allaah the Exalted for divine aid, but were unable to reach it, but instead were second in place, then they praise Allaah the Exalted and are content with what has been ordained for them, and congratulate their classmate, expressing the hope that they are successful, and receive divine aid, and soundness. Such is the true believer, and their efforts are thanked. Such a person's heart is clean and bears no hatred, enmity, or envy towards their Muslim brother or sister; rather, they are glad when their Muslim brother or sister is glad, happy when they are happy, congratulate when they achieve success, and hope that they receive divine aided. Such is the character of the people of faith.

If a diligent student loves that their classmates are just as diligent as they are and achieve as much, they are not harmed by one of them being first, because it is all goodness and blessings.

When we say that this aspiration is not forbidden it does not mean that it is the best of levels. The best situation is that it is lawful. The believer does not compete overly in matters of this world as they do for matters of the Hereafter.

What is the problem with someone having two feelings: the feeling of love of being superior, striving to achieve success and stay foremost, and the feeling of loving that their brother or sister is also superior and diligent? There is no conflict between the two matters.

If someone loves that they are constantly superior and achieve more than others, that is not arrogance or envy; it does not show that they have hatred in their hearts, are estranged from them, or wish evil on them. If that feeling is combined with love of superiority for others and wishing that they, too, would achieve success, then it is a praiseworthy matter.

However, if someone dislikes that someone supersedes them out of arrogance because they are from a rich or honorable family, so they see that if someone surpasses them it is a shame to their honor, lineage, or family, then this is the character of pre-Islaamic ignorance. It is not

permissible for a Muslim to have this quality, because the cause of this feeling is arrogance and the feeling of superiority over the creation of Allaah the Exalted. Allaah the Exalted Said:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا

{That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption.}
[QUR'AAN 28:83]

Exaltedness on earth is arrogance, and corruption is sins.

Al-Haafith Ibn Rajab, may Allaah have mercy on him, said:

> "Some of the pious predecessors said: 'Humbleness is to accept the truth from wherever it may reach you from, even if a young person informs you of it.' Therefore, whoever accepts the truth wherever it reaches them from, regardless if the one conveying the truth is old or young, and beloved or not, they are humble; if someone rejects acceptance of the truth out of thinking they are greater than it, they are arrogant.

Belittling people means to look down and disdain them. That occurs when someone looks as themselves as being complete and others as being deficient.

In general, the believer must love for other believers what they love for themselves, and hate for them what they hate for themselves. If someone sees some deficiency in the religion of their Muslim brother or sister, they should try to fix it. Some pious predecessors said: 'Those who love for the Sake of Allaah look with the Light of Allaah, and are compassionate towards those who fall into sin; they hate their actions, but are compassionate with them, so that through their gentle admonishment, they can cause them to quit their actions. They fear for [other believers] bodies from the Fire.' A believer is not a complete believer until they are pleased for people with what they are pleased for themselves. If they see that others have a step ahead of them in virtue, they wish that they could be the same. If the virtue is religious, then that is good. The Prophet, sallallaahu

`alayhi wa sallam, wished that he could have the position of a martyr.

The Prophet, sallallaahu `alayhi wa sallam, said: *`There is no envy but in two things: A person whom Allaah has given wealth and they spend it by day and by night, and a person whom Allaah has given memorization of the Qur'aan and they recite it by day and by night.'*[1]

Further, he said about the one who sees someone else spending their wealth in obedience to Allaah: '[They say:] *`If I had wealth, I would do as this person has done,' so, they are equal in rewards.'*[2]

If the matter is a worldly one, there is no good in wishing for it. Allaah the Exalted Said:

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[1] Reported by Al-Bukhaari and Muslim.

[2] Reported by At-Tirmithi (2325) and he ruled it as authentic, and Ibn Maajah (4218) and Al-Albaani ruled it as authentic.

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ* وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلَقَّاهَا إِلَّا الصَّابِرُونَ

{So he came out before his people in his adornment. Those who desired the worldly life said, "Oh, would that we had like what was given to Qaaroon. Indeed, he is one of great fortune." But those who had been given knowledge said, "Woe to you! The reward of Allaah is better for he who believes and does righteousness."} **[QUR'AAN 28:79-80]**

As for the verse when Allaah the Exalted Said:

وَلاَ تَتَمَنَّوْاْ مَا فَضَّلَ اللّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ

{And do not wish for that by which Allaah has made some of you exceed others.} **[QUR'AAN 4:32]**

It has been explained as to mean envy, as in, a person wishing exactly what their brother or sister has in terms of family or wealth, and that it is transferred to them. It was also explained to mean that someone wishes something that is impossible religiously or by destiny, such as a woman wishing she was a man or that she could have religious virtues such as Jihaad, or worldly virtues such as equal inheritance, complete

intellect, full testimony, and so forth. It was also said that the verse comprises of all these matters.

With all that said, the believer should be sad when they are unable to fulfil a religious virtue. That is why people are ordered to look at those who are better than them in their religion and to compete and strive in achieving that, as Allaah the Exalted Said:

خِتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ

{So for this let the competitors compete.}
[QUR'AAN 83:26]

Also, they should not dislike that anyone engages in that with them; rather, they love that everyone could strive in [religion].

Further, they encourage others to strive. This is how one can achieve completeness in sincerity and advice to their brothers and sisters.

Al-Fudhayl, may Allaah have mercy on him, said: 'If you love that other people are similar to you, then you are not complete in giving your brother sincere advice. How could you be, while you love that they are below you!' He is referring to the fact that giving sincere

advice to them occurs by wishing that they are above them. This is a high and lofty level of advice and sincerity and is not obligatory. The matter that is obligated in legislation is for a person to love that others have the same virtues and bounties as them. With that said, if someone goes past them in a religious virtue, they strive in matching them and are saddened by their own deficiencies and lagging in catching up to those who are foremost. They do not do so out of envy due to what Allaah the Exalted gave them from His bounties, but rather, in competing with them. They are envious in a good way and sad at their own souls for being deficient and lagging in reaching the levels of the foremost.

It is appropriate that the believer always looks at themselves as being deficient, not having reached the high and lofty levels. They gain two important and valuable benefits from that: They exert and strive to reach and attain more virtues, and they look at themselves as being deficient. This causes them to love that the believers should be better than

themselves, because they are not pleased that they are the same as them. Also, they are not pleased to remain in the same level that they are in; rather, they strive to rectify their souls. Muhammad ibn Waasi`, may Allaah have mercy on him, said to his son: 'As for your father, then may Allaah not increase the Muslims of his likes.'

Therefore, if someone is not pleased with their own souls, how could they wish that others are like them, while being considered sincere and a good adviser? Rather, the believer loves that the Muslims are better than them, and they love that they become better than what they are.

If a person knows that Allaah has distinguished them over others with a particular virtue and inform of it for a religious purpose, and they do so as a means of informing of blessings, and view themselves deficient, it is permissible. Ibn Mas`ood, may Allaah be pleased with him, said: 'I do not know of anyone more knowledgeable than myself regarding the Qur'aan.' This does not necessarily mean that he does not love

for others to partake with him in what Allaah the Exalted distinguished him with. Ibn `Abbaas, may Allaah be pleased with him, said: 'I approach the verse of Allaah's Book while wishing that all others understand it as I do.' Ash-Shaafi`i, may Allaah have mercy on him, said: 'I wish that people could learn knowledge, and nothing of it is ascribed to me.' `Utbah Al-Ghulaam would, when wanting to break his fast, say to some of his brothers who were watching his actions: 'Bring me some water and dates to break my fast so that you earn the same rewards as me.'"[1]

So, the believer with sound intellect loves all good matters for their Muslim brothers, and hates that they are deprived of them. They do not haughtily reject learning good things from others and spreading them. They love that the people could learn those things and act on them.

The believer loves that all people become guided and enter Paradise, and that Allaah the Exalted saves them from the Fire. They love goodness for people, because they are from

[1] Jaami` Al-`Uloom wa Al-Hikam (1/332-335).

the best of nations to emerge for the people, as Allaah the Exalted Said:

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللّهِ

{You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allaah.} **[QUR'AAN 3:110]**

Therefore, this Ummah is the best of nations and the most beneficial to other people. The reason is that they love goodness for them, and hope that they are guided and removed from darkness to light.

The legislation of Jihaad was actually out of love for goodness for people. This is one of the ways that Islaam is complete and has the best qualities which do not often come to mind. During the times when the people of misguidance describe the people of Islaam as being barbaric and murderous and saying that their lands, honor, and wealth are all lawful for them, if they were to reflect, they would know that it is out of love that they attain goodness, and hope that they achieve virtue and honor in both worlds. Muslims only kill those whom they kill because they are people that love evil for people, hate that they have anything

good, and wish that people remain in misguidance and disbelief.

If the Muslim caller to Islaam approaches the sinner with compassion, and as someone who loves goodness for them and hates their sins, and advises them in a good way by reminding them about Allaah with leniency and gentleness, that would have a great effect on the sinner. It would be a cause for their guidance and going back to Allaah the Exalted.

On the Day of Resurrection, you will find the believers arguing on behalf of their brothers who were with them in this life but who were engrossed in some sins, causing Allaah the Exalted to enter them into Hellfire due to that. Then, the believers come forth and argue on their behalf, so that they can be removed from Hellfire.

The Prophet, sallallaahu `alayhi wa sallam, said in the Hadeeth of intercession: *"By Him in Whose Hand is my soul, there will be none among you more eager to claim a right than the believers will be on the Day of Resurrection for their brethren in the Fire. They will say: `O our Lord, they*

were fasting, praying, and performing pilgrimage along with us. It will be said to them: 'Take out those whom you recognize.' Then their persons would be forbidden to the Fire; and they would take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They would then say: 'O our Lord there remains none of those whom You ordered us to remove.'"[1]

If a person sees a rich individual spending from their wealth for the Sake of Allaah and wishes that they could have wealth as they do to spend in the Sake of Allaah, this is recommended and legislated. However, the only condition is that they have Ghibtah (enviousness in the good way, as in, the person hopes to have the same, but also hopes that the other person is not stripped of it), not Hasad (enviousness in the bad way, as in, the person hopes that the person is stripped of the favor they have). Therefore, Hasad is to wish the person is stripped of the favor while Ghibtah is to wish for the same blessing. Hasad is one of the evil qualities that are abhorred and forbidden.If the person

[1] Reported by Al-Bukhaari and Muslim.

hopes to have the same thing for a worldly purpose, then it is dispraised, as has been mentioned by Ibn Rajab, may Allaah have mercy on him.

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Look at those who have lesser than yourselves, not to those who have more than yourselves, because that makes it more likely to not belittle Allaah's favors on you."*[1]

An-Nawawi, may Allaah have mercy on him, said:

> "Ibn Jareer, may Allaah have mercy on him, and others said that this Hadeeth comprises of all the different types of goodness, because if a person sees those who were given more than them in this life, their soul would seek something similar, would belittle the favors of Allaah the Exalted that they have, and would be keen on earning more, in order to reach or come close to that person. However, if someone looks, in worldly matters, to those who are below them in worldly matters, the favors of Allaah the Exalted would become clear to them, causing them to thank Allaah

[1] Reported by Muslim (2963).

for them, be humble, and use those favors in good things."[1]

It was also reported with the following wording: *"If one of you looks at those who have been given virtue over them in wealth and creation, they should look to those below them."*[2]

What is the ruling on speaking of one's favors?

If speaking of favors occurs out of idle jest, arrogance, and boasting, then it is unlawful. However, if it occurs to thank Allaah the Exalted for His favors, by informing of favors to make yourself and others feel the favors of Allaah on you, then it is something good, but you must feel that you are deficient in thanking Him for these things.

If speaking of these favors is so that others can follow in doing those good actions, fulfilling the rights of others, and thanking Allaah the Exalted for the blessings, then it is also good, and it is a form of loving for one's brother or sister the good things one loves for themselves. Therefore, they speak of the favors of Allaah the Exalted and what Allaah has blessed him with so that others can follow in the same

[1] The explanation of An-Nawawi on the book of Muslim (18/97).
[2] Reported by Al-Bukhaari (6490).

footsteps and do their same actions, out of love for and seeking goodness, not out of arrogance, boasting, showing off, or for a good reputation.

Giving others the preference in doing actions that bring one closer to Allaah:

Another thing that deals with this Hadeeth is the issue of giving others the preference in doing actions that bring one closer to Allaah, and this is one of the issues regarding which the scholars differed, some saying it is absolutely disliked, while others said there are further details, and that it might be unlawful at times, disliked at times, and allowed at times.

Ibn `Uthaymeen, may Allaah have mercy on him, said:

> "Giving others the preference in doing actions that bring one closer to Allaah is of two types:
>
> First: Obligatory actions: In this category, it is not permissible for one to give preference to others. An example is someone that only has enough water for one person's ablution, and they are not pure, and their companion also does not have Wudhoo'. In such a situation, it is not permissible for them to give

preference to their companion in this water, because they would have abandoned something obligatory, as in, purifying themselves with water. Therefore, giving preference in this situation is unlawful.

As for give preference to someone in something recommended, the default is that it is not appropriate. Actually, the scholars have explicitly mentioned that it is disliked, saying that if they do so, they effectively saying that they are not in need of those actions. However, the correct view is that one should not prefer others. If there is a benefit in doing so, however, there is no harm in that. For example, if someone's father is in the second row, and they are in the first row, and they know that their father is one of those people that would feel disrespected if their son does not give preference to them, then in such a scenario, we should say that it is better to allow the father to take the first row.

However, if the father is one of the good fathers who are not worried about these matters, then the better thing to do is to remain in their place, even if their

father is in the second row. The same applies to the scholar."[1]

Therefore, the stronger view, and Allaah the Exalted knows best, is that you should hasten to goodness and prefer yourself in that, unless there is some harm that would occur because of it, such as something evil occurring between yourself and one of your Muslim brethren. In this case, you give preference to avoiding the harmful effect over gaining the benefit.

For example, if you enter the mosque and in the first row there is space for one person, and you and another person both take the initial step to take the place, then if your competing with the person will cause something to change in them towards you and they are affected by it, causing them to perhaps boycott you or treat you with coldness, then avoiding this harmful effect is better than joining the first row. You should avoid that for the Sake of Allaah. Avoiding that spot for the Sake of Allaah is better than competing with someone, causing anger or hate.

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[1] Liqaa'aat Al-Baab Al-Maftooh (35/28)

If competing for the first row does not change them or harm the relationship between you and them, then in such a scenario, there is no problem in hastening to the first row and competing for it. However, that should be with the condition of not disturbing the etiquette of the mosque.

Whoever loves for their brother or sister the goodness that they love for themselves will automatically hate for their brother or sister the evil they hate for themselves:

Among the issues related to the Hadeeth is that one of the meanings of loving for your brother or sister the good that you love for yourself is that you hate for your brother or sister the evil that you hate for yourself. Loving goodness for them as one loves it for themselves is not complete until one hates for others the evil that they hate for themselves.

Al-Haafith, may Allaah have mercy on him, said:

> "Al-Karmaani, may Allaah have mercy on him, said: 'A part of faith is that a person hates for their brother or sister the evil that they hate for themselves, and he, sallallaahu `alayhi wa sallam, did not mention it because loving something necessitates that one hate

its opposite; so, he avoided mentioning it because it is already implied.'"[1]

One of the best things that Imaam Ahmad, may Allaah have mercy on him, has narrated from Abu Umaamah, may Allaah be pleased with him, is that he said:

"A young man came to the Prophet, sallallaahu `alayhi wa sallam, and said: 'O Allaah's Messenger, sallallaahu `alayhi wa sallam, allow me to commit fornication!' Then, some people went to him and reprimanded him, saying: 'Be quiet, be quiet!' The Prophet, sallallaahu `alayhi wa sallam, said: 'Allow him to come close.'

He came close and sat, and the Prophet, sallallaahu `alayhi wa sallam, said: *'Would you be pleased with something like that for your mother?'* He said: 'No, by Allaah, may Allaah sacrifice me for you.' He, sallallaahu `alayhi wa sallam, said: *'Others do not like it for their mothers, as well. Would you be pleased with something like that for your daughter?'* He said: 'No, by Allaah,

[1] Fat-h Al-Baari (1/58).

may Allaah sacrifice me for you.' He, sallallaahu `alayhi wa sallam, said: *`Others do not like it for their daughters, as well. Would you be pleased with something like that for your sister?'* He said: 'No, by Allaah, may Allaah sacrifice me for you.' The prophet, sallallaahu `alayhi wa sallam, said: *`Others do not like it for their sisters, as well. Would you be pleased with something like that for your paternal aunt?'* He said: 'No, by Allaah, may Allaah sacrifice *me for you.' He, sallallaahu `alayhi wa sallam, said: `Others do not like it for their paternal aunts, as well. Would you be pleased with something like that for your maternal aunt?'* He said: 'No, by Allaah, may Allaah sacrifice me for you.' He, sallallaahu `alayhi wa sallam, said: *`Others do not like it for their maternal aunts, as well.'*

Then, the Prophet, sallallaahu `alayhi wa sallam, places his hand on him, and said: *`O Allaah, forgive his*

sins, cleanse his heart, and protect his privates.'

Afterwards, the young man never looked at anything."[1]

Shaykh `Atiyyah Muhammad Saalim, may Allaah have mercy on him, said:

"This is the application of the Hadeeth: To love for people what you love for yourself, and to hate for people what you hate for yourself.

This is an action-based application by the Messenger, sallallaahu `alayhi wa sallam, with this young man in a very dangerous situation and topic. The young man wanted to fall into something unlawful, but the Prophet, sallallaahu `alayhi wa sallam, showed him its evil, causing him to refrain. Just as you have honor, others do, as well. If you are pleased with such a thing for yourself, then that is a deficiency, otherwise, how could you be pleased with something for yourself which you are not pleased for others? At that, the young man refrained from that and began to hate fornication. If every young man were to implement this Hadeeth in the face of their whims, none would

[1] Reported by Ahmad (21708) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (370).

> ever fornicate, because they are not pleased that someone does that to their own honor and family."[1]

Based on that, one of the major sins is to love for others what one hates for themselves. This is a relapse in one's natural disposition and is an indication of the removal of goodness from the hearts.

Ibn `Uthaymeen, may Allaah have mercy on him, said:

> "A person will not be a true believer with complete faith without this condition: Loving for their brethren the goodness that they love for themselves, and what they love for themselves in terms of abandoning polytheism. Also, that they hate for their brethren what they hate for themselves; such is the true believer. If a person deals with their brethren in such a way, they would never cheat, deceive, lie to, or show aggression against them, just as they would not like if someone did that to them. This Hadeeth shows that whoever hates for their brother or sister what they love for themselves or loves for their brother or sister what

[1] Sharh Al-Arba`een An-Nawawiyyah (36/11).

they hate for themselves is not a true believer with complete faith. It also shows that this is a major sin, to hate for their brother or sister what they love for themselves or love for their brother or sister what they hate for themselves."[1]

[1] Sharh Riyaadh As-Saaliheen (pg. 271).

The fourteenth Hadeeth

`Abdullaah ibn Mas`ood, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"The blood of a Muslim who testifies that there is no deity worthy of worship besides Allaah and that I am the messenger of Allaah is only made lawful through one of three things: Adultery, retribution, and abandonment of one's religion and parting with the congregation."*[1]

This is an important Hadeeth because it speaks of blood, which is one of the greatest of issues. This Hadeeth has various wordings, and a large group of scholars have reported it in their books.

Al-Haafith Ibn Rajab, may Allaah have mercy on him, said:

> "There are many Ahaadeeth that have this meaning. For example, Imaam Muslim reported a Hadeeth from `Aa'ishah, may Allaah be pleased with her, from the Prophet of Allaah, sallallaahu `alayhi wa sallam, which is similar to the Hadeeth of Ibn Mas`ood, may Allaah

[1] Reported by Al-Bukhaari (6878) and Muslim (1676).

be pleased with him. Further, At-Tirmithi, may Allaah have mercy on him, An-Nasaa'i, may Allaah have mercy on him, and Ibn Maajah, may Allaah have mercy on him, reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *`The blood of the Muslim is only lawful in three cases: A person who disbelieves after being Muslim, commits adultery, or commits murder without retribution.'*

In the report of An-Nasaa'i, may Allaah have mercy on him, it states: *`A person that commits adultery, such a person is to be stoned, [the one who] kills intentionally, such a person is to be killed in retribution, or [the one who] apostatizes after Islaam, such a person is to be killed.'* This meaning has been reported from the Prophet of Allaah, sallallaahu `alayhi wa sallam, via the narration of Ibn `Abbaas, may Allaah be pleased with him, Abu Hurayrah, may Allaah be pleased with him, and others."[1]

[1] Jaami` Al-`Uloom wa Al-Hikam (1/337-338).

The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"The blood of a Muslim is not lawful."*

Meaning, they may not be killed and their blood may not be spilt. The Prophet of Allaah, sallallaahu `alayhi wa sallam, mentioned blood because most killing occurs by spilling of blood, especially during earlier times, when people would kill with swords and other weapons that would cause bloodshed.

The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"The adulterer."*

The ruling for such a person is that they are to be stoned.

Others reported this Hadeeth from Ibn `Umar, may Allaah be pleased with him, and in it, it states that `Uthmaan, may Allaah be pleased with him, said that he heard the Prophet of Allaah, sallallaahu `alayhi wa sallam, say: *"A person that commits adultery, such a person is to be stoned; [the one who] kills intentionally, such a person is to be killed in*

retribution, or [the one who] apostatizes after Islaam, such a person is to be killed."[1]

The Muslims have unanimously agreed that the adulterer is to be stoned to death. The Prophet of Allaah, sallallaahu `alayhi wa sallam, stoned Maa`iz, may Allaah be pleased with him, and the Ghaamidi woman, may Allaah be pleased with her[2]. Stoning the adulterer was mentioned in the Qur'aan, but was abrogated in terms of its recitation, but the ruling remained the same.

Ibn `Abbaas, may Allaah be pleased with him, said: "Whoever disbelieves in stoning the adulterer has disbelieved in the Qur'aan inadvertently, because Allaah the Exalted Said:

يَا أَهْلَ الْكِتَابِ قَدْ جَاءكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ الْكِتَابِ

{O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture.} **[QUR'AAN 5: 15]**

[1] Reported by An-Nasaa'i (4057) and Al-Albaani ruled it as authentic in his book Saheeh An-Nasaa'i.

[2] Reported by Muslim (1695).

Stoning the adulterer is a part of what they hid."[1]

Was stoning the adulterer instituted during the early era of Islaam?

It was not legislated in the beginning; rather, female adulteresses were held in captivity until they died. Allaah the Exalted Said:

وَاللاَّتِي يَأْتِينَ الْفَاحِشَةَ مِن نِّسَآئِكُمْ فَاسْتَشْهِدُواْ عَلَيْهِنَّ أَرْبَعةً مِّنكُمْ فَإِن شَهِدُواْ فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللّهُ لَهُنَّ سَبِيلاً

{Those who commit unlawful sexual intercourse of your women - bring against them four [witnesses] from among you. And if they testify, confine the guilty women to houses until death takes them or Allaah ordains for them [another] way.} **[QUR'AAN 4: 15]**

Ibn Katheer, may Allaah have mercy on him, said:

> "The ruling in the early stages of Islaam was that the woman who commits fornication or adultery, and whose fornication and adultery were proven through just evidence, was to be held in the home and would not be allowed to leave until death. That is why Allaah the Exalted Said:

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[1] Reported by An-Nasaa'i in his book Al-Kubra (7162) and Al-Haakim in his book Al-Mustadrak (8069) and he ruled it as authentic, and Ath-Thahabi concurred with his conclusion.

وَاللاَّتِي يَأْتِينَ الْفَاحِشَةَ مِن نِّسَآئِكُمْ

{Those who commit unlawful sexual intercourse of your women.}

Meaning, fornication.

فَاسْتَشْهِدُواْ عَلَيْهِنَّ أَرْبَعةً مِّنكُمْ فَإِن شَهِدُواْ فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللّهُ لَهُنَّ سَبِيلاً

{… bring against them four [witnesses] from among you. And if they testify, confine the guilty women to houses until death takes them or Allaah ordains for them [another] way.}

The other way that Allaah created for them was that He abrogated that verse.

Ibn `Abbaas, may Allaah be pleased with him, said:

'The ruling remained as such until Allaah the Exalted sent Soorat An-Noor and abrogated it through either lashing or stoning.'

It was similarly narrated from `Ikrimah, Sa`eed ibn Jubayr, Al-Hasan, `Ata' Al-Khurasaani, Abu Saalih,

Qataadah, Zayd ibn Aslam and Adh-Dhahhaak, who all said it was abrogated; it is something agreed on."[1]

Is the adulterer to be lashed and then stoned, or just stoned?

The scholars have differed on this topic; some have said that they should be both lashed and stoned, as indicated by some Ahaadeeth, and as in the Hadeeth of `Ubaadah, may Allaah be pleased with him, which has previously been mentioned. Those who took this view said that the verse and Hadeeth should both be implemented. Allaah the Exalted Said:

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ

{The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes.} **[Qur'aan 24: 2]**

Therefore, they are to be lashed a hundred times, even if they had previously been married. Further, they should be stoned, as mentioned in the Qur'aan and Sunnah, so that should occur after lashing them, in order to apply all texts.

[1] Tafseer Ibn Katheer (2/233).

This is also indicated by the action of `Ali, may Allaah be pleased with him. Ash-Sha`bi, may Allaah have mercy on him, reported that Sharaahah Al-Hamdaaniyyah went to `Ali, may Allaah be pleased with him, and said: "I have committed fornication." He said, "Perhaps you were upset, causing you to make this allegation, perhaps you had a dream, or perhaps you were raped." To answer all the objections, she said: "No." So, he lashed her on Thursday and stoned her on Friday. He said: "I lashed her according to the Book of Allaah and stoned her according to the Sunnah of the Prophet of Allaah, sallallaahu `alayhi wa sallam."[1]

Other scholars stated that the penalty for the adulterer is that they are only to be stoned, and that lashing is actually abrogated.

Ash-Shinqeeti, may Allaah have mercy on him, said:

> "Know that if someone is established to have committed adultery, the scholars differ regarding them. Some said that they are to be lashed a hundred times, and then stoned, thereby combining the

[1] Reported by Ahmad (1185) and Al-Albaani ruled it as authentic in his book Irwaa' Al-Ghaleel (8/6) and Al-Bukhaari reported it in a summarized form (6812).

lashing and stoning. Others said that they should only be stoned, and not be lashed, because anything other than killing falls under killing. There is also a third view, which is what Al-Qaadhi `Iyaadh stated that a group of Ahl Al-Hadeeth said, and that it is obligatory to combine the lashing and stoning if the adulterer is old, but if the adulterer is young, one should only stone them."

Then, he said:

"As for the third view which differentiates between the old and young, it is not valid, even if Ibn Hajar, may Allaah have mercy on him, defended it as a point of view. As for the other two views, both have strong evidence, but the sounder opinion to me is that they are only to be stoned, for a number of reasons, such as, it is the view of most scholars, the narrations in the stories of Maa`iz, the Juhani woman, the Ghaamidi woman, and the Jews only mention that they were stoned, and all of those were after the Hadeeth of `Ubaadah, without a doubt. It is improbable that they

> were lashed and stoned without anyone mentioning it, despite its many routes of transmission.
>
> Further, the statement of the Prophet of Allaah, sallallaahu `alayhi wa sallam, which is established in the Saheeh is that he, sallallaahu `alayhi wa sallam, said: *'Go, O Unays, to the wife of this man. If she confesses, then stone her.'* is explicit in that the Prophet of Allaah, sallallaahu `alayhi wa sallam, is saying that the recompense of her confessing is that she is to be stoned. The thing that is present with the condition is the recompense, and the Hadeeth only mentions stoning."[1]

The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"Retribution."*

The meaning is that if someone above the age of responsibility kills someone intentionally, as in, commits murder, they are to be killed for that. The Qur'aan mentions this, as Allaah the Exalted Said:

[1] Adhwaa' Al-Bayaan (27/55-64) with slight annotation.

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ

{And We ordained for them therein a life for a life.} [QUR'AAN 5: 45]

Further, Allaah the Exalted Said:

يَا أَيُّهَا الَّذِينَ آمَنُواْ كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالأُنثَى بِالأُنثَى

{O you who have believed, prescribed for you is legal retribution for those murdered, the free for the free, the slave for the slave, and the female for the female.} [QUR'AAN 2: 178]

In another narration of this Hadeeth, it states: "Or someone that kills intentionally, such a person is to be killed in retribution."[1] Therefore, the one that intentionally kills another person is to be killed if the one they kill are protected in blood.

Ibn Rajab, may Allaah have mercy on him, said:

"There are some exceptions to when Allaah the Exalted Said:

النَّفْسَ بِالنَّفْسِ

{A life for a life} [QUR'AAN 5: 45]

[1] Reported by An-Nasaa'i (4057) and Al-Albaani ruled it as authentic.

For example, for a father to kill their child. The majority of scholars say that they are not to be killed in retribution, and that is authentically reported from `Umar, may Allaah be pleased with him. It has been reported from the Prophet of Allaah, sallallaahu `alayhi wa sallam, via various routes, but some scholars have disparaged the chains of narration.[1] Maalik, may Allaah have mercy on him, said: 'If they purposely kill [their child] without any doubt, such as by slaughtering them, then they are to be killed for them. If they kill them with a sword or stick, they are not to be killed.' Al-Batti, may Allaah have mercy on him, said: 'They are to be killed in retribution, no matter how the murder occurred, due to the generality of the texts.'

Another example is if a free person kills a slave. Most scholars say that the free person is not to be killed in retribution.

There are some Ahaadeeth that have been reported about that topic, but there are some deficiencies in

[1] Reported by At-Tirmithi (1400) and Ibn Maajah (2662) and Al-Albaani ruled it as authentic.

the chains of narration.[1] It was also said that they are to be killed for killing another person's slave, not their own. This is the view of Abu Haneefah and his companions. It was also said that they are to be killed, regardless if it is their slave or anyone else's slave, and this is the view of Ath-Thawri, may Allaah have mercy on him, and a group of scholars of Hadeeth, due to the Hadeeth of Samurah, may Allaah be pleased with him, who said that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *'Whoever kills their slave, we kill them, and whoever amputates a part of their body, we do the same to them.'*[2] Imaam Ahmad, may Allaah have mercy on him, and others critiqued and disparaged this narration.

There is consensus of the scholars that there is no retribution between a free person and a slave as it

[1] Reported by Al-Bayhaqi (16359). `Ali, may Allaah be pleased with him, said: "From the Sunnah is that no free person should be killed due to a slave." Its chain of narration is weak. Further, it has been reported from Ibn `Abbaas, may Allaah be pleased with him, from the Prophet, sallallaahu `alayhi wa sallam, but it is weak, and Al-Albaani severely weakened it in Irwaa' Al-Ghaleel (7/267).

[2] Reported by Abu Daawood (4515), At-Tirmithi (1414), An-Nasaa'i (4736) and Ibn Maajah (2663) and Al-Albaani ruled it as inauthentic.

pertains to cutting of limbs, showing that this Hadeeth is discarded and not acted on.

This is also proof to show that the intent of when Allaah the Exalted Said:

النَّفْسَ بِالنَّفْسِ

{A life for a life} [QUR'AAN 5: 45]

This actually refers to free persons, because later on, He mentioned retribution of appendages, which is specific to free people.

Another example is a Muslim killing a non-Muslim. If the person was someone who was warring against the Muslims, they are not to be killed in retribution, without a difference of opinion, because killing someone warring against the Muslims is allowed without a doubt. If they are a Thimmi (under covenant), then most scholars say that they are not to be killed. `Ali, may Allaah be pleased with him, reported that the Prophet of Allaah, sallallaahu `alayhi

wa sallam, said: *`A Muslim is not to be killed in retribution for a Kaafir.'*[1]

Abu Haneefah, may Allaah have mercy on him, and a group of Koofi jurists said that they are to be killed in retribution.

Rabee`ah reported from Ibn Al-Bulaymaani from the Prophet of Allaah, sallallaahu `alayhi wa sallam, who killed a Muslim in retribution for a person with covenant, saying: *`I am the best of those who fulfill their covenants.'*[2] However, this is a Mursal Hadeeth (as in, a successor of the Companions says: 'Allaah's Messenger said,' without anyone from the Companions in the chain of narration) and Imaam Ahmad, may Allaah have mercy on him, Abu `Ubayd, may Allaah have mercy on him, Ibraaheem Al-Harbi, may Allaah have mercy on him, Al-Jawzajaani, may Allaah have mercy on him, Ibn Al-Munthir, may Allaah have mercy on him, and Ad-Daaraqutni all ruled it as

[1] Reported by Al-Bukhaari (111).
[2] Reported by Ad-Daaraqutni (166) and Al-Albaani said in his book As-Silsilah Adh-Dha`eefah (460): "It is an inauthentic narration that contradicts other authentic and similar narrations."

weak. In the Mursal narrations of Abu Daawood, another narration is present, stating that the Prophet of Allaah, sallallaahu `alayhi wa sallam, killed a Muslim in retribution for a Kaafir during the day of Khaybar. The Muslim committed an assassination or murder. The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *`I am the most ideal and best of those who fulfill their covenants.'*[1] This is the position of Maalik and the scholars of Madeenah, that assassination does not require equality, meaning a Muslim is killed in retribution for a Kaafir.

They interpreted the Hadeeth of Ibn Al-Bulaymaani in this meaning, if it is authentic.

Another example is a man who kills a woman. They are to be killed, without any difference of opinion. In the book of `Amr ibn Hazm who reports that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *`A man is to be killed in retribution for killing a*

[1] Reported by Abu Daawood in his book *Al-Maraaseel* (155).

> *woman.'*[1] It is also authentically transmitted that the Prophet of Allaah, sallallaahu `alayhi wa sallam, killed a Jew who killed a slave-girl.[2] Most scholars say that the family of the man is not to be given anything. However, it has been reported from `Ali, may Allaah be pleased with him, that they should pay them half of the blood-money, since the blood-money of the woman is half of the man's. This is a view stated by a group among the Salaf, and Imaam Ahmad, may Allaah have mercy on him, is said to have espoused it in a narration from him."[3]

The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"The one who abandons their religion and parts with the congregation."*

The meaning is the one that apostatizes from Islaam and abandons the congregation of the Muslims.

This has been explicitly mentioned in the Hadeeth of Ibn Mas`ood, may Allaah be pleased with him, which states that

[1] Reported by An-Nasaa'i (4853) and Al-Albaani ruled it as weak. It is supported by the next narration that Ibn Rajab mentions.
[2] Reported by Al-Bukhaari and Muslim.
[3] Jaami` Al-`Uloom wa Al-Hikam (1/341-343).

it is unlawful to spill: *"The blood of a Muslim who testifies that there is no deity worthy of worship besides Allaah and that I am the messenger of Allaah."* So, the Prophet of Allaah, sallallaahu `alayhi wa sallam, mentioned them as being among those whose blood is lawful, of those who testify to the two testimonies, based on their situation prior to their apostatizing. Further, the ruling of Islaam still is applied to them, which is why they are asked to repent and come back to Islaam.

Many people testify that there is no deity worthy of worship besides Allaah and that Muhammad is the Messenger of Allaah but still perform sins that take them outside the fold of Islaam, such as rejecting something known from the religion by necessity, such as the prohibition of fornication or drinking of alcohol. Such a person is an apostate, even if they testify to the two testimonies. However, their actions conflict with the testimonies, making their statement a mere statement that they utter but do not act on its requirements. Islaam is not just an utterance with the tongue; rather, one must consistently act on its requirements. If someone

negates or contradicts the requirements of the testimonies, they leave the fold of Islaam, even if they keep uttering the testimonies.

Someone may leave the fold of Islaam by negating that the angels exist or disbelieving in any of the prophets or books that Allaah the Exalted revealed. Whoever disbelieves in some of the angels, prophets, or revealed books to the messengers of Allaah, is a disbeliever.

Some people disbelieve in the presence of Jinn. If they come across mention of the Jinn in the Qur'aan and have knowledge of it, but still reject it, they are also classed as disbelievers, because the Jinn are mentioned in the Qur'aan. Allaah the Exalted said (what means):

يَا مَعْشَرَ الْجِنِّ وَالإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا

{O company of Jinn and mankind, did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours?}

[Qur'aan 6: 130]

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَن تَنفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنفُذُونَ إِلَّا بِسُلْطَانٍ

{O company of Jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allaah].} **[QUR'AAN 55: 33]**

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا

{Say, [O Muhammad], "It has been revealed to me that a group of the Jinn listened and said, 'Indeed, we have heard an amazing Qur'an."} **[QUR'AAN 72: 1]**

Therefore, whoever denies their existence and says that these are lies and falsities has disbelieved in the Qur'aan, and whoever disbelieves in the Qur'aan is a disbeliever, even if they testify that there is no deity worthy of worship besides Allaah and that Muhammad is the Messenger of Allaah.

So, imagine that there is someone who utters the two testimonies, but is actually a disbeliever. There are many people of misguidance of this category. There might be people who testify to the two testimonies but fight against Islaam and those who call towards Allaah the Exalted due to their religion, that is, if they were not Muslim, they would not

war against them. Warring against people of religion due to their religion is disbelief in Allaah the Exalted, even if those who are posing that battle utter the two testimonies, pray with the Muslims, give charity, and fast, because fighting a Muslim due to their religion is disbelief and a way of giving up one's religion. It is a clear display of enmity to the religion, as well as an alienation from it and its followers.

Ibn Rajab, may Allaah have mercy on him, said:

> "A person might leave their religion and abandon the congregation while still testifying to the two testimonies and claiming to be Muslim. For example, this occurs when someone negates a pillar of Islaam, curses Allaah or His Messenger, disbelieves in some of the angels, prophets, or books mentioned in the Qur'aan, while having knowledge of those things."[1]

Further, the meaning of religion in the Hadeeth is Islaam. If a person changes their religion from Judaism or Christianity to Islaam, they are not included in the Hadeeth, obviously.

When the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"The one who abandons their religion and parts with*

[1] Jaami` Al-`Uloom wa Al-Hikam (1/344).

the congregation." it shows that if someone repents and comes back to Islaam, they are not to be killed, because they did not leave their religion after they come back, neither are they parting with the congregation.

As for the Zindeeq (heretic):

We have previously mentioned that the scholars differ regarding the acceptance of their repentance. Most jurists among the Maaliki, Hanbali, as well as the widespread view among the Hanafi scholars, and a view among some of the Shaafi`i scholars, say that their repentance is not to be accepted, because Allaah the Exalted Said:

إِلاَّ الَّذِينَ تَابُواْ وَأَصْلَحُواْ وَبَيَّنُواْ فَأُوْلَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ

{Except for those who repent and correct themselves and make evident [what they concealed]. Those - I will accept their repentance, and I am the Accepting of repentance, the Merciful.} **[QUR'AAN 2: 160]**

The Maaliki scholars expressly stated that the repentance of the heretic is accepted if they openly repent before they are discovered.

In an opinion of some of the Hanafi, Shaafi`i, and the Hanbali scholars, the heretic has the rulings of the apostate, and their repentance is accepted with its conditions, because Allaah the Exalted Said:

قُل لِّلَّذِينَ كَفَرُواْ إِن يَنتَهُواْ يُغَفَرْ لَهُم مَّا قَدْ سَلَفَ

{Say to those who have disbelieved [that] if they cease, what has previously occurred will be forgiven for them.}
[QUR'AAN 8: 38]

The Shaafi`i scholars included all variations of the Baatini sect among the heretics, just as the Hanbali scholars included the pantheists and Ibaahiyyah, and all other sects that left the fold of Islaam.[1]

Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy on him, said:

> "The word 'Zandaqah (heresy) is not present in the speech of the Prophet of Allaah, sallallaahu `alayhi wa sallam, just as it is not present in the Qur'aan. It is a foreign word which was Arabized. It was taken from the Persian and Arabized. The Salaf and scholars have spoken about the repentance of the heretic, and so

[1] Refer to Al-Mawsoo`ah Al-Fiqhiyyah (14/126-127).

forth. As for the one whom the jurists spoke of whose repentance is accepted in open, then they mean the hypocrite who shows that they are Muslims but in hidden is a disbeliever, even if they pray, fast, perform pilgrimage, and read the Qur'aan, and regardless if they are Jews, Christians, polytheists, or idolaters inwardly, and regardless if they are atheists and also reject prophethood, or just reject prophethood, or just reject the prophethood of our Prophet, alone. Such a person is a heretic, and is a hypocrite. What is mentioned in the Qur'aan and Sunnah regarding hypocrites also includes people such as these people, according to the consensus of the Muslims. That is why those people, although they show they are Muslims, are in worse situation than the disbeliever who is open about their disbelief, such as the Jews and Christians, for example. Allaah the Exalted Said:

إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا * إِلاَّ الَّذِينَ تَابُواْ وَأَصْلَحُواْ وَاعْتَصَمُواْ بِاللّهِ وَأَخْلَصُواْ دِينَهُمْ لِلّهِ فَأُوْلَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

{Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper except for those who repent, correct themselves, hold fast to Allaah , and are sincere in their religion for Allaah , for those will be with the believers. And Allaah is going to give the believers a great reward.}
[Qur'aan 4: 145-146]

Such hypocrites are disbelievers inwardly, according to the agreement of the Muslims, even if they outwardly show that they affirm the two testimonies and what the Messenger has come with, and they perform the apparent obligations.

That does not benefit them in the Hereafter if they were not believers in their hearts; this is something unanimously accepted by all Imaams of the Muslims."[1]

He, may Allaah have mercy on him, also said:

[1] Bughyat Al-Murtaad (pg. 338-339).

“When the jurists dispute regarding the acceptance of the repentance of the one whose apostatizing has been repeated over again, or the repentance of the heretic, then that pertains to their apparent ruling, because their repentance cannot be trusted. As for if, inwardly, they are sincere in repentance to Allaah, then they are included within when Allaah the Exalted Said:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

{Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allaah. Indeed, Allaah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."}

[QUR’AAN 39: 53]”[1]

The apostate is killed due to a description that they are described with, namely, the fact that they abandoned their religion and parted with the congregation.

If they go back to their religion and are in cohesion with the congregation once again, then the description that had

[1] Majmoo` Al-Fataawa (16/30).

previously dictated that their blood be lawful is no longer present, making their blood sacred once again.

Are there crimes other than these three which make the blood of the Muslim lawful?

The answer is yes. One of such crimes is acting on homosexuality:

Ibn `Abbaas, may Allaah be pleased with him, narrated that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"If you find someone doing the actions of the people of Loote [Lot, may Allaah exalt his mention], then kill the one doing it, and the one it is done to."*[1]

Many scholars adopted this view, such as Maalik, may Allaah have mercy on him, and Ahmad, may Allaah have mercy on him, who said that they deserve death in all conditions, regardless if they were previously married or not. It was reported that `Uthmaan, may Allaah be pleased with him, said: "The blood of the Muslim is not lawful but through four things," then, he mentioned the three previous things,

[1] Reported by Abu Daawood (4462) and At-Tirmithi (1456) and Al-Albaani ruled it as authentic.

adding: "And a man who does the action of the people of Loote."[1]

Therefore, the one who does it and has it done to them is to be killed, regardless if they were previously married or not, or if just one had been married, while the other was not, due to this Hadeeth. However, the case changes if there was coercion. If someone is forced to do this action, they are not killed. These two that do the action have no benefit left in them, and are actually a cancer for society; therefore, they must be killed and the society should be rid of them, so that this filthy action does not intensify among the people.

You find many sexually transmitted diseases which are incurable are due to this perversion, and similar perversions. If people acted on the Hadeeth, killing the two consenting homosexuals that would possibly end those sicknesses that intensify and spread due to the spread of these evils and lack of quarantining and exterminating them through

[1] Reported by Ibn Abu Shaybah in his book Al-Musannaf (9/414) and its chain of narration has a fabricator; Muhammad ibn Qays, one of the narrators, was accused of being a fabricator (i.e. one who fabricates narrations and attributes them to the Prophet of Allaah, sallallaahu 'alayhi wa sallam.

exterminating those who spread them, such as homosexuals and corrupters.

Medical professionals today are confused regarding how to defeat these sicknesses and have failed to come up with an effective treatment so far; they do not know a cure for them, and cannot discipline the ones doing these actions with a punishment which would cause them and others to cease. Therefore, in this matter, they cannot find a solution and cannot be guided to a way to cure these dangerous sicknesses and diseases. Medical studies say that the longer the sickness and disease remains, the further it progresses. However, they cannot find a cure for it in its first stage. Therefore, the sickness renders them emaciated and riddled with severe health complications.

Therefore, Islaamic laws were not legislated in jest; however, people do not know the wisdom behind them, and they dislike what Allaah the Exalted has sent to His Messenger, sallallaahu `alayhi wa sallam, causing them to be lost and misguided.

Some scholars have said that the one who has intercourse with livestock (bestiality) is to be killed:

They used the Hadeeth of Ibn `Abbaas, may Allaah be pleased with him, as evidence, where the Messenger, sallallaahu `alayhi wa sallam, said: *"Whoever has intercourse with livestock, then kill the person and the livestock."*[1]

The Kuwaiti Jurisprudential Encyclopedia states:

> "The majority of jurists have said that the one who has intercourse with livestock does not have a specific punishment, but they are to receive general punishment, due to the narration which is ascribed to Ibn `Abbaas, may Allaah be pleased with him, wherein he stated: 'There is no penalty for the one who has intercourse with livestock.' Such a statement is only said in certain knowledge from the Prophet of Allaah, sallallaahu `alayhi wa sallam. Also, since the pure natural disposition rejects such an action, there is no need that the person be deterred by institutionalizing a specific punishment. According to the Shaafi`i

[1] Reported by Abu Daawood (4464) and Al-Albaani ruled it as authentic. It is a Hadeeth that is differed over among the people of knowledge. Just after this, Abu Daawood, may Allaah have mercy on him, reported a narration from Ibn `Abbaas, may Allaah be pleased with him, who states: "There is no penalty for the one who has intercourse with livestock." That was also ruled as an acceptable narration by Al-Albaani.

scholars, they are to be given the punishment of those who fornicate.

This is also a view narrated from Ahmad, and Ash-Shaafi`i, may Allaah have mercy on him, has another view, which is that they are to be killed, regardless if they were previously married or not.

Similar to a man penetrating a livestock, if a woman is able to make an animal penetrate her, she does not incur a specific punishment, but rather, is given an unrestricted and undefined lashing.

The position of the majority of jurists, as in, the Hanafi, Maaliki, and the Shaafi`i scholars, is that the livestock is not to be killed, and if it is, it may be eaten, without any undesirability in that, if it is something lawful to eat. This is according to the Maaliki and Shaafi`i scholars. Abu Yoosuf and Muhammad [ibn Al-Hasan] ruled it unlawful to eat it, saying that it should be slaughtered and burnt. Abu Haneefah allowed it, and the Hanafi scholars explicitly mentioned that it is disliked to use it when alive and when dead.

The Hanbali scholars took the view that the animal should be killed, regardless if it is their possession or the possession of anyone else, and regardless if it is allowed to be eaten or not. This is also a view stated with the Shaafi`i way of jurisprudence, due to what Ibn `Abbaas, may Allaah be pleased with him, reported from the Prophet of Allaah, sallallaahu `alayhi wa sallam, which states: *'Whoever has intercourse with livestock, then kill the person and the livestock.'* The Shaafi`i scholars also have another view, that it should be slaughtered if it is an animal that may be eaten, but they said it is expressly prohibited to eat it if it is lawful to eat it otherwise."[1]

Ibn `Uthaymeen, may Allaah have mercy on him, said:

"If a person penetrates an animal, they are to earn the unrestricted lashing, and the animal is to be killed on the basis that it is unlawful and a carcass. If it belongs to the person who had the intercourse, they lose the animal, but if it belongs to another person, the one

[1] Al-Mawsoo`ah Al-Fiqhiyyah (24/33-34).

who had the intercourse is required to pay a fine to the person who owned it.

It was said that the one who has intercourse with livestock is to be killed, due to the Hadeeth where the Prophet of Allaah, sallallaahu `alayhi wa sallam, is said to have said: *'Anyone you find having intercourse with an animal, kill them and kill the animal.'* This is general; some scholars accepted it, and said that the private areas of animals are never lawful, making them similar to homosexuals. However, the Hadeeth is weak. That is why the scholars, when the Hadeeth was ruled as weak, turned to the lesser of the two matters, as in, killing the animal, not the person, because their sanctity is greater. However, the person is to receive a lashing penalty, because that is a sin, and the general principle is that an unrestricted and unspecified punishment is due on every sin wherein there is no mention of a specific penalty or method of expiation."[1]

[1] Ash-Sharh Al-Mumti` (14/245-246).

Another crime that deserves death penalty is incest:

This occurs frequently with the stepmother, and the cause is that the natural disposition becomes relapsed and people begin following their desires. Also, it occurs with sisters, and refuge is sought with Allaah.

If the natural disposition suffers a relapse, it makes them feel there is no difference between their non-marriageable relatives and non-relatives. Therefore, there would be no goodness in their life, so they should be killed, due to the authentic Hadeeth from Al-Bara', may Allaah be pleased with him, who said: "My maternal uncle, Abu Burdah ibn Nayaar, passed by with carrying a flag. I said: 'Where are you going?' He said: 'Allaah's Messenger, sallallaahu `alayhi wa sallam, sent me to a man who married his step-mother, and told me to bring him his head.'"[1]

Therefore, it is established that the Prophet of Allaah, sallallaahu `alayhi wa sallam, killed the one who marries their stepmother, regardless if they were previously married or not. Based on that, whoever falls into this crime is to be

[1] Reported by Abu Daawood (4457) and At-Tirmithi (1362), and the wording is by At-Tirmithi. Al-Albaani ruled it as authentic.

killed if their case reaches the rightful Islaamic judge or leader, unless someone does not know the ruling of marrying one's stepmother, such as someone who lives in a remote area or a new Muslim and does not know it is prohibited. Such a person is excused for their ignorance, and is not to be killed; they should be taught the ruling.

This is different from someone who lives among the Muslims. Such a person, if they have intercourse with their mother or sister, they are not to be excused, rather, should be held accountable for their sin. Such an aspect is not hidden in terms of its ruling; its heinous nature is not hidden from anyone. It is something known from the religion by necessity.

Another crime that is punishable by death is magic:

The magician is to be killed as their punishment, as in the Hadeeth of Jundub, may Allaah be pleased with him, which was reported as being ascribed to the Prophet of Allaah, sallallaahu `alayhi wa sallam, and as a statement of Jundub, may Allaah be pleased with him, and is authentically

attributed to Jundub, actually, which states: "The penalty of the magician is a strike with the sword."[1]

Ibn Al-Qayyim, may Allaah have mercy on him, said:

"The correct view is that the narration is ascribed to Jundub ibn `Abdullaah, may Allaah be pleased with him. It is also authentically attributed to `Umar, may Allaah be pleased with him, in that he ordered that the magician be killed. It was also reported that Hafsah, may Allaah be pleased with her, killed a woman who had cast a spell on her, but `Uthmaan, may Allaah be pleased with him, rebuked her, as she did so without his permission.

It is also reported that `Aa'ishah, may Allaah be pleased with her, killed a sorceress that cast a spell on her. It is also reported that she sold her, as mentioned by Ibn Al-Munthir and others.

It has been authentically reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, did not kill the

[1] Reported by At-Tirmithi (1460) and he reported it as being attributed to the Prophet, sallallaahu `alayhi wa sallam, but ruled it as inauthentic, then said: "The authentic narration is actually attributed to Jundub."

> Jews that cast magic on him, and Ash-Shaafi`i, may Allaah have mercy on him, and Abu Haneefah, may Allaah have mercy on him, used that to support their view. As for Maalik, may Allaah have mercy on him, and Ahmad, may Allaah have mercy on him, they were of the view that they should be killed. However, Ahmad, may Allaah have mercy on him, viewed that magicians that are under protection are not to be killed, and his proof was that the Prophet of Allaah, sallallaahu `alayhi wa sallam, did not kill Labeed ibn Al-A`sam, the Jew, when he did magic on him. Those that said that they should be killed responded by saying that it was not established on Labeed, and there was no evidence presented against him. Also, the Prophet of Allaah, sallallaahu `alayhi wa sallam, feared creating something evil for the people by avoiding removal of magic from the well, so how about if he killed the magician?"[1]

Therefore, the magician's penalty is that they are to be killed; their harm is not hidden from society. Nowadays, we hear of

[1] Zaad Al-Ma`aad (5/62-63).

much of the corruption that occurs due to them, such as separating between men and women, the problems, evil, and disunity that occurs among people because of them, and sicknesses. Actually, magicians might reach a level of Satanic strength and corruption to the point that they actually kill someone. If they kill, they are certainly to be killed, both due to retribution and due to magic.

Another crime that is punishable by death is abandonment of prayer:

Many scholars said that the person that abandons the prayer should be killed, even though many of them did not say they are disbelievers. However, they disagreed whether they are to be killed out of a penalty or out of apostatizing.

Ibn Al-Qayyim, may Allaah have mercy on him, said:

> "The Muslims do not differ in that intentionally abandoning the obligatory prayers is one of the greatest and most major of sins, and that it is worse than murder, embezzlement, fornication, theft, and drinking alcohol, and that the person who abandons

prayer is susceptible to receive the punishment, wrath, and humiliation of Allaah in this life and the next.

They differed regarding if they should be killed, how they should be killed, and if they are disbelievers. Sufyaan ibn Sa`eed Ath-Thawri, may Allaah have mercy on him, Abu `Amr Al-Awzaa`i, may Allaah have mercy on him, `Abdullaah ibn Al-Mubaarak, may Allaah have mercy on him, Hammaad ibn Zayd, may Allaah have mercy on him, Waki` ibn Al-Jarraah, may Allaah have mercy on him, Maalik ibn Anas, may Allaah have mercy on him, Muhammad ibn Idrees Ash-Shaafi`i, may Allaah have mercy on him, Ahmad ibn Hanbal, may Allaah have mercy on him, Is-haaq ibn Raahawayh, may Allaah have mercy on him, and their companions all said they should be killed. However, they differed as to how they should be killed. Most of them said that they should be killed with a sword strike to the neck. Some Shaafi`i scholars said that they are to be beaten with a wooden stick until they either pray or die. Ibn Surayj, may Allaah have mercy on him, said that they should be prodded with a sword

> until they die, because it is more of a censure and is a cause for more hope that they come back and pray."[1]

We have previously mentioned that if a person is taken and threatened with death by being presented before the sword until they repent and pray once again, but refuse to pray, they are to be killed as apostates, since there is no faith in their heart, because they preferred to be killed over prostrating to Allaah the Lord of all that exists; such a person cannot be a Muslim.

Another is the one who drinks alcohol for the fourth time:

The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"If someone drinks alcohol, lash them the first, second, and third time. If they drink again the fourth time, kill them."*[2] The scholars have differed regarding this Hadeeth. Some said that it is abrogated, and there was a man during the time of the Prophet of Allaah, sallallaahu `alayhi wa sallam, whose name was `Abdullaah, and whose nickname was 'the

[1] As-Salaat wa Hukmu Taarikiha (pg. 29-30).
[2] Reported by Abu Daawood (4484) and At-Tirmithi (1444) and others through various routes, and Al-Albaani ruled it as authentic.

donkey.' He would make the Messenger of Allaah, sallallaahu `alayhi wa sallam, laugh, but the Prophet of Allaah, sallallaahu `alayhi wa sallam, had lashed him for drinking alcohol. He was brought one day and lashed, and someone said: "O Allaah, curse him; how often does he come!" The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"Do not curse him; by Allaah, I know that he loves Allaah and His Messenger."*[1] The Prophet of Allaah, sallallaahu `alayhi wa sallam, did not kill him due to that.

It was also said that it is not abrogated;

Ibn Al-Qayyim, may Allaah have mercy on him, said:

> "As for what was mentioned regarding killing the one who drinks alcohol after the fourth offense, some scholars said that this action is via Ijmaa` (consensus), and this was mentioned by At-Tirmithi, may Allaah have mercy on him, and others. It was said that it is abrogated by the Hadeeth of `Abdullaah ibn Himaar, and that is that the Prophet of Allaah, sallallaahu `alayhi wa sallam, did not kill him the fourth time he

[1] Reported by Al-Bukhaari (6780) from the Hadeeth of `Umar ibn Al-Khattaab, may Allaah be pleased with him.

drank. Imaam Ahmad, may Allaah have mercy on him, was asked: 'Why did you leave them be?' He said: "Due to the Hadeeth of `Uthmaan, which states: *`The blood of a Muslim is unlawful, except in three cases.'*

All of what was mentioned is contentious, however. As for the claim of Ijmaa`, then there is no Ijmaa`. `Abdullaah ibn `Umar, may Allaah be pleased with him, and `Abdullaah ibn `Amr both said: 'Bring me the one who drank the fourth time, and it is incumbent on me to kill them.' This is the view of some of the Salaf. As for claiming it is abrogated by the Hadeeth of `Abdullaah ibn Himaar, it would be evidence if it was proven that it occurred after the Prophet of Allaah, sallallaahu `alayhi wa sallam, said the Hadeeth, and that he was brought after the fourth time and the order that he be killed be negated.

As for the claim that it is abrogated through the Hadeeth of: *`The blood of a Muslim is unlawful, except in three cases,'* then that is not correct, because it is general, and the Hadeeth of killing is specific.

The conclusive indication of the Hadeeth is that the order that they be killed is not incumbent, but it is a punishment depending on the benefits. If people drink alcohol commonly and frequently and are not abstaining from it despite the regulated penalty, and the Imaam sees that they should be killed due to it, they should be killed. That is why `Umar, may Allaah be pleased with him, would abstain from killing at times, would cut the head at times, and lashed eighty times, while Allaah's Messenger, sallallaahu `alayhi wa sallam, and Abu Bakr, may Allaah be pleased with him, both lashed forty times. Therefore, killing is not incumbent, but it is a punishment depending on the benefits."[1]

Al-Albaani, may Allaah have mercy on him, said:

"It was said this Hadeeth is abrogated, but there is no evidence on that. Actually, it is established, not abrogated, as Shaykh Ahmad Shaakir has concluded in his commentary on Al-Musnad (9/49-92). He examined the speech there in a way whereon there can be no

[1] Tahtheeb Sunan Abu Daawood (2/296-297).

> additions. However, I am of the view that it is an unrestricted and unspecified punishment. If the Imaam believes that they should be killed, they do so, and if they do not, they should not be killed. This is contrary to the case with lashing which must be done every time."[1]

The leader and judge is to be brought to the person that constantly drinks alcohol and lashes them, but does not view that they should be killed, since they only drink alcohol at home, for example, and no one is harmed by their constant drinking, and the person is always repenting, and so forth.

However, in some cases, the Imaam might view that if this drinker will cause corruption on earth through their drinking, and their corruption will transfer to their neighbors and the people, and they view that they are not fearful of drinking it, and their evil is not withheld from the people, and [the Imaam] views it is of greater benefit to kill them as an unspecified punishment, in order to prevent their evil and so that others become fearful of the act, they may do so, based on this Hadeeth.

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[1] As-Silsilah As-Saheehah (3/434).

Nowadays, you see such corrupters engaging in strange acts. Due to their intoxication, some would want to commit incest with their sister. Others might drink and drive, and put people in danger. Others might become drunk and go to the streets to cause corruption, hit people, and breach their honor. Such a person is on the level of livestock or beasts. They have been warned and stopped, but they did not take heed or stop. In the case of such a person, it is of greater benefit to kill them, in order to avoid their evil and corruption and so that they are a lesson for others that cause corruption on earth. People are in dire need of such rulings which cause the corrupters to cease their actions, and so that their evil is withheld from the people. It is from the wisdom of legislation to have such a punishment that the leader or judge can use to censure the corrupters.

Another crime punishable by death is pledging allegiance to another person after one's initial pledge:

They are to be killed if they contend against the first person they gave pledge to and if they cause problems. If they repent and abandon their actions, they are not to be killed,

due to the Hadeeth of Abu Sa`eed Al-Khudri, may Allaah be pleased with him, who reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"When the oath of allegiance has been taken for two caliphs, kill the one for whom the oath was taken later."*[1] Also, due to the Hadeeth of `Arfajah, may Allaah be pleased with him, who said that he heard Allaah's Messenger, may Allaah be pleased with him, say: *"When you are holding to one single man as your leader, you should kill the one who seeks to undermine your solidarity or disrupt your unity."*[2] In another narration, the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"Different evils will make their appearance in the near future. Anyone who tries to disrupt the affairs of this Ummah while they are united you should strike him with the sword whoever he be."*[3]

Therefore, if people give their allegiance to a leader or caliph, and the people of knowledge and piety agree that they are the rightful leader, then someone else comes to

[1] Reported by Muslim (1853).
[2] Reported by Muslim (1852).
[3] Reported by Muslim (1852).

contend with them, they are to be killed, even if they are better than the first, because they wish to undermine the solidarity of the Muslims, disrupt their unity, and cause problems in the Ummah. As for the first individual, they are the rightful caliph and their leadership should not be taken from them without a legal purpose. Uniting the Muslims is more important than the life of the contender. If killing them leads to uniting the Muslims and lack of disunity and discord, they are to be killed.

Another crime punishable by death is declaration of killing:

The evidence is the Hadeeth of Ibn Az-Zubayr, may Allaah be pleased with him, who said that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Whoever unsheathes their sword and starts to strike the people with it, it is permissible to shed their blood."*[1]

[1] Reported by An-Nasaa'i (4097) and Al-Albaani said that it is an authentic narration, but is contradictory to other similar narrations.

Al-Haafith Ibn Rajab, may Allaah have mercy on him, said:

> "Al-Bukhaari, may Allaah have mercy on him, said that this Hadeeth is ascribed to the Companion. Imaam Ahmad, may Allaah have mercy on him, was asked about the meaning of this Hadeeth, and he said: 'I do not know what this is.'
>
> Is-haaq ibn Raahawayh, may Allaah have mercy on him, said: 'It means, the one who unsheathes their sword and begins to attack people, then their blood is lawful.' This is what the Khawaarij do, which is to attack men, women, and children."[1]

Therefore, the one that attacks people with their weapons and seeks them out is to be killed, even if they do not kill anyone

The scholars say that if someone attacks you with a weapon, then you should defend yourself with the least possible way, such as maiming them, taking them into captivity, striking the weapon, striking their hand, causing the weapon to fall, or injuring them in a way that prevents them from attacking

[1] Jaami` Al-`Uloom wa Al-Hikam (1/350).

you. However, if their evil can only be repelled by killing, there is no harm in killing them.

Other scholars said that they are to be killed immediately, and nothing is held against the killed. Therefore, the issue is one of difference of opinion among the scholars.

The issue of shedding blood is very grave, which is why one must beware of it. The reasoning those who said they should be killed immediately is that if one were to defend themselves with the least defense, they might attack again and kill them while they are being fought. However, the view of defending oneself in the least possible way is more correct, and Allaah the Exalted knows best.

Another crime punishable by death is spying against the Muslims in order to help the disbelievers:

The reason is that this is treachery against Allaah the Exalted, His Messenger, sallallaahu `alayhi wa sallam, and the believers. A great amount of corruption results from such an **act. Ibn Rajab, may Allaah have mercy on him, said:**

> “Killing the Muslim spy if they spy for the disbelievers against the Muslims: Ahmad, may Allaah have mercy

on him, remained silent about it, and a group of the Companions of Maalik, may Allaah have mercy on him, allowed that they be killed, as well as Ibn `Aqeel from among the Hanbali scholars. Some Maaliki scholars said that if they do it more than once, it is allowed to kill them, and they used the statement of the Prophet of Allaah, sallallaahu `alayhi wa sallam, regarding Haatib ibn Abu Balta`ah, may Allaah be pleased with him, when he wrote the letter to the people of Makkah informing them of the departure of the Prophet of Allaah, sallallaahu `alayhi wa sallam, to them, and telling them to beware, and `Umar, may Allaah be pleased with him, asked to kill him, the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *'He was a veteran of Badr.'*[1]

He did not say: 'He did not do something that would cause his blood to be lawful,' but rather, gave reasoning for a cause against killing him, as in, the fact that he was a veteran of Badr and Allaah the

[1] Reported by Al-Bukhaari and Muslim.

Exalted forgave the veterans of Badr. However, this reasoning is not applicable to those after him."

The fifteenth Hadeeth

Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Whoever believes in Allaah and the Last Day should either say something good, or remain silent. Whoever believes in Allaah and the Last Day should honor their neighbor. Whoever believes in Allaah and the Last Day should honor their guest."*[1]

This Hadeeth has been reported from the Prophet of Allaah, sallallaahu `alayhi wa sallam, via `Aa'ishah[2], may Allaah be pleased with her, Ibn Mas`ood[3], may Allaah be pleased with him, `Abdullaah ibn `Amr[4], may Allaah be pleased with him, Abu Ayyoob Al-Ansaari[5], may Allaah be pleased with him, Ibn `Abbaas[6], may Allaah be pleased with him, and other companions.

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[1] Reported by Al-Bukhaari (6018) and Muslim (47).
[2] Reported by Ahmad (24449).
[3] Reported by At-Tabaraani in his book *Al-Mu'jam Al-Kabeer* (10442).
[4] Reported by Ahmad (6621)
[5] Reported by Ibn Hibbaan in his book Al-Musnad Saheeh (5597) and At-Tabaraani in his book Al-Mu'jam Al-Kabeer (3873).
[6] Reported by At-Tabaraani in his book *Al-Mu'jam Al-Kabeer* (10843).

The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"Whoever believes in Allaah and the Last Day."*

If someone were to say, why did not the Prophet of Allaah, sallallaahu `alayhi wa sallam, suffice with mentioning faith in Allaah alone? The answer would be, there is no doubt that faith in Allaah the Exalted consists of belief in the Last Day, but textually mentioning it is stronger.

Al-Haafith, may Allaah have mercy on him, said:

> "The meaning is complete belief. The Prophet of Allaah, sallallaahu `alayhi wa sallam, specifically mentioned belief in Allaah and the Last Day in order to show the beginning and the Hereafter. Meaning, whoever believes in that Allaah the Exalted created them and believes that He will grant them recompense for their actions will act on the mentioned qualities."[1]

This Hadeeth comprises of three matters that pertain to action and statement-based actions. As for the statement-based actions, then it is in the statement: *"Say something good or remain silent,"* and as for the actions, then his

[1] Fat-h Al-Baari (10/446).

statement: *"Honor the neighbor,"* and: *"Honor the guest."* Therefore, this Hadeeth comprises of three aspects of good character in terms of action and statement-based actions.

Also, this Hadeeth contains an order that one must rid themselves of all censured behavior and adorn themselves with praiseworthy behavior. As for the censured behavior, then it is by harming the neighbor and saying evil things, and as for the virtue, then it is by honoring the guest and saying good things.

This Hadeeth proves that actions are a part of faith and that those qualities are from the qualities of faith. Therefore, if someone that does not perform any good actions, then claims that they are believers, their claim has no reality or basis to it. Faith requires action.

Acts of faith sometimes deal with the rights of Allaah, such as fulfilling obligations and abandoning prohibitions.

Other examples are saying good things and remaining silent by not saying anything that is not good. Other times they deal with the rights of creation, such as honoring the guest, treating the neighbor well, and refraining from harming the neighbor. The believer is ordered to fulfil these three things.

A person who has faith is characterized by their compassion for the creation of Allaah in saying good things, refraining from saying evil things, doing things that are beneficial, and avoiding things that are harmful.

The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"Whoever believes in Allaah and the Last Day should either say something good, or remain silent."*

Therefore, saying good things and avoiding saying evil things are from the qualities of those who have faith, because it causes goodness to occur and repels all evil. In the Hadeeth of Aswad ibn Asram Al-Mihraabi, may Allaah be pleased with him, he said to Allaah's Messenger, sallallaahu `alayhi wa sallam,: "Give me advice." The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"Do you own your tongue?"* He said: "What do I own if I do not own my own tongue?" The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"Do you own your hand?"* He said: "What do I own if I do not own my own hand." The Prophet of Allaah, sallallaahu `alayhi wa

sallam, said: *"Then, only say good things with your tongue, and only use your arm for good things."*[1]

It has also been reported that having an upright tongue is one of the qualities of faith.

Anas ibn Maalik, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"The faith of a slave is not upright until their heart is upright, and their heart is not upright until their tongue is upright. A person whose neighbor does not feel safe from their evil will not enter Paradise."*[2] Although the chain of this Hadeet has been disparaged, its meaning is authentic, and it has other supporting narrations, in general. In the Hadeeth, it states that silence is one of the ways to salvation. `Abdullaah ibn `Amr, may Allaah be pleased with him, said that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Whoever is silent will be saved."*[3]

[1] Reported by At-Tabaraani in his book Al-Mu'jam Al-Kabeer (817) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (1560).
[2] Reported by Ahmad (13071) and Al-Albaani ruled it as acceptable in his book As-Silsilah As-Saheehah (2841) and others ruled it as inauthentic.
[3] Reported by Ahmad (6481) and At-Tirmithi (2501) and Al-Albaani ruled it as authentic.

Also, it has been mentioned that evil words can be the cause of destruction of a person. Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"A slave will say a word which they are unaware of its consequences, but it will cause them to fall in Hellfire for a distance that is between the East and West."*[1]

Bilaal ibn Al-Haarith, may Allaah be pleased with him, said that he heard Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"One of you will say a word for the pleasure of Allaah, not thinking it will reach the level that it reaches, but Allaah the Exalted will write that He will be pleased with them until the Day they meet Him. Further, one of you might say a word incurring the displeasure of Allaah, not thinking it will reach the level that it reaches, but Allaah the Exalted will write that He will be displeased with them until the Day they meet Him."*[2]

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[1] Reported by Al-Bukhaari and Muslim.

[2] Reported by At-Tirmithi (2319) and he ruled it as authentic, and Al-Albaani ruled it as authentic.

Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"A slave will say a word for Allaah's Pleasure, without noticing it, but it will raise them in levels. Further, a slave will say a word causing Allaah's Displeasure, without noticing it, but it will cause them to drop in Hellfire."*[1] Another narration reads: *"A slave will say a word which they are unaware of its consequences, but it will cause them to fall in Hellfire for a distance that is between the East and West."*[2]

The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"Say something good, or remain silent."*

This is one of the Jawaami` Al-Kalim (brief words of the Prophet of Allaah, sallallaahu `alayhi wa sallam, which entail great meanings), because a statement is good, bad, or leaning towards one of those who categories.

In the category of 'good,' everything that is sought, it terms of obligatory and recommended statements, is included. They were all mentioned, regardless of their differing types. Also, anything that leans towards good is also included.

[1] Reported by Al-Bukhaari (6478).
[2] Reported by Muslim (2988).

Anything else which is evil or leans towards evil must obligatorily be avoided by remaining silent.[1]

There is no speech that is void of a good or bad aspect. Speech is either good, leaning towards good, therefore taking the same ruling, or bad, or leaning towards bad, therefore, taking the same ruling.

Ibn Rajab, may Allaah have mercy on him, said:

> *"The Prophet of Allaah, sallallaahu `alayhi wa sallam, ordered that people say good and to remain silent and not say anything else. This shows that there is no speech that is equally deserving of being said and not being said. Something might either be good, which, as such, must be said, and might be bad, which, as such, must not be said."*[2]

Therefore, nothing is equal in speech in terms of whether it should and should not be said at the same time. Either it is more virtuous to be said, or more virtuous to keep silent.

Regarding the topic of the virtue of remaining silent, Anas, may Allaah be pleased with him, reported that the Prophet of

[1] Fat-h Al-Baari (10/446).
[2] Jaami` Al-`Uloom wa Al-Hikam (1/367).

Allaah, sallallaahu `alayhi wa sallam, met Abu Tharr, may Allaah be pleased with him, and said: *"O Abu Tharr, shall I not inform you of two qualities which are easier on the back, but heavier on the scale than other qualities?"*

He said: "Of course, O Allaah's Messenger." The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"Have good conduct and remain silent frequently. By Allaah, nothing beautifies creation more than these two qualities."*[1]

Simaak ibn Harb, may Allaah have mercy on him, said: "I said to Jaabir ibn Samurah: 'Did you used to sit frequently with Allaah's Messenger, sallallaahu `alayhi wa sallam?' He said: 'Yes; he would remain silent for long intervals and would rarely laugh.'"[2]

A person will be held accountable for everything that their tongues utter. Allaah the Exalted Said (what means):

{Man does not utter any word except that with him is an observer prepared [to record].} **{Qur'aan 50:18]**

[1] Reported by Abu Ya`la (3298), At-Tabaraani in his book Al-Mu'jam Al-Awsat (7103) and Al-Albaani ruled it as acceptable in his book As-Silsilah As-Saheehah (1938).
[2] Reported by Ahmad (19880) and Al-Albaani ruled it as acceptable in his book Saheeh Al-Jaami` (4822).

Ibn Rajab, may Allaah have mercy on him, said:

"The pious predecessors have agreed that the angel on the right writes the good deeds, and the left writes the evil deeds. That has been reported from the Prophet of Allaah, sallallaahu `alayhi wa sallam, from the Hadeeth of Abu Umaamah, albeit with a weak chain of narration."[1]

The scholars have differed regarding speech: Is everything we say written on our records, or is there some speech that is not written?

The difference has occurred due to the premise that there is some speech that is neither the cause of rewards nor punishments. If we were to say that the angel that is tasked with writing the good deeds writes everything that is good, and the angel that is tasted with writing sins writes everything that is evil, then, is there speech that a person says which is not written by those who write good and evil?

The scholars have differed on this subject. Some said that there is speech that a person will not be accounted for, which is neither good nor bad, therefore, it is not written.

[1] Jaami` Al-`Uloom wa Al-Hikam (1/368).

Other scholars have said that everything that one says will be written, even if someone says: 'I ate,' or: 'I drank,' and so forth. Then, it will be presented before Allaah the Exalted and He will cause whatever is good or bad to remain established in the records of the slave, and anything else will be discarded. This is mentioned when Allaah the Exalted Said:

يَمْحُو اللّهُ مَا يَشَاء وَيُثْبِتُ وَعِندَهُ أُمُّ الْكِتَابِ

{Allaah eliminates what He wills or confirms, and with Him is the Mother of the Book.} **[Qur'aan 13:39]**

An-Nawawi, may Allaah have mercy on him, said:

"Allaah the Exalted Said:

مَا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

{Man does not utter any word except that with him is an observer prepared [to record].} **[Qur'aan 50:18]**

However, the Salaf and scholars have differed regarding if everything that a person says will be written, even if it is merely lawful, carrying no reward or punishment, due to the generality of the verse, or if only something that earns rewards or punishment will be written. Ibn `Abbaas, may Allaah be pleased with him, took the second view, as well as other scholars.

> Based on that, the verse is specific, meaning that everything that a person earns recompense for will be written."[1]

Therefore, everything is written in the scrolls of the angels, and elimination and confirmation occurs in these scrolls. If a sane person thinks of something that they want to say, and think about it before saying it, but they cannot determine if it is good or evil, they should remain silent, and should not say it.

If someone wishes to speak, but they cannot determine its benefit, then it is better for them to remain silent, because the intellectual person only says things that they are sure of its predominant benefit.

As for saying things that are predominantly evil or apparently evil, or there is no predominant goodness in it, then remaining silent is the best option.

As for speech that is not predominantly considered good, then the least is that it is a waste of time in a false way, causing the slave to be in a state of regret on the Day of Resurrection. The Prophet of Allaah, sallallaahu `alayhi wa

[1] Sharh Saheeh Muslim (2/19).

sallam, said: *"The people of Paradise will only regret a period of time that passed them by without remembrance of Allaah."*[1]

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"People who get up from an assembly in which they did not remember Allaah will be just as if they had got up from an donkey's corpse, and it will be a cause of grief to them."*[2]

In other narrations, it states: *"No group gather in a sitting in which they do not remember Allaah, nor send blessings on their Prophet, except it will be a source of remorse for them. If He wills, He will punish them, and if He wills, He will forgive them."*[3]

In another narration, it states: *"If anyone sits at a place where he does not remember Allaah, deprivation will descend on him from Allaah; and if he lies at a place where*

[1] Reported by At-Tabaraani in his book Al-Mu'jam Al-Kabeer (182) and it is an inauthentic Hadeeth. Al-Albaani ruled it as inauthentic in his book As-Silsilah Adh-Dha`eefah (4986).
[2] Reported by Abu Daawood (4855) and Al-Albaani ruled it as authentic.
[3] Reported by At-Tirmithi (3380) and he ruled it as authentic, and Al-Albaani ruled it as authentic.

he does not remember Allaah, deprivation will descend on him from Allaah."[1]

In another narration, it states: *"No group gather in a sitting in which they do not remember Allaah, nor send blessings on their Prophet, except it will be a source of remorse for them on the Day of Resurrection, even if they enter Paradise for their rewards."*[2]

In general, it can be said that speech is of five categories:

It might be obligatory, recommended, forbidden, disliked, or lawful.

Examples of obligatory speech are: Recitation of Soorat Al-Faatihah during the prayer as well as the obligatory supplications, ordering good, forbidding evil, speaking out as one of two witnesses, where if they remain silent, the person will not get their right, but if they speak, they will get their right.

[1] Reported by Abu Daawood (4856) and Al-Albaani ruled it as authentic.

[2] Reported by Ahmad (9966) and Al-Albaani ruled it as authentic in Saheeh At-Targheeb wa At-Tarheeb (1513).

An example of recommended speech is the supplications of the night and day. Examples of forbidden speech are lying, backbiting, slandering, and false testimony. Examples of disliked speech are things that have no benefit, such as repetition of something with no hope of benefit, or speaking about something that does not concern the person. An example of lawful speech is lawful speech regarding life, work, drinking, eating, and so forth.

Silence is similar to speech. It might be obligatory, recommended, forbidden, disliked, or lawful.

Obligatory silence is, for example, silence by not stating lies, backbiting, or causing problems between people. Recommended silence is, for example, to remain silent by not stating what does not concern a person to delve into. Forbidden silence is, for example, silence by not giving obligatory testimonies, and silence by not forbidding evil when it is beneficial. Disliked silence is, for example, sitting in the mosque without remembering Allaah. Lastly, lawful silence is silence for relaxation during resting times.

As has been mentioned, we are not ordered to constantly speak or to constantly remain silent. Speech is to occur

during times of speech, as in, when it is recommended or obligatory to speak, and silence is to occur during times of silence, that is, when it is recommended or obligatory to remain silent.

The second issue of this Hadeeth: Honoring the guests and the prohibition regarding harming them:

The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"Whoever believes in Allaah and the Last Day should honor their neighbor."* In another narration, it states: *"Whoever believes in Allaah and the Last Day should not harm their neighbor."*

The prohibition of harming and wronging the Muslims is known through legal texts, such as when Allaah the Exalted Said:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا

{And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin.} **[QUR'AAN 33:58]**

Ibn `Umar, may Allaah be pleased with him, said that Allaah's Messenger, sallallaahu `alayhi wa sallam, ascended the pulpit and said, loudly: *"O those who have accepted Islaam with their tongue but faith did not reach their hearts, do not harm the Muslims or shame them. Do not pursue their faults, because if someone pursues the faults of their Muslim brother, Allaah the Exalted will pursue their faults, and if Allaah does so, He will expose the person, even in the middle of their own home."*[1]

Therefore, there is no doubt the prohibition of harming and wronging the neighbor is certain. Harming someone without due right is impermissible, no matter who the person is. However, it becomes more emphasized when it pertains to the neighbor, due to their great rights. The more the rights are emphasized, the more sin incurred due to harming them. Parents, scholars, the elderly, and so forth, are of those who have the greatest of rights. Therefore, harming them is more prohibited. That is why those that harm Allaah's Messenger, sallallaahu `alayhi wa sallam, are

[1] Reported by At-Tirmithi (2032).

to be killed, due to the greatness of the honor of the Messenger, sallallaahu `alayhi wa sallam, and due to his extensive and great rights.

Ibn Mas`ood , may Allaah be pleased with him, reported that he asked the Prophet of Allaah, sallallaahu `alayhi wa sallam, the question: “Which sin is greatest to Allaah?”

The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *“To ascribe a partner for Allaah a partner, while He has created you.”*

He said: “Indeed, that is great. What next?” The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *“To kill your child for fear of them eating with you.”* He said: “Then what?” The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *“To commit adultery with the wife of your neighbor.”*[1]

Al-Miqdaad ibn Aswad, may Allaah be pleased with him, said that Allaah’s Messenger, sallallaahu `alayhi wa sallam, said to his Companions: *“What do you say regarding fornication?”* They said: “Allaah and His Messenger have forbidden it, so, it is forbidden until the Day of Resurrection.”

[1] Reported by Al-Bukhaari and Muslim.

At that, Allaah's Messenger, sallallaahu `alayhi wa sallam, said to his Companions: *"It is less severe for a man to fornicate with ten women than to fornicate with their neighbor's wife. What do you think about stealing?"* They said: "Allaah and His Messenger have forbidden it, so, it is forbidden." He, sallallaahu `alayhi wa sallam, said: *"For someone to steal from ten homes is less severe than stealing from one's neighbor."*[1]

Abu Shurayh, may Allaah be pleased with him, reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"By Allaah, they do not believe. By Allaah, they do not believe. By Allaah, they do not believe."*

It was said: "Whom, O Allaah's Messenger?" The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"The person whose neighbor does not feel safe from their evil."*[2]

Further, Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa

[1] Reported by Ahmad (23905) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (65).
[2] Reported by Al-Bukhaari (6016).

sallam, said: *"The person whose neighbor does not feel safe from their evil will not enter Paradise."*[1]

Abu Hurayrah, may Allaah be pleased with him, also reported that a person came to Allaah's Messenger, sallallaahu `alayhi wa sallam, and mentioned that there was a woman who is notable due to her abundant prayers, fasting, and charity, but, she harms her neighbors with her tongue. The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"She is in the Hellfire."* The person said: "O Allaah's Messenger, there is a woman who is notable due to her minimal fasting, charity, and prayer, and only gives a small amount of cheese in charity, but does not harm her neighbor with her tongue." The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"She is in Paradise."*[2]

As for honoring and being good to the neighbor, it is an order in the Book of Allaah and the Sunnah of His Messenger, sallallaahu `alayhi wa sallam.

Allaah the Exalted Said:

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[1] Reported by Muslim (46).

[2] Reported by Ahmad (9673) and Al-Bukhaari in his book Al-Adab Al-Mufrad (119). Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (190).

وَاعْبُدُواْ اللّهَ وَلاَ تُشْرِكُواْ بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللّهَ لاَ يُحِبُّ مَن كَانَ مُخْتَالاً فَخُورًا

{Worship Allaah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allaah does not like those who are self-deluding and boastful.} [QUR'AAN 4:36]

Ibn Rajab, may Allaah have mercy on him, said:

"In this verse, Allaah the Exalted combines mentioning His Rights on the slaves and the rights of slaves on one another, mentioning that slaves which must be treated with good conduct are five categories:

First: Relatives: He mentioned the parents in specific because they are unique as it pertains to all other relatives, because they are thanked for things that others are not. They were the cause for the existence of the child and they have the right of raising and teaching the child, as well as other things.

Second: The weak and in need of good conduct: These are of two types: Those that are in need due to

their weak bodies, as in, orphans, and those who are in need due to their lack of wealth, as in, the destitute.

Third: Those who have the rights of closeness and mixing with one another. He made them into three categories: The near neighbor, the neighbor farther away, and companion at the side.

The exegetes have differed regarding these matters. Some said that the near neighbor is the neighbor that is related to the person, and the neighbor farther away is the non-relative. Others said that women are included in the near neighbor and others said that they are the neighbor farther away. Others said that a companion in travel is the neighbor farther away. It has been reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, used to say in his supplications: *`I seek refuge in You from a bad neighbor in one's permanent abode, for one's neighbor in the desert will change.'*[1]

[1] Reported by Ibn Hibbaan (1033) and Al-Bukhaari in his book Al-Adab Al-Mufrad (117) and Al-Albaani ruled it as acceptable in his book Saheeh Al-Adab Al-Mufrad.

Other scholars have said that the near neighbor is actually the Muslim neighbor, and the neighbor farther away is the disbelieving neighbor.

Jaabir, may Allaah be pleased with him, reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *`The neighbors are three: Neighbors with one right, and they have the least rights, neighbors with two rights, and neighbors with three rights, and they have the most and best rights. As for those who have one right, they are the polytheistic neighbor; they are not related to the neighbor. They have the right of neighboring. As for the one who has two rights, they are the Muslim neighbor. They have the rights of Islaam and the rights of neighboring. As for the one that has three rights, they are the Muslim neighbor who is also related. They have the rights of Islaam, neighboring, and ties of the womb.'*[1]

[1] Reported by At-Tabaraani in his book Musnad Ash-Shaamiyyeen (2458) and Abu Nu`aym in his book Al-Hilyah (5/207). Al-Albaani ruled it as weak in his book As-Silsilah Adh-Dha`eefah (3493) and Ibn Al-Qayyim mentioned it in his book I`laam Al-Muwaqqi`een (2/143) from the speech of Imaam Ahmad.

This Hadeeth has been reported from other routes, some of which are connected, and others which are not. All the chains of narration of this Hadeeth are disparaged.

It was said that the near neighbor is actually the immediate neighbor, while the neighbor farther away is the far neighbor.

\`Aa'ishah, may Allaah be pleased with her, reported that she said: 'O Allaah's Messenger, sallallaahu \`alayhi wa sallam, I have neighbors.

Whom should I give gifts to?' He said: *'To the one whose door is closer to you.'*[1]

A group of the pious predecessors said that the limit of neighboring is forty houses down. It was said that it is forty houses in all directions.

As for the companion at your side some scholars interpreted as meaning the wife, while others, such as Ibn \`Abbaas, may Allaah be pleased with him, interpreted it as meaning the partner and companion in travel. They did not mean that the friend even at

[1] Reported by Al-Bukhaari (2259).

close proximity at home is not included, but they meant that companionship even in travel is sufficient; constant friendship and companionship at one's homeland is more worthy. That is why Sa`eed ibn Jubayr, may Allaah have mercy on him, said: 'It is the pious accomplice and companion.' Zayd ibn Aslam, may Allaah have mercy on him, said: 'It is your close companion in your hometown and your companion in travel.' Ibn Zayd, may Allaah have mercy on him, said: 'It is the person who is near you and around you to benefit them.' `Abdullaah ibn `Amr ibn Al-`Aas, may Allaah be pleased with him, said: *'The best of friends to Allaah are those who are best to their companions, and the best of neighbors to Allaah are those who are best to their neighbors.'*[1]

Fourth: A traveling, non-residing person: As in, the traveler, meaning, the one who has gone to another land. Some scholars interpreted as meaning the guest,

[1] Reported by At-Tirmithi (1944) and he ruled it as acceptable, and Ahmad (6566) and Al-Albaani ruled it as authentic.

meaning that they host the traveler if they have a guest.

Fifth: Right hand possession: The Prophet of Allaah, sallallaahu `alayhi wa sallam, used to frequently advise and order that they be treated well. It has been reported that the last thing that the Prophet of Allaah, sallallaahu `alayhi wa sallam, advised at his death was: *'[Be mindful of] prayer and what your right hand possesses [i.e. your slaves].'*[1] Some of the pious predecessors included the livestock that a person owns in the explanation of this verse."[2]

A part of happiness is for Allaah the Exalted to bless one of His slaves with a righteous neighbor. Sa`d ibn Abu Waqqaas, may Allaah be pleased with him, said that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"There are four things that are from happiness: A righteous wife, a spacious home, a pious neighbor, and a good ride. There are*

[1] Reported by Ahmad (12190) and Al-Albaani ruled it as authentic in his book Irwaa' Al-Ghaleel (7/237).
[2] Jaami` Al-`Uloom wa Al-Hikam (1/379-383).

four things from misery: An evil neighbor, an evil wife, a tight living space, and a bad ride."[1]

This occurs today.

You find a person that if they are tested with an evil neighbor, they are harmed to a great extent, because the person looks at their private lives, throws trash in front of their home, harms their children, raises their voice in saying lewd speech, and other forms of harm that a neighbor can partake in. This is contrary to the one whom Allaah the Exalted has favored with a pious neighbor who preserves them in their absence, give good advice when asked, wakes them for Fajr prayers, does not harm them with foul words or evil actions, and the least goodness they do is avoid harming their neighbors.

It is known among neighbors that if someone cooks something, it is recommended and part of the Sunnah to give to their neighbor. Abu Tharr, may Allaah be pleased with him, said: "My intimate friend, sallallaahu `alayhi wa sallam, advised me that if I were to cook some soup, to

[1] Reported by Ibn Hibbaan (4032) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (282).

increase its water, then look at one of the neighboring houses and show them some good conduct by giving them some."[1] In another narration, the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"O Abu Tharr, if you cook soup or broth, increase its water and give to your neighbors."*[2]

Jaabir, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"If one of you cooks a pot of food, let them increase the broth and give their neighbor some of it."*[3]

A part of good conduct towards neighbors is to avoid harming them and be patient in wake of their harms.

A right of the neighbors is that you love for them what you love for yourself. Anas, may Allaah be pleased with him, reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"By Him in Whose Hand is my soul, a person will*

[1] Reported by Muslim (2625).
[2] Reported by Muslim (2625).
[3] Reported by At-Tabaraani in his book Al-Awsat (3591) and Al-Albaani ruled it as authentic in his book Saheeh Al-Jaami` (676).

not believe until they love for their neighbor – or their brother – what they love for themselves."[1]

Another right of the neighbor according to some scholars is that if someone wishes to sell land or a home, their neighbor is more worthy of it, due to the Hadeeth of Samurah, may Allaah be pleased with him, who reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"The neighbor of the home is more worthy of the house or land."*[2]

There is a difference of opinion among the scholars regarding this issue. Shaykh Muhammad ibn Ibraaheem Aal **Ash-Shaykh, may Allaah have mercy on him, said:**

> "The scholars have disagreed regarding the right of preemption (Shuf`ah) by neighboring into three views:
>
> Some scholars took the view that there is no the right of preemption as it pertains to neighbors at all, and they were the Madinans.

[1] Reported by Muslim (45).
[2] Reported by Abu Daawood (3517) and At-Tirmithi (1368) and he ruled it as authentic, and Al-Albaani also ruled it as authentic.

Their evidence was the reports that were transmitted on this topic, such as the Hadeeth: *`The right of preemption occurs in something that has not been disposed. If borders have been designated and the pathways have been determined, there is no right of preemption.'*[1]

Other scholars took the view that the right of preemption is legal for the neighbor if the rights and roads are known, and they are Abu Haneefah and his companions, some Shaafi`is, and some Hanbalis. Their evidence is the Hadeeth: *`The neighbor of the home is more worthy of the house or land.'*

Some scholars chose to reconcile between the two views and so they held the view that the neighbor has the right of Shuf`ah if it involves a property right such as roads or water or running water. It does not make any difference whether the properties next to each other had previously a joint access to these property rights or not. This is the view of the people of Basrah

[1] Reported by Al-Bukhaari (2213).

> and it is the correct view that should be adopted as it applies all the evidence pertaining to the topic. This is also the known view of Imam Ahmad that was transmitted by Abu Taalib, and it is the choice of Ibn Taymiyyah and his student Ibn Al-Qayyim. This is because the legitimacy of Shuf`ah is to avert harm and harm often occurs when two shares a common area of the owned property or have one road to access the property and etc."[1]

Another right of neighbors is consolation, and it is one of the good qualities, especially during hard times. That becomes especially emphasized with neighbors, due to their great rights.

The third part of the Hadeeth: Honoring the guests, meaning, being a good host:

`Uqbah ibn `Aamir, may Allaah be pleased with him, reported that the Prophet of Allaah, sallallaahu `alayhi wa

[1] Fataawa wa Rasaa'il Muhammad ibn Ibraaheem (8/129-130).

sallam, said: *"There is no goodness in the one who does not host guests."*[1]

The first to ever host guests was Ibraaheem, the friend of Allaah, may Allaah exalt his mention. Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"The first to host a guest was Ibraaheem, may Allaah exalt his mention."*[2]

Sa`eed ibn Al-Musayyib, may Allaah have mercy on him, said:

"Ibraaheem was the first to circumcise, host guests, trim the moustache, cut the nails, and the first to grow white hairs. He said: 'O Lord, what is this?' Allaah the Exalted Said: 'This is dignity and sedateness.' Ibraaheem said: 'O Lord, increase me in dignity and sedateness.'"[3]

Abu Shurayh Al-`Adawi, may Allaah be pleased with him, said: "My ears heard and my eyes witnessed when the Prophet of Allaah, sallallaahu `alayhi wa sallam, said:

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[1] Reported by Ahmad (17455) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (2434).

[2] Reported by Ibn Abu Ad-Dunya in his book Qura Adh-Dhayf (5) and Al-Albaani ruled it as authentic in his book Saheeh Al-Jaami` (4451).

[3] Reported by Al-Bukhaari in his book Al-Adab Al-Mufrad (1250) and Al-Albaani ruled it as authentic in his book Saheeh Al-Adab Al-Mufrad.

*`Whoever believes in Allaah and the Last Day should honor their guest, and whoever believes in Allaah the Exalted and the Last Day should give their reward their gift.'* It was said: 'What is their gift, O Allaah's Messenger?' He, sallallaahu `alayhi wa sallam, said: *`It is for a day and a night, and hospitality extends to three days, and whatever extends past that is a charity that they extend to them.'*"[1]

In another narration, it states: *"Whoever believes in Allaah and the Last Day should honor their guest. Their gift is a day and night, and hospitality extends to three days. Anything past that is a charity. It is not permissible for the guest to stay past that in a manner so as to discomfort them."*[2]

In another narration, it states: *"Hospitality extends for three days, and their reward is a day and night. It is not permissible for a Muslim person to stay with their brother until they make them sinful."* The Companions said: "O Allaah's Messenger, how can they make them sinful?" The

[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Al-Bukhaari and Muslim.

Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"They remain with them while [the host] has nothing to entertain [the guest] with."*[1]

In these previous Ahaadeeth, they mention that the reward of the guest is a day and night, and that hospitality extends for three days. Therefore, the Prophet of Allaah, sallallaahu `alayhi wa sallam, separated between the reward and hospitality, and emphasized the reward. There are other Ahaadeeth that report the emphasized nature of the reward. Al-Miqdaam ibn Ma`di Karib, may Allaah be pleased with him, reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"It is a duty of every Muslim [to provide hospitality] to a guest for a night. If anyone comes in the morning to their house, it is a debt due to them. If they wish, they may fulfil it, and if they wish they may leave it."*[2]

Another Hadeeth of Al-Miqdaam states: *"Any Muslim that accepts a people as guests, and the guest is deprived [of their rights as guests], coming to their aid is a right on*

[1] Reported by Muslim (48).
[2] Reported by Abu Daawood (3750) and Al-Albaani ruled it as authentic.

every Muslim until they take their crop and property for their hosting for one night."[1]

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"Any guest that goes to a people but is deprived has the right to take from the amount needed for their hosting, and there is no problem at that."*[2]

`Abdullaah ibn Al-Haarith ibn Jaz', may Allaah have mercy on him, said:

"Whoever does not honor their guest is not from Muhammad or from Ibraaheem."[3]

Abu Hurayrah, may Allaah be pleased with him, once went to a people and asked to be hosted, but they did not. Then, he withdrew and went someplace else and invited them to eat with him, but they did not respond. He said to them: "You do not host guests and do not respond to invitations? You are not from Islaam in the least." One of them recognized him, and said: "Come camp here, may

[1] Reported by Ahmad (17217) and Abu Daawood (3751) and Al-Albaani ruled it as inauthentic.

[2] Reported by Ahmad (8935) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (640).

[3] Reported by Ibn Al-Mubaarak in his book Az-Zuhd (614).

Allaah keep you safe and healthy." He said: "This is evil on evil; you only host those whom you know."[1]

Ibn Rajab, may Allaah have mercy on him, said:

"These texts show the obligation of hosting someone for a day and night. This is the view of Al-Layth and Ahmad. Ahmad said: 'They may demand it if they are deprived of it.' The reason is that it is an obligatory right of theirs. Should they take it forcefully or go to court if they are deprived, however? There are two views reported from Ahmad.

Humayd ibn Zanjawayh, may Allaah have mercy on him, said: 'Hosting for a night is obligatory, but they may not forcefully take their necessary provisions unless they are traveling for the sake of general Muslims, not for their own personal reasons.'

Al-Layth ibn Sa`d, may Allaah have mercy on him, said: 'If a guest lodges, the slave of the owner of the home must host them with the wealth they have in their hands, and the guest may eat, even if their master did not give permission, because hosting is obligatory.'

[1] Jaami` Al-`Uloom wa Al-Hikam (1/395).

This is an analogy on the statement of Ahmad, may Allaah have mercy on him, who said that it is permissible to accept the hosting and invitation of the slave who is permitted to do trade. It is reported that a number of Companions responded to the invitation of slaves. That was also reported from the Prophet of Allaah, sallallaahu `alayhi wa sallam,. Therefore, it is permissible for them to extend an invitation to their food in the first place, and it is permissible to respond to their invitation, so, hosting those that seek hosting is even more emphasized.

Maalik, may Allaah have mercy on him, Ash-Shaafi`i, may Allaah have mercy on him, and others prohibited the invitation of the slave who is permitted to do trade, unless they have the permission of their master. `Ali ibn Sa`eed, may Allaah have mercy on him, reported from Ahmad a statement which indicates the obligation of hosting soldiers, in specific, who pass by them for three days. The more widespread view is the first view, as in, it is obligatory for every guest that takes lodging with a people.

There are differing reports from him, and whether they are obligatory on those who are from large cities or small cities as well as those which are on the pathways and are crossed by travelers. There are two narrations that have been mentioned from him.

It has also been reported from him that it is obligatory for the Muslim and non-Muslim, and many of his followers said that it is obligatory for Muslims, specifically, just as it is obligatory to spend on relatives regardless of differing religions, according to one of the two narrations from Ahmad.

As for the second and third day, hosting on these days is complete hosting. The textually narrated quote from Ahmad is that only the first reward is obligatory, and that the Prophet of Allaah, sallallaahu `alayhi wa sallam, differentiated between the reward and hosting, saying that the ‘reward’ is more emphasized. Some of the Hanbali scholars say that hosting for three days is obligatory, such as Abu Bakr ibn `Abd Al-`Azeez, Ibn Abu Moosa, and Al-Aamidi, and that after three days, it is a charity.

Humayd ibn Zanjawayh, may Allaah have mercy on him, said: 'They are tasked with providing them with the best food that they and their family eat from, and during the three days, they must give them of their food.' This is contentious, however. We shall mention the Hadeeth of Salmaan, may Allaah be pleased with him, which states that it is prohibited to go overboard in hosting someone. Ashhab has reported from Maalik, may Allaah have mercy on him, who said that their reward is a day and night, and they should be honored and given gifts for a day and night, and should be hosted for three. Ibn `Umar, may Allaah be pleased with him, used to refrain from eating from the wealth of the one whom he lodged at for more than three days, and would order that they be spent on from their own wealth. The owner of the home may order the one they are hosting to leave after three days, because they have done what is necessary on them; Imaam Ahmad actually did this.

The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *`It is not permissible for the guest to stay past*

that in a manner so as to discomfort them.'[1] Meaning, they may not stay with them in a way which makes them feel heavily burdened. However, does this pertain to the three days or what is past that? As for what is not obligatory, there is no doubt it is prohibited. As for what is obligatory, as in, the day and night, then is it obligatory on the person who has nothing to host someone, or is it only obligatory on the one who has something? If we were to say that it is not obligatory on the one who does not have the means to host someone, as some scholars of Hadeeth have stated, such as Humayd ibn Zanjawayh, may Allaah have mercy on him, it is not permissible for the guest to ask to be hosted for the one who is unable to host them. Salmaan, may Allaah be pleased with him, said: 'Allaah's Messenger, sallallaahu `alayhi wa sallam, forbade us from burdening ourselves for the guest with what we do not have.'[2]

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[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Al-Haakim (7147) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (2392).

If the one hosting is prohibited from hosting someone with something they do not have, it shows that they must only comfort them with what they have.

If they have no excess, they are not obligated to do anything. If they prefer the guest over themselves, as the Ansaari man did, as Allaah the Exalted Said:

وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

{And [also for] those who were settled in Al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation.} **[Qur'aan 59:9]**

That is a station of virtue and righteousness, but not obligatory.

If the one seeking to be hosted knows that the person will host them with their provisions and that of their children, and that the children will be harmed due to

that, it is not permissible to ask to be hosted, in accordance with the statement of the Prophet of Allaah, sallallaahu `alayhi wa sallam, which goes: *`It is not permissible for the guest to stay in a manner so as to discomfort them.'*

Further, hosting someone is a type of obligatory spending, therefore, it is only obligatory on the one who has excess in terms of their provisions and that of their children, similar to spending on relatives and Zakaat Al-Fitr. Al-Khattaabi, may Allaah have mercy on him, rejected the interpretation of the Hadeeth of making the person sinful as meaning that they stay with them while they have nothing to give them, saying: 'I think this is a mistake. How can they be sinful when they do not have the capacity to entertain them, and are unable to do so? Spending is only obligatory on those who are able.' He also said: 'The meaning of the Hadeeth is that it is disliked for the guest to stay past three days, so that the host is not discomforted by their stay, causing their charity to be reminding of their generosity, or causing harm or

injury, which would invalidate their rewards.' What he said is contentious, because that explanation which he rejected has been authentically narrated. The true meaning is that the guest is hosted while the host has nothing to entertain them with, causing the host to feel so discomforted that they are sinful in uttering statements or doing some actions. The meaning is not that they are sinful for not entertaining them while they have nothing, and Allaah the Exalted knows best."[1]

Ibn Al-Qayyim, may Allaah have mercy on him, said:

"The guest has a right on the one whom they are lodging with, and the rights are of three categories: Obligatory, recommended complete level, and charity. The obligatory right is what consists of a day and night. The Prophet of Allaah, sallallaahu `alayhi wa sallam, mentioned all three rights in the Hadeeth which is agreed on its authenticity which is narrated

[1] Jaami` Al-`Uloom wa Al-Hikam (1/395-399) in summary.

by Abu Shurayh Al-Khuzaa`i, may Allaah be pleased with him,."[1]

The guest that must be obligatorily honored and has the right on the one they are lodging with is the traveling guest who is approaching from another country. The one who they lodge with must feed and honor them. If they do not do so, they have a right in their wealth. This does not apply to a local visitor. Therefore, one may not say: 'Go back and leave,' as Allaah the Exalted Said:

فَإِن لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِن قِيلَ لَكُمُ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

{And if you do not find anyone therein, do not enter them until permission has been given you. And if it is said to you, "Go back," then go back; it is purer for you. And Allaah is Knowing of what you do.} **[QUR'AAN 24:28]**

Something that indicates what we have said is what is mentioned in some narrations in terms of explicit mention of that, and that the right of the guest is for the traveler, not the local person. An example is the Hadeeth from `Uqbah ibn `Aamir, may Allaah be pleased with him, who said: "O

[1] Zaad Al-Ma`aad (3/658).

Allaah's Messenger, you send us on missions and we pass by people who do not host us, so what do you think?" He, sallallaahu `alayhi wa sallam, said: *"If they entertain you as they should for a guest, accept it; but if they do not do then you should take from them the right of the guest, which they ought to give."*[1]

The stronger view, and Allaah knows best, is that it applies to the traveler and the passerby, not the local guest and that it is obligatory on people in large and small cities, without differentiation.

Al-Hajjaawi, may Allaah have mercy on him, said: "It is obligatory to host the Muslim passerby if they pass through small towns for a day and night." **In explanation of this statement, Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, said:**

> "His statement: 'It is obligatory to host the Muslim,' this clarifies the ruling of entertaining and hosting. Hosting someone means for someone to accept those that come to their home and honor them, allow them

[1] Reported by Al-Bukhaari and Muslim.

to remain in their home, and give them food. It is one of the best parts of the Islaamic religion, and Ibraaheem, may Allaah exalt his mention, has preceded us to it,

as Allaah the Exalted Said:

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ

{Has there reached you the story of the honored guests of Abraham?} **[QUR'AAN 51:24]**

Meaning, those that Ibraaheem honored. It can also be held to mean, those whom Allaah the Exalted has honored by creating them as angels.

Therefore, the ruling on hosting is that it is obligatory. Honoring the guest is also obligatory, and it is a matter that goes beyond mere hosting. The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *'Whoever believes in Allaah and the Last Day should honor their guest.'* Meaning, those that have complete faith should honor their guest.

His statement: 'The passerby,' means the one that is passing by as a traveler. As for the local person, they

do not have the right of the guest. Had they had the right of the guest, then there would be so many local people that knock on the doors asking to be hosted! Therefore, they must be passersby. Meaning, they must either be traveling to that area or merely passing by it. Even if they are traveling but will remain local for a few days, they do not have that right, but rather, they must be passersby.

His statement: ‘Small towns,’ meaning, not large cities. The reason is that small towns are more in need, but large cities have restaurants, hotels, and things which make a person not in need of being hosted. This also contradicts the correct view, because the Hadeeth is general, and many people go to cities with hotels, restaurants, and everything, but dislike those things and deem themselves above going to them. Therefore, they go to a friend’s house, or to someone they know. Therefore, if someone comes to you as a

guest, even in large cities, then the correct view is that hosting is obligatory."[1]

As for a local visitor, there is no doubt that they must be fed and honored, because they are entered into the generality of the order of feeding and being good towards the people. However, they are not the guest that the Prophet of Allaah, sallallaahu `alayhi wa sallam, ordered be honored, and gave them a right from the wealth of the one hosting.

The manners of hosting as in the story of Ibraaheem, may Allaah exalt his mention, with his angelic guests, may Allaah exalt their mention:

Allaah the Exalted Said:

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ * إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ * فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ * فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ

*{Has there reached you the story of the honored guests of Abraham? * When they entered upon him and said, "[We greet you with] peace." He answered, "[And upon you] peace, [you are] a people unknown * Then he went to his family and came with a fat [roasted] calf * And placed it near them; he said, "Will you not eat?"}* **[Qur'aan 51:24-27]**

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[1] Ash-Sharh Al-Mumti` (15/48-51) summarized.

Ibn Al-Qayyim, may Allaah have mercy on him, said:

"There is praise of Ibraaheem in these verses from many various standpoints:

First: Allaah the Exalted described his guests as being honored, and the two views regarding interpretation of this verse are that Ibraaheem honored them, and that they are honored by Allaah the Exalted. There is no conflict between the two meanings; therefore, the verse indicates both.

Second, In the term: *{When they entered upon him}* Allaah did not mention that they sought his permission to enter. That shows that Ibraaheem was known to honor and entertain visitors. So, his home was a reception place which was accessible to those passing by and where there was no need for seeking permission to enter; rather, asking permission occurred by entering. This is the utmost level of generosity.

Third: *{'[We greet you with] peace.'}* this term is mentioned in the recurring present form, while they

used the passing past tense verb, showing that it is constantly repetitive and is established, while the past tense verb shows that the action occurred in the tense verb but is repetitive. Therefore, Ibraaheem greeted them in a better way than they did. Their statement: {'[We greet you with] peace} means: 'We have given the greeting of peace,' while his means, 'Peace is continuously on you.'

Fourth: He removed the subject of the nominal sentence: {A people unknown.} Therefore, since he did not recognize them, he was shy from facing them with words that might make them feel averse, and did not say: 'You are people unknown.' Therefore, removing the subject of the nominal sentence is the kindest of words.

Fifth: In the term {A people unknown.} the verb is mentioned in the form of an object, and removed the subject. He did not say: "I do not know you.' In such a scenario, it is better and is less likely to meet the guest in a rough manner.

Sixth: He went (Raagha) to his family to bring their supplies. Raagha, in Arabic, refers to going in a subtle manner where the guest does not realize that they left. This is the generosity of the head of the household who is asked to host, as in, they should secretly and subtly remove themselves from the presence of the guest without them noticing it, causing them to be embarrassed. They would not realize that they left until they bring food, contrary to the one who tells their guest: 'Wait here while I bring the food,' or other such phrases which would necessitate in embarrassment for the guest.

Seventh: He went to his family and brought the hosting supplies, showing that it was already prepared for the guests. He did not have to go to others, such as his neighbors or others, to purchase or borrow anything.

Eighth: The term {*Came with a fat [roasted] calf*} shos that he served his guests himself. It does not state that he ordered someone to bring it; rather, he is the one who went and brought it himself. He did not

send it with his servant. This is more profound in honoring the guest.

Ninth: He brought the entire calf, not a part of it. This shows his generosity.

Tenth: It was fat, not skinny. As is known, that was of their most prized wealth. Such livestock are taken to be kept and trained, but he preferred to give it to his guests.

Eleventh: He brought it close to them himself, and did not order his servant to do so.

Twelfth: He brought it close to them, and did not bring them close to it. This is more profound in honoring, as in, the guest remains seated, and the host brings the food close to them, not to place the food in an area and order the guest to come closer to it.

Thirteenth: The term {*Will you not eat?*} reflects kindness in speech while presenting the food. It is better than saying: 'Eat,' or: 'Extend your hands forth.' Through intellect, people can know the beauty and kindness of this phrase.

Fourteenth: He presented the food to them, because he saw they were not eating. With him, guests did not need permission to eat; rather, when he would present the food, they would eat. When the guests refrained, he said: {Will you not eat?} and that is why he concealed a fright within himself, but did not show them.

Fifteenth: When they refrained from eating his food, he became fearful of them, but did not show them. When the angels came to know of his fear, they said: {Fear not} and they informed him of the good news of the child.

Therefore, these verses have combined the manners of guests, which are the best of manners.

Any other strenuous matters and formalities are just backwardness and extremism, and are just of the customs of the people. In these manners there is honor and pride. May Allaah send peace and blessings

on our Prophet and on Ibraaheem, on both their families, and on all prophets."[1]

Burdening oneself for the guest:

Burdening oneself for the guest has two connotations: The first is to do so in a way that is not hard, by presenting them with what they are able, in terms of food, fruits, juice, and so forth. There is no harm on that, as long as it does not reach the level of wastefulness. This is the understanding the Hadeeth of Abu Sa`eed Al-Khudri, may Allaah be pleased with him, should be held in, who said: "I made some food for Allaah's Messenger, sallallaahu `alayhi wa sallam, and he and his Companions came to me. When the food was placed, someone said: 'I am fasting.' Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *'Your brother invited you and burdened himself for you. Break your fast and fast another day in replacement, if you want.'*"[2]

[1] Jala' Al-Afhaam (pg. 271-274).

[2] Reported by Al-Bayhaqi in As-Sunan (8622) and Al-Albaani ruled it as authentic in his book Irwaa' Al-Ghaleel (7/12).

Al-Bayhaqi, may Allaah have mercy on him, said: "This Hadeeth has been reported with another chain of narration from Abu Sa`eed Al-Khudri, may Allaah be pleased with him,."

The second is for a person to burden themselves in a legally prohibited manner, such as extravagantly spending or spending beyond the right of the guest. Or, this would occur by burdening oneself which leads to delaying the food, causing the guest to become embarrassed or be late in their travel or going to work, and so forth. This is prohibited.

Eating with the guest is a part of honoring the guest:

If the host is unable to eat with them due to an emergency or something occurring, they appoint someone to oversee them, eat with them, and keep them company, such as their son.

`Abd Ar-Rahmaan ibn Abu Bakr, may Allaah be pleased with him, said:

> "We had some guests and my father was speaking to Allaah's Messenger, sallallaahu 'alayhi wa sallam, at night, and left, then said: 'O `Abd Ar-Rahmaan,

present the meal to and care for your guests before I come.'

When it was nighttime, we presented the food, but they refused to eat, saying, 'We will not eat until the head of the home is here eating with us.'

I said to them, 'My father is very strong and very short tempered when it comes to treating guests badly, and I am afraid that I might be harmed because of this.' However, they continued to refuse.

Abu Bakr ate dinner with the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and he remained there until `Ishaa prayer was offered, then came back and remained a while longer before Allaah's Messenger became tired.

Then he returned after whatever Allaah Willed from the night had passed, so his wife said to him, 'What kept you from your guests?' He said: 'Have you not fed them dinner?' She said: 'They refused to eat until you came, they were presented the food, but they overcame them (out of fear that Abu Bakr would not be able to eat).'

So I went away and hid, and Abu Bakr said: 'O stupid one!' And he cursed and reprimanded me, and said again, 'O stupid one, I swear by Allaah that if you hear my voice, you shall come.' So I came and said: 'By Allaah, I have not done anything wrong, these guests of yours are here, so ask them. I brought them their meal, but they refused to eat until you came.' They said: 'He has told you the truth.'

Abu Bakr said: 'Why did you not eat the meal that was presented to you? By Allaah, I will not eat from it tonight.' They said: 'Then by Allaah, we will also not eat it until you eat from it.' Then Abu Bakr said: 'That oath I did was from the Shaytaan.' Then he called for the food, said 'Bismillaah,' then ate, as did the guests.' The next morning, he went to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and said: 'O Allaah's Messenger! They held their oath up, but I broke my oath.'

So Allaah's Messenger, sallallaahu 'alayhi wa sallam, said back: *'Rather, you are the most upright [who*

keeps their oaths upright] out of them, and you are the best among them.'"[1]

What is the ruling if someone has guests while fasting?

There is a detailed answer to this question. If one is performing an obligatory fast, they must complete it; it is not permissible for one to break their fast for a guest. Ibn Muflih, may Allaah have mercy on him, said: "It is impermissible for someone fasting an obligatory fast to break their fast."[2]

Ibn `Uthaymeen, may Allaah have mercy on him, said:

"If someone begins their obligatory fasting, such as making up a day for Ramadhaan, expiation of breaking the oath, expiating for the ransom of shaving the hair during Hajj, if they shave while in the state of ritual consecration, before they remove themselves from that state, and so forth, including other obligatory fasts, it is not permissible to break it without a lawful reason. This is the same in every obligatory matter; they must be fulfilled completely, and it is not

[1] Reported by Al-Bukhaari and Muslim but this wording belongs to Muslim (2057).
[2] Al-Furoo` (5/297).

permissible to sever the act without a legal reason legalizing its severance."[1]

If it is a voluntary fast, then if they feel that the guest wants them to break their fast and eat with them, they break their fast. If they know that the guest does not feel shy or embarrassed to eat alone or does not want them to break their fast, but would love for them to continue their fast, they should continue it, and there is nothing against them.

If someone hosts a guest for a night and needs to work in the morning, it not permissible for them to leave the guest in the house with their wife, unless there is someone else who causes the forbidden seclusion to be nullified, such as a son who has reached the age of puberty.

If there is none who fulfills this condition, and the host cannot call off work, they should politely ask their guest to leave the house, because there is no male relative, and to show their regrets at not being able to call off work.

[1] Fataawa As-Siyaam (pg. 451).

The sixteenth Hadeeth

Abu Hurayrah, may Allaah be pleased with him, reported that someone said to the Prophet of Allaah, sallallaahu `alayhi wa sallam: "Give me advice." The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"Do not become angry."* The man repeated his question numerous times, and the Prophet of Allaah, sallallaahu `alayhi wa sallam, kept saying: *"Do not become angry."*[1]

Humayd ibn `Abd Ar-Rahmaan ibn `Awf, may Allaah have mercy on him, reported that one of the Companions of the Messenger, sallallaahu `alayhi wa sallam, said to the Messenger, sallallaahu `alayhi wa sallam: "Tell me some words to live by, but do not tell me too much, lest I forget." Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Avoid anger."* The man repeated his question, and Allaah's Messenger, sallallaahu `alayhi wa sallam, repeated his answer, and this occurred twice.[2]

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[1] Reported by Al-Bukhaari (6116).

[2] Reported by Ahmad (23515) and Ibn `Asaakir in his book Taareekh Dimashq (64/46) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (884).

In another narration, a man said: "O Allaah's Messenger, give me advice." The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"Do not become angry."* The man said: "I thought about what the Prophet of Allaah, sallallaahu `alayhi wa sallam, said, and found that anger comprises of all evil."[1]

`Abdullaah ibn `Amr, may Allaah be pleased with him, reported that he asked Allaah's Messenger, sallallaahu `alayhi wa sallam, about something that would distance him from the Anger of Allaah, and he, sallallaahu `alayhi wa sallam, said: *"Do not become angry."*[2]

Ibn Rajab, may Allaah have mercy on him, said:

> "When the Companion said: 'I thought about what the Prophet of Allaah, sallallaahu `alayhi wa sallam, said, and found that anger comprises of all evil,' shows that evil comprises and includes all evil. Ja`far ibn Muhammad, may Allaah have mercy on him, said: 'Anger is the key to all evil.' It was said to Ibn Al-Mubaarak, may Allaah have mercy on him, 'Summarize

[1] Reported by Ahmad (23219) and Al-Albaani ruled it as authentic in his book Saheeh At-Targheeb wa At-Tarheeb (2746).
[2] Reported by Ahmad (6635) and Al-Albaani ruled it as authentic in his book Saheeh At-Targheeb wa At-Tarheeb (2747).

good character in one word,' and he said: 'Abandon anger.'

Imaam Ahmad, may Allaah have mercy on him, and Is-haaq ibn Raahawayh, may Allaah have mercy on him, both interpreted good manners as avoiding anger. That has also been reported from the Prophet of Allaah, sallallaahu `alayhi wa sallam, by Muhammad ibn Nasr Al-Marwazi in his book, As-Salaat[1], from the Hadeeth of Abu Al-`Ala' ibn Ash-Shikhkheer, may Allaah have mercy on him, who said that a man approached the Prophet of Allaah, sallallaahu `alayhi wa sallam, from before him and said: 'O Allaah's Messenger, what action is best?'

He, sallallaahu `alayhi wa sallam, said: *`Good manners.'* The man then approached him from his right and said: 'O Allaah's Messenger, what action is best?' He, sallallaahu `alayhi wa sallam, said: *`Good manners.'* The man then approached him from his let and said: 'O Allaah's Messenger, what action is best?' He,

[1] Ta`theem Qadr As-Salaat (878).

sallallaahu `alayhi wa sallam, said: *'Good manners.'* The man then approached him from behind him and said: 'O Allaah's Messenger, what action is best?' The Prophet of Allaah, sallallaahu `alayhi wa sallam, looked to him and said: *'Why can you not comprehend? Good manners are to avoid anger as much as possible.'*' This Hadeeth is Mursal, however (as in, the successor of the Companion [Taabi`i] reports from the Prophet of Allaah, sallallaahu `alayhi wa sallam, without mention of the Companion).

When the Prophet of Allaah, sallallaahu `alayhi wa sallam, said to the one who sought his advice: *'Do not become angry,'* it has two possible interpretations:

First: His intention is to urge taking the means that result in good manners, such as generosity, forbearance, shyness, humbleness, patience, keeping harm away from others, forgetting and forgiving, holding back anger, smiling, and other good manners. If the soul takes these characteristics as its own and

makes them a custom, they would necessarily repel anger when its causes appear.

Second: The meaning could also be: Do not act on anger when it appears; rather, strive against yourself in avoiding acting on it and what it tells you to do.

The reason is that if anger controls the child of Adam, it becomes similar to the things that orders and forbids them. Due to this, Allaah the Exalted Said:

وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ

{And when the anger subsided in Moses}
[QUR'AAN 7:154]

If the person does not act on what anger tells them to do, and strives against themselves in that, the evils of anger would be repelled from them, and perhaps they would calm down, as if they never became angry. This is indicated in the Qur'aan when Allaah the Exalted Said:

وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

{When they are angry, they forgive}
[QUR'AAN 42:37]

And:

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللّهُ يُحِبُّ الْمُحْسِنِينَ

{And who restrain anger and who pardon the people - and Allaah loves the doers of good.} **[QUR'AAN 3:134]**

The Prophet of Allaah, sallallaahu `alayhi wa sallam, would order those who become angry to practice the means of repelling and calming the anger.

He would also praise those who control themselves at the time of anger. Sulaymaan ibn Surad, may Allaah be pleased with him, reported that two individuals cursed one another while they were sitting with Allaah's Messenger. One of them cursed the other very angrily, and his face became red. The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *'I know of a phrase, if he were to say it, what he finds [in terms of anger] would be repelled, and it is: A`oothu Billaahi mina'sh-Shaytaani Ar-Rajeem [I seek refuge in Allaah from the accursed Satan].'* They said to the man: 'Do you

not hear what the Prophet of Allaah, sallallaahu `alayhi wa sallam, said?' He said: 'I am not crazy.'[1]

Also, Abu Tharr, may Allaah be pleased with him, reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *'If one of you becomes angry while standing let them sit down. If the anger does not subside, let them lie down.'*[2]

It has been said that the standing person is prepared better prepared for vengeance, unlike the sitting person, and the furthest is the one lying down. Therefore, the Prophet of Allaah, sallallaahu `alayhi wa sallam, is ordering that they avoid the situation wherein they can show vengeance.[3]

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[1] Reported by Al-Bukhaari and Muslim.

[2] Reported by Ahmad (21386) and Abu Daawood (4782) and Al-Albaani ruled it as authentic in his book Saheeh Abu Daawood and ruled it as weak in his book Adh-Dha`eefah (6664). The Hadeeth has a story, and it is that Abu Tharr, may Allaah be pleased with him, was letting his camel drink from a well, at that, some people passed by and he asked them for help. When one agreed to come he ruined the well and so Abu Tharr could not water his camels. Abu Tharr was standing, so he sat down, and then lied down, and it was said: "O Abu Tharr, why did you sit then lie down?" He said: "Allaah's Messenger, sallallaahu `alayhi wa sallam, said to us: *`If one of you becomes angry while standing, let them sit, and if they are still angry, let them lie down.'*

[3] Among the benefits of this Prophetic advice is that it prevents the angry person from reckless reactions and actions, because someone might hit, harm, or kill another person, as will be mentioned, and might destroy some wealth. that is why if they sit down, they will be further away from acting recklessly and emotionally, and if they are lying down, they are furthest as possible from reckless and harmful actions. Al-`Allaamah Al-Khattaabi,

may Allaah have mercy on him, said in his explanation of Sunan Abu Daawood: “The standing person is prepared to move and act recklessly, and the sitting person is less able to do these things. The one lying down is completely unable to move or act recklessly. It appears the Prophet, sallallaahu `alayhi wa sallam, ordered him to sit and lie down so that nothing comes from him while standing or sitting which they would regret later.” Refer to Ma`aalim As-Sunan (5/141).

A narration supporting this is that of Sinaan ibn Sa`d, may Allaah have mercy on him, who reports from Anas, may Allaah be pleased with him, who reports from the Prophet of Allaah, sallallaahu `alayhi wa sallam, as well as the Mursal narration of Al-Hasan, may Allaah have mercy on him, that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *`Anger is a burning coal in the heart of a person that is lit on fire. Do you not see the redness of the angry one's eyes, and the swelling of their jugular vein? If one of you feels that they are facing something like that, let them sit, and their anger should not make them act unjustly.'*[1]

The meaning is that they should keep their anger within them and not allow it to transfer to others by harming them through their actions. That is why the Prophet of Allaah, sallallaahu `alayhi wa sallam, said regarding trials: *`The one that lies down is better than the one who sit, the one who sits is better than the*

[1] Reported by Ma`mar in his book Al-Jaami` (902) from Al-Hasan, may Allaah have mercy on him, in the Mursal form.

one who is standing, the one who is standing is better than the one who is walking, and the one who is walking is better than the one who is running.'[1] The intent is to give the similitude of being hasty in trials, but the meaning is also that whoever is closer to being hasty and running is worse than the one who is further from this quality.

Ibn `Abbaas, may Allaah be pleased with him, reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *`If one of you becomes angry, let them remain silent.'*[2] This is also a great cure of anger, because the angry person says things that they would regret when they are not angry anymore, such as cursing, and other things which they know are harmful. If they are silent, these things are repelled from them and do not affect them. The statement of Mirwaq Al-`Ijli, may Allaah have mercy on him, is amazing in this regard: 'I have never been filled with

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[1] Reported by Al-Bukhaari and Muslim.

[2] Reported by Ahmad (2136) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (1375).

anger completely and have never spoken a word in anger which I would regret when I am not angry.' `Umar ibn `Abd Al-`Azeez, may Allaah have mercy on him, became angry and his son `Abd Al-Malik, may Allaah have mercy on him, said to him: 'You, O commander of the believers, despite what Allaah has given you and favored you with, become angry in this manner?' He said: 'Do you not become angry, O `Abd Al-Malik?' He said: 'What would the spacious nature of my body benefit me if I did not withhold my anger inside, so that it is not shown?' Therefore, these were individuals that controlled themselves when they became angry.

Ibn Mas`ood, may Allaah be pleased with him, reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *'Whom do you consider the strong among you?'* They said: 'The one who is not defeated in wrestling.' The Prophet of Allaah, sallallaahu `alayhi

wa sallam, said: *`That is not true; rather, the strong is the one who controls themselves when angry.''*[1]

Mu`aath ibn Anas Al-Juhani, may Allaah be pleased with him, said that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *`Whoever suppresses their anger which they are able to act on, Allaah the Exalted will Call them on the Day of Judgment before all creation to choose any of the Hoor that they wish.'*[2]

Also, Ibn `Umar, may Allaah be pleased with him, reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *`There is no gulp that brings greater*

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[1] Reported by Muslim (2608). Also, Imaam Ahmad, may Allaah have mercy on him, reported that one of the Companions said that the Prophet, sallallaahu `alayhi wa sallam, said: *"Who is the strong one?"* They said, "The wrestler." He, sallallaahu `alayhi wa sallam, said: *"True strength is the person who becomes severely angry to the point that their face becomes red and their hair shivers, but they defeat their anger."* This was ruled as acceptable by Al-Albaani in his book Saheeh Al-Jaami` (3859) but inauthentic in his book Dha`eef At-Targheeb wa At-Tarheeb (1640). Anas, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, passed by a group of individuals who were wrestling, and said: *"What is this?"* They said: "O Allaah's Messenger! This is so-and-so the wrestler who cannot be defeated in wrestling." The Prophet, sallallaahu `alayhi wa sallam, said: *"Shall I not point you to someone stronger than him? The one stronger is a person who is wronged but suppresses their anger, thereby defeating it, as well as their devil and the devil of their fellow."* Reported by Al-Bazzaar (7272) and Al-Albaani ruled it as acceptable in his book As-Silsilah As-Saheehah (3295).

[2] Reported by Abu Daawood (4777) and At-Tirmithi (2021) and he said: "The Hadeeth is acceptable, but only reported through one chain of narration." Also, Al-Albaani ruled it as acceptable.

reward with Allaah than a gulp of anger that a man swallows (suppresses), seeking thereby the Face of Allaah.'[1]

Al-Hasan, may Allaah have mercy on him, said:

'There are four things that if a person possesses them, Allaah will protect them from the devil and forbid them from the Hellfire: Whoever controls themselves during cravings, times of fear, desires, and anger.'

These four things that Al-Hasan, may Allaah have mercy on him, mentioned are the root of all evil. Craving something is an inclination towards it because of belief that it is beneficial. Whoever craves something, it leads them to seek it through every possible way, most of which would be forbidden. The sought thing might also be forbidden itself.

As for fear, if someone fears something, it causes them to try to repel it in every possible way, many of which are forbidden.

[1] Reported by Ibn Maajah (4179) and Al-Albaani ruled it as authentic in his book Saheeh Ibn Maajah.

Desires are the inclination of the soul to comfort and pleasure. Many times, it could incline towards unlawful things, such as fornication, theft, drinking alcohol, or to disbelief, magic, hypocrisy, and innovation.

Anger is the boiling of the blood of the heart in seeking to repel the one who is trying to cause harm when they try to do so, or in seeking to show vengeance to someone who harmed them after it occurs. Many forbidden actions stem from anger, such as killing, hitting, and various types of injustice and transgression, and many types of forbidden statements, such as slander, cursing, and obscene language. It might even reach the level of disbelief, as happened to Jibillah ibn Ayham,[1] oaths that cannot

[1] Ibn `Asaakir, may Allaah have mercy on him, mentioned in his book At-Taareekh (68/20) that Jibillah ibn Ayham was one of the kings of Ghassaan and accepted Islaam during the time of `Umar, may Allaah be pleased with him. There was a dispute between him and a Juhani man, and he hit the Juhani man, causing the Juhani man to hit him back. Then, he went to `Umar ibn Al-Khattaab, may Allaah be pleased with him, and said: "O Commander of the Believers, he hit me." The Juhani man said: "He hit me, so I hit him." `Umar, may Allaah be pleased with him, said: "So what do you want?" Jibillah said: "I want to kill him." `Umar, may Allaah be pleased with him, said: "This is not a part of our religion." He then returned to Ash-Shaam and left Islaam, along with 40,000 people from Ghassaan.

legally be fulfilled, or divorce of the wife, which leads to regret.

The obligation on the believer is that their desires should be in seeking what Allaah the Exalted has made lawful for them, and perhaps even taking these things with a good intention, thereby earning rewards. Also, their anger should be to repel harm against the religion or someone else, or vengeance against the one who disobeys Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam, as Allaah the Exalted Said:

قَاتِلُوهُمْ يُعَذِّبْهُمُ اللّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ * وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ

{Fight them; Allaah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people and remove the fury in the believers' hearts.}
[QUR'AAN 9:14-15]

This was the condition of the Prophet of Allaah, sallallaahu `alayhi wa sallam. He would never avenge for himself, but if the sanctities of Allaah the Exalted

were violated, he would show vengeance for the Sake of Allaah.[1]"[2]

Among the qualities of the pious is that when the believer is reminded of Allaah the Exalted at times of anger, He remembers, goes back, and does not proceed:

Ibn `Abbaas, may Allaah be pleased with him, said:

"`Uyaynah ibn Hisn ibn Huthayfah came and stayed with his nephew Al-Hurr ibn Qays who was one of those whom `Umar used to keep near him, as the Qurraa' (learned men knowing Qur'aan by heart) were the people of `Umar's meetings and his advisors whether they were old or young. `Uyaynah said to his nephew, 'O son of my brother! You have an approach to this chief, so get me the permission to see him.' Al-Hurr said, 'I will get permission for you to see him.' So Al-Hurr asked permission for `Uyaynah and `Umar admitted him. When `Uyaynah entered upon him, he said, 'Beware! O the son of Al-Khattab! By Allaah, you neither give us sufficient provision nor judge among

[1] Reported by Al-Bukhaari and Muslim.
[2] Jaami` Al-`Uloom wa Al-Hikam (1/403-410).

> us with justice.' Thereupon `Umar became so furious that he intended to harm him, but Al-Hurr said, 'O Chief of the Believers! Allaah Said to His Prophet:
>
> خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ
>
> *{Take what is given freely, enjoin what is good, and turn away from the ignorant.}* **[QUR'AAN 7:199]**
>
> This (i.e. `Uyaynah) is one of the foolish.' By Allaah, `Umar did not overlook that Verse when Al-Hurr recited it before him; he observed (the orders of) Allaah's Book strictly."[1]

Therefore, when he was reminded of Allaah, he took heed and forgave as the verse dictates. If you say this to some people, you would find that they curse and their anger increases. This shows that anger is from the devil.

That is why some scholars said that if someone is in a very angry state, one should not tell them to remember Allaah, because they might increase in anger, and ruin themselves. However, if one feels that if they remind them of Allaah they would take the advice and stop, then they should be reminded. If one feels that they will not stop, but only

[1] Reported by Al-Bukhaari (4642).

increase in their anger, do not remind them; leave them until they come back to their senses and defeat their devil. This is an issue pertaining to how to give Da`wah.

Something which helps in suppressing anger and preventing the soul from it is to become acquainted with its evils, and what occurs due to it, such as divorce, harm, destruction of the angry one, and so forth.

Some evils of anger:

If a man becomes very angry, if they do not suppress their anger and stop being angry, if they do not get hold of the one that angered them, that would have adverse effects on them, because they were unable to satisfy their anger and take revenge from the one who has angered them. At that, they might strike themselves, tear their clothes, have a nervous breakdown, or have a terrible state of emotions which would have adverse effects in their treatment of their parents, siblings, spouse, or children, as is known.

This is contrary to the one who is able to control themselves when they become angry and do not become agitated, but rather, leave it to Allaah the Exalted. At this, Allaah the

Exalted would replace their anger with happiness and tranquility in their heart and soul, because if someone abandons and leaves something for the Sake of Allaah, Allaah the Exalted will replace that with something better for them.

If the angry person thinks of how their face looks in the mirror when they are upset, they would see something strange and a terrible image which they would not recognize of themselves before, such as a change in their facial structure, protrusion of the eyes, and lack of coordination in their movements. When they are no longer angry, they know that when angry, they were not behaving in a way that they would be pleased with.

Is a person asked to never become angry?

The answer is no. However, if one becomes angry, they must control themselves. Their anger should not take them outside the realm of, 'levelheadedness,' in speech and action. It is appropriate that the believer takes the Messenger, sallallaahu `alayhi wa sallam, as an example when angry. The Prophet of Allaah, sallallaahu `alayhi wa sallam, would not become angry for himself, and would

meet evil conduct with good conduct. He would forgive and forget; he would not avenge or himself. However, when the sanctities of Allaah the Exalted were violated, he would be the angriest of people. Nothing would stand before his anger when the sanctities of Allaah the Exalted were violated. The Messenger, sallallaahu `alayhi wa sallam, was shyer than a virgin behind her veil, and if he disliked something, it would be visible on his face.

Ibn Mas`ood, may Allaah be pleased with him, said:

"After the battle of Hunayn, Messenger of Allaah, sallallaahu `alayhi wa sallam, favored some people in the distribution of spoils (for consolation). He gave Al-Aqra` ibn Haabis and `Uyaynah ibn Hisn a hundred camels each and showed favor also to some more honorable persons among the Arabs. Someone said: 'This division is not based on justice and it was not intended to win the Pleasure of Allaah.' I said to myself: 'By Allaah! I will inform Messenger of Allaah, sallallaahu `alayhi wa sallam, of this.'

I went to him and informed him. His face became red and he said, *'Who will do justice if Allaah and His*

Messenger do not?' Then he said, *'May Allaah have mercy on [Prophet] Moosa [Moses]; he was caused more distress than this but he remained patient.'* Having heard this I said to myself that I will never convey anything of this nature to him in future."[1]

So, due to the severe anger of the Prophet of Allaah, sallallaahu `alayhi wa sallam, due to what he heard, he still controlled himself and was patient in the order of Allaah the Exalted. `Aa'ishah, may Allaah be pleased with her, reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, entered on her while there was a curtain with pictures on it in the house. The face of the Prophet of Allaah, sallallaahu `alayhi wa sallam, became colored, and then he pulled the curtain down. Then, he, sallallaahu `alayhi wa sallam, said: *"Some of those who have the severest of punishments on the Day of Resurrection are those who make such images."*[2]

Abu Mas`ood Al-Ansaari, may Allaah be pleased with him, reported that someone said: "O Allaah's Messenger! By

[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Al-Bukhaari and Muslim.

Allaah, I keep away from the morning prayer only because so and so prolongs the prayer when he leads us in it."

The narrator said, "I never saw Allaah's Messenger more furious in giving advice than he was at that time." He then said, *"Some of you make people dislike good deeds [the prayer]. So whoever among you leads the people in prayer should shorten it because among them are the weak, the old and those who have needs to tend to."*[1]

The point is to clarify that the Prophet of Allaah, sallallaahu `alayhi wa sallam, as in, the role model of the believers, when he would become angry, his anger would not take him out of being levelheaded. He also would not get angry or avenge for himself, until the sanctities of Allaah the Exalted are violated, at that, he would become angry and nothing could face his anger. The Messenger, sallallaahu `alayhi wa sallam, was shyer than a virgin behind her veil, and if he disliked something, it would be visible on his face. Therefore, anger is a dispraised trait, its outcomes are evil,

[1] Reported by Al-Bukhaari and Muslim.

and the rational person is the one who avoids that and does not make themselves fall into trials and tribulations.

The Prophet of Allaah, sallallaahu `alayhi wa sallam, used to punish some people for things they did while angry:

`Imraan ibn Husayn, may Allaah be pleased with him, said: "We were with Allaah's Messenger, sallallaahu `alayhi wa sallam, on some of his journeys and there was a woman from the Ansaar riding a she-camel; it shied and she invoked a curse upon that. Allaah's Messenger, sallallaahu `alayhi wa sallam, heard it and said: *'Unload that and set it free for it is accursed.'* I still perceive that (dromedary) walking amongst people and no one taking any notice of that."[1]

Jaabir ibn `Abdullaah, may Allaah be pleased with him, said:

> "We set out along with Allaah's Messenger, sallallaahu `alayhi wa sallam, on an expedition of Batn Buwaat. He, sallallaahu `alayhi wa sallam, was in search of Al-Majdi ibn `Amr Al-Juhani. (We had such meager equipment) that five, six, or seven of us had one camel to ride and so we mounted it turn by turn. The

[1] Reported by Muslim (2595).

turn of an Ansaari to ride upon the camel came, and he made it kneel down to ride over it (and after having mounted it), he tried to raise it up but it hesitated. So he said: 'May there be the curse of Allaah upon you! Thereupon Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *'Who is there to curse his camel?'*

He said: 'O Allaah's Messenger! It is I.' The Prophet of Allaah, sallallaahu `alayhi wa sallam, then said: *'Get down from the camel and let us not have in our company the cursed one. Do not curse your own selves, or your children, or your belongings. There is the possibility that your curse may synchronies with the time when Allaah is about to confer on you what you demand and thus your prayer may be readily responded.'*"[1]

The correct interpretation according to the speech of the scholars is that the Prophet of Allaah, sallallaahu `alayhi wa sallam, punished him by telling him to dismount the camel

[1] Reported by Muslim (3009).

as an unrestricted punishment. The meaning is not that if someone curses something, they must abandon it. The meaning is that the Imaam punishes someone under his control for something they did by ordering them to abandon it. This goes back to the Imaam and what he views as being the overwhelming benefit. This is not a legal ruling that applies to everyone that curses something they own.

Al-Haafith Ibn Rajab, may Allaah have mercy on him, said:

> "This all shows that the supplication of the angry person might be answered if synchronized with the hour wherein Allaah the Exalted answers supplications, and that one is prohibited from supplicating against themselves, their families, and their wealth during times of anger.
>
> As for what Mujaahid, may Allaah have mercy on him, said regarding Allaah's Statement:

وَلَوْ يُعَجِّلُ اللّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُم بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ فَنَذَرُ الَّذِينَ لاَ يَرْجُونَ لِقَاءنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ

{And if Allaah was to hasten for the people the evil [they invoke] as He hastens for them the good, their term would have been ended for them.}
[QUR'AAN 10:11]

He said: 'It is the one who supplicates against their family and children when angry, by saying: 'O Allaah! Do not bless them,' or: 'O Allaah! Curse them.' He is saying that if Allaah the Exalted were to hasten that for them, the one whom they supplicated against would be destroyed. This shows that supplication against oneself, family, and wealth during times of anger is not always answered. The Hadeeth shows that it might be answered if it is synchronized with the hour of acceptance.

The statement of the Prophet of Allaah, sallallaahu `alayhi wa sallam, which goes: *'If you become angry, remain silent.'*[1] shows that the angry person is

[1] Reported by Al-Bukhaari in his book Al-Adab Al-Mufrad (245) and Al-Albaani ruled it as authentic in Saheeh Al-Adab Al-Mufrad.

responsible for remaining silent when angry, and at that, they will be held accountable for speaking.

It is authentically narrated that the Prophet of Allaah, sallallaahu `alayhi wa sallam, ordered the one who becomes angry should suppress and avoid anger through statements and actions that calm them. This precisely shows that one is responsible for severing their anger. So, how can it be said that one is not responsible for what they do and say when angry?

`Ata' ibn Abu Rabaah, may Allaah have mercy on him, said: 'Nothing has caused the scholars to weep during the ending of their lives more than becoming angry, causing the actions of fifty, sixty, or seventy years to become demolished. Perhaps becoming angry thrusts a person into a situation that they cannot get themselves out of.' Reported by Ibn Abu Ad-Dunya."[1]

Is a person held accountable for angry outbursts, or are they forgiven?

For example, if someone were to curse, divorce, perform Thihaar (saying to the wife: 'You are to me as my mother is')

[1] Jaami` Al-`Uloom wa Al-Hikam (1/419-421).

or killed someone angry, are they held accountable for these actions if they occur during their angry state?

The correct view is that we must differentiate between a person under a particular circumstance, such as a sick person, an elderly, a traveler, or a fasting person. Such people become angry quicker than others. Those who are suffering from hunger, thirst, travel, distance from family, children, and country, sickness, or irritability are affected by these things in their nature, even if they are usually calm and not easily angered.

However, the fact that they are going through these things affects their personality and their psychological state of mind.

Such people might be excused during times of anger for things that others who are not going through the same thing would not be excused for. Regardless, they are accountable and responsible for legal rulings during their state of anger, except in specific situations, for example, if someone were to divorce their wife during extreme anger which causes their mind to be closed, making them unknowing of what they utter.

Ibn Rajab, may Allaah have mercy on him, said:

"Some of the Salaf said that anger, if its source was lawful, such as sickness, travel, or an action of obedience, such as fasting, they are not blamed for anger, and that means that they incur no sin if they say speech, such as showing discontentment, cursing, and so forth. For example, the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *'I am a human who is happy at times, as humans are, and angry at times, as humans are. Any Muslim that I curse or give a whipping, make that expiation for them.'*[1]

As for if they utter statements of disbelief or apostasy, commit murder, take money without the right, then no Muslim doubts that the Salaf did not mean that if they are angry, they are not held accountable for that.

Also, if someone divorces his wife, frees a slave, or gives a right-hand oath, they are accountable for that, without a difference of opinion. In Musnad Ahmad, a narration from Khuwaylah bint Tha`labah, the wife of Aws ibn As-Saamit, may Allaah have mercy on him,

[1] Reported by Al-Bukhaari and Muslim.

states that she spoke back to her husband, causing him to become angry and declaring Thihaar from her. He was an old man whose character had deteriorated, and he was upset often. Then, she went to the Prophet of Allaah, sallallaahu `alayhi wa sallam, and complained to him regarding what she had to deal with, in terms of his bad character. Then, Allaah revealed the verses of the Thihaar, and Allaah's Messenger, sallallaahu `alayhi wa sallam, ordered him to perform the expiation of Thihaar, as mentioned in the long story.[1] Ibn Abu Haatim, may Allaah have mercy on him, also reported it in another fashion.[2] Abu Al-`Aaliyah reported that Khuwaylah's husband became angry, and he declared Thihaar from her. She then went to the Prophet of Allaah, sallallaahu `alayhi wa sallam, and informed him, and said: 'He did not intend to divorce me.' The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *'I do not see but that you are unlawful for him.'* Then, [Ibn Abu Haatim]

[1] Reported by Ahmad (27360) and Abu Daawood (2214) and Al-Albaani ruled it as acceptable.
[2] Tafseer Ibn Abu Haatim (18840).

mentioned the story in its length, and at the end, he said: 'So, Allaah the Exalted changed it from divorce, making it Thihaar, instead.'

This man performed Thihaar from his wife while angry, and the Prophet of Allaah, sallallaahu `alayhi wa sallam, viewed, at that time, that Thihaar was actually divorce. He said: *'You are unlawful for him due to that.'* Meaning, the divorce has been actualized. When Allaah made it into Thihaar that has expiation, he was forced to pay the expiation, and the marriage was not nullified.

It has been reported from Mujaahid who reports that someone said to Ibn `Abbaas, may Allaah be pleased with him: 'I divorced my wife thrice while angry.' He said: 'Ibn `Abbaas, may Allaah be pleased with him, cannot make lawful for you what Allaah has made unlawful for you. You have disobeyed your Lord, and your wife is unlawful for you.' This was reported by Al-Jawzaani and Ad-Daaraqutni with a chain of narration that is authentic according to the stipulations of Muslim.

Al-Qaadhi Ismaa`eel ibn Is-haaq, may Allaah have mercy on him, reported in his book Ahkaam Al-Qur'aan with an authentic chain of narration from `Aa'ishah, may Allaah be pleased with her, who said: 'Unintentional oaths occur during conversation, joke, jest, and speech that the heart does not fully intent. Oaths that need expiation are those which are sworn seriously, regardless if one is angry or not, such as saying: 'You are to do this,' or: 'You are to leave this.' That is the covenanted oath whereon there is expiation.'

Also, Ibn Wahb reported from Yoonus from Az-Zuhri from `Urwah from `Aa'ishah, and this is one of the most authentic chains of narration. This shows that the narration that is ascribed to the Prophet of Allaah, sallallaahu `alayhi wa sallam, via `Aa'ishah, may Allaah be pleased with her, which goes as: *'There is no divorce or freeing of a slave during coercion.'*[1] is either inauthentic or is not to be interpreted as meaning anger.

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[1] Reported by Abu Daawood (2193) and Al-Albaani ruled it as acceptable.

It has been reported from more than one Companion that they gave the verdict that the right hand oath of the angry person is actualized, and they are liable to expiation. The narration from Ibn `Abbaas, may Allaah be pleased with him, which proves the contrary is not authentic in its chain of narration. Al-Hasan, may Allaah have mercy on him, said: ‘The divorce that is according to the Sunnah is when the husband divorces the wife once while she is pure and without any intercourse preceding it. They have the choice between continuing with it and allowing her to menstruate thrice. If he wishes to take her back, he has that privilege, if he is angry, then during the course of three menstruations or months, if she does not menstruate, his anger would subside.’ Al-Hasan, may Allaah have mercy on him, also said: ‘Allaah clarified so that none could regret divorce as Allaah the Exalted ordered them.’ this was reported by Al-Qaadhi Ismaa`eel.

Many scholars said that metonymy in speech while angry is similar to explicit wording, in that divorce

occurs in both situations apparently, and it may not be reinterpreted to mean other than divorce. Others said that anger with metonymy in speech is similar to the intention, making the divorce instituted inwardly, as well. Therefore, how can one make anger an impediment preventing explicit divorce?"[1]

In general, one can say that anger is of three types:

First: A type wherein the person knows what they are saying; their minds are present and they understand all they are saying. Such a person is accounted for what they say and do when angry.

Second: A type wherein the person is so angry that they do not know what they are saying. Such a person is similar to someone insane who has lost their mind; they cannot discern anything. Their anger has taken them over to the point that they have distanced them from their feelings totally, where if they are reminded of what they said, they would not remember. Such a person, as mentioned by Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy on

[1] Jaami` Al-`Uloom wa Al-Hikam (2/421-423).

him, and others, does not come under the consequences of what they say, and they are not accountable for what they say, because their anger has completely closed their mind.

If such a person divorces, it is not actualized, and it is the meaning of when the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"There is no divorce or freeing of the slave in the case of extreme anger."* `Uqbah said: "This is referring to anger."

Therefore, whoever becomes so angry that their senses become dull and are unaware of what they say or what happens around them or if they are even on earth, such a person's statement of divorce is not actualized. This is similar to the insane and intoxicated. Such people's divorce is not actualized, according to the stronger view of the scholars. There are many details to the issue to mention here. This does not mean, however, that the angry or intoxicated persons are not punished for their statements and actions while they do during those states, but we are speaking about divorce.

Third: A type between these two types, and there is difference of opinion regarding judging them on statements and actions they do while angry.

If one knows what they are saying and can control themselves while angry, they are accounted for what they say. If they divorce, it is counted as a divorce, if they perform Thihaar, they must pay expiation, and if they give an oath and break it, they must pay expiation.

Khawlah bint Tha`labah, may Allaah be pleased with her, said:

"By Allaah, regarding myself and Aws ibn Saamit did Allaah the Exalted send the beginning of Soorat Al-Mujaadilah. I was with him, and he was an old man whose manners had deteriorated and who had become discontented.

He entered on me and I spoke back to him, causing him to become angry and say: 'You are as unlawful to me as my mother."[1]

Aws ibn Saamit, may Allaah be pleased with him, performed Thihaar at the time of his anger, and he was accounted for that, and the Prophet of Allaah, sallallaahu `alayhi wa sallam,

[1] Reported by Ahmad (27360) and the wording is his, and Abu Daawood (2214) and Al-Albaani ruled it as acceptable.

ruled that he should pay expiation, because it was a case of anger that was not extreme, so as to close his mind off; he knew what he was saying. Therefore, a slight level of anger which does not remove one from the state of levelheadedness is still accounted.

Generally, a person does not divorce or perform Thihaar on his wife unless he is angry with her.

As for when Allaah the Exalted Said:

لاَّ يُؤَاخِذُكُمُ اللّهُ بِاللَّغْوِ فِيَ أَيْمَانِكُمْ

{Allaah does not impose blame upon you for what is unintentional in your oaths.} **[Qur'aan 2:225]**

It pertains to a person who swears by saying: 'No, by Allaah,' or: 'Yes, by Allaah,' without the intention of an oath in the heart. They said it as lip service, and they did not intend it with their hearts. This is contrary to the one who purposely and intentionally gives an oath and has full intention to fulfill it. Such a person is held accountable for their oath and is responsible for the rulings that pertain to it.

Ibn Al-Qayyim, may Allaah have mercy on him, said:

"Anger is of three categories:

First: Anger which terminates one's ability to reason, making the person unknowing of what they say. In such a case, divorce does not count, without a difference of opinion.

Second: Anger which does not prevent the person from understanding what they are saying, and they can mean it. In such a case, divorce does count.

Third: They are overtaken by severe anger which does not terminate their ability to reason completely, but comes between them and their intention, causing them to regret what they did when their anger subsides. This is an issue of contention, and the view which states that divorce does not occur in this scenario is strong and closer to what can be understood from the texts of the Qur'aan and the Sunnah."[1]

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[1] Zaad Al-Ma`aad (5/215).

Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, added more explanation to what Ibn Al-Qayyim, may Allaah have mercy on him, said, saying:

"Ibn Al-Qayyim said that anger is of three categories:

First: A level which a person reaches wherein they do not know what they are saying, and might even lead to passing out. In such a case, divorce is not actualized, according to the agreement of the scholars, because they do not understand what they are saying. He might say: 'I divorced her without knowing if I was on earth or in the sky, and if she was my wife, mother, grandfather, or grandmother.'

Second: The beginning stages of anger, but the person understands what they are saying and can control themselves. In such a case, divorce is actualized, according to agreement of all scholars, because it emanated from someone who understands what they are saying; their mind was not closed off from understanding. Divorce is usually the result of anger.

Third: A middle level, such as someone who knows they are on earth and knows they are uttering words which necessitate divorce, but they are overtaken. Due to the overpowering force of their anger, they cannot control themselves.

The Messenger, sallallaahu `alayhi wa sallam, said: *'The strong one is not the wrestler, but rather, the strong one is the one that controls themselves at the time of angry.'* So, such a person knows what he is saying and that he is speaking to their wife, but anger has overtaken him, almost forcibly making him divorce her. There is a difference of opinion among the scholars in this situation. Some said that the divorce occurs because the person has a viable and legitimate intention, is aware of what they say, and is aware of the woman he is divorcing; therefore, they have no excuse.

Others said that divorce does not occur, because the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *'There is no divorce or freeing of slaves in a situation*

where the person does not have full mental capacity.'

In this situation, there is no doubt that the person does not have full mental capacity; it is as if someone is coercing and forcing them into divorce. Therefore, divorce does not occur. This is the correct view and is that of Shaykh Al-Islaam, may Allaah have mercy on him, and Ibn Al-Qayyim in his book Ighaathat Al-Lahfaan fi Talaaq Al-Ghadhbaan. He mentioned twenty-six ways one can say that divorce does not occur."[1]

This issue needs some looking at, and it is that if we were to give a general statement that the angry person's divorce is not actualized, many people who do not fear Allaah the Exalted would claim that they divorced during times of severe anger and that they did not understand what they said or what was going on around them. They do so to take their wives back, even if it means through trickery, lies, and fabrications. At that, we must differentiate between one whom is known to be honest and truthful and who would be believed when they say: 'I divorced during extreme anger,' and between the one who is not known to be honest or

[1] Ash-Sharh Al-Mumti` (13/27-29).

truthful, but is known to belittle Islaamic rulings, not caring about what they say, be reckless, and be brash. Such a person should not be believed in what he says, until there is evidence that shows that they are truthful in what they say. This is in an effort to protect the private parts and to protect the laws of Allaah the Exalted.

Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, said:

> "The opinion which states that divorce of the angry person is not actualized is the sounder view in theory; however, in practice, do we give verdicts based on it, or do we prohibit giving verdicts based on it, except in specific cases where the truthfulness of the husband is known? The answer is the second choice. If we were to give the general statement that the divorce of the angry person is not actualized, there would be many individuals who say: 'I became angry and pronounced divorce,' without differentiating between the first and second levels of anger.
>
> At that, they would play around with legal rulings. That is why giving a general ruling in that the divorce

of the angry person is not actualized leads to people constantly pronouncing divorce.

If someone views the husband to be an upright mature person, at that, one can give the verdict that divorce is not actualized. If someone views the husband to be someone who plays around and wants his wife back no matter how, at that, it is appropriate that the verdict be given that he is divorced. The art of knowing how to handle and deal with people has a great status in Islaamic Sharee`ah, and even in tangible matters. For example, we might prevent someone from eating a particular food because it would harm them, even though it is lawful, but we would not prevent another person, since it does not harm them."[1]

[1] Ash-Sharh Al-Mumti` (13/29).

Venting rage and anger on the warring disbelievers is a part of faith:

Allaah the Exalted Said:

قَاتِلُوهُمْ يُعَذِّبْهُمُ اللّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ * وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ

{Fight them; Allaah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people and remove the fury in the believers' hearts.} **[Qur'aan 9:14-15]**

Therefore, Allaah the Exalted orders that the disbelievers be fought, and Allaah the Exalted aids the believers against them and punishes and humiliates them at the hands of the Muslims. Their men are fought, their women and children are taken as captives, and their wealth and homes are taken. In that, the believers can vent their rage on them, and can settle their hearts.

This is one of the signs that a believer has faith and monotheism in their heart, as in, they show alliance and show enmity all for the Sake of Allaah the Exalted, as He Said:

أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللّهِ وَلاَ يَخَافُونَ لَوْمَةَ لآئِمٍ

{Humble toward the believers, powerful against the disbelievers; they strive in the cause of Allaah and do not fear the blame of a critic.} **[Qur'aan 5:54]**

Shaykh As-Si`di, may Allaah have mercy on him, said:

> "In the hearts of the believers is rage and fury against the disbelievers, to the point that fighting and killing them would relieve what is in the hearts of the believers in terms of sorrow and worry, since they see those enemies warring against Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam, and trying to extinguish the Light of Allaah. Fighting them relieves the fury in their hearts, and this indicates Allaah's Love for His believing slaves, and His care of their condition, to the point that He made relieving the hearts and extinguishing the rage of the believers a part of the intents of legislation."[1]

Therefore, one of the greatest of benefits of Jihaad is that subduing and defeating the enemies relieves the hearts of

[1] Tafseer As-Si`di (pg. 331).

believers and removes the fury and rage from their hearts, especially if they were harmed in their religion and worldly affairs by them.

Therefore, based on what has been mentioned:

Anger is a satanic temptation which results in sins and calamities that only Allaah the Exalted is aware of. That is why the Sharee`ah has much mention of this dispraised quality. Within the Prophetic Sunnah, one can find cures to cure oneself of this disease, and are summarized as follows:

1) Seeking refuge in Allaah the Exalted from the devil. This is one of the most important means one takes to cure their anger, because anger is from the devil. If the slave seeks refuge in Allaah the Exalted and Allaah the Exalted grants them the refuge, their anger will subside.
2) Silence. The angry person usually loses contact with their senses and control, causing them to say statements that might contain disbelief – and Allaah's refuge is sought – as well as cursing or divorce, which would ruin their household. They

might also curse someone, causing them to react aggressively. In such a case, silence is the best thing to do to dispel all that.

3) Remembering the advice of Allaah's Messenger, sallallaahu `alayhi wa sallam, when he advised the companion, saying: *"Do not get angry."* Also, he, sallallaahu `alayhi wa sallam, said: *"Do not angry, and you will earn paradise."* If one remembers what Allaah the Exalted has prepared for the pious who avoid the causes of anger and fight themselves in trying to repel it, which would serve as a helping cause in extinguishing the fire of anger.

4) Knowing the high and lofty level and status of those who control themselves. The more worked up and agitated the soul becomes, and the more severe the case is, the more rewards restraining the anger earns in terms of high status.

5) Imitating the guidance of the Prophet of Allaah, sallallaahu `alayhi wa sallam, during times of

anger. This feature [i.e. forbearance] among his qualities –and he, sallallaahu `alayhi wa sallam, is our role-model– is evident in many narrations, most obvious of which is that Anas, may Allaah be pleased with him, said: "I was walking with Messenger of Allaah, sallallaahu `alayhi wa sallam, who was wearing a Najraani cloak with a very thick border when a Bedouin happened to meet him. He took hold of the side of his cloak and drew it violently. I noticed that the violence of the jerk had bruised the neck of Messenger of Allaah (□).

The Bedouin said: 'O Muhammad! Give me out of Allaah's wealth that you possess.' The Messenger of Allaah, sallallaahu `alayhi wa sallam, turned to him and smiled and directed that he should be given something."[1]

A part of following the example of the Prophet of Allaah, sallallaahu `alayhi wa sallam, is that we only get angry for the Sake of Allaah and if the sanctities of Allaah the Exalted are violated. This is

[1] Reported by Al-Bukhaari and Muslim.

praiseworthy anger. The Prophet of Allaah, sallallaahu `alayhi wa sallam, became angry when he was informed of the Imaam that drives people away from prayers due to his long recitation. Also, he became angry when he, sallallaahu `alayhi wa sallam, saw a picture or image of something with a soul in the house of `Aa'ishah, may Allaah be pleased with her. Also, he, sallallaahu `alayhi wa sallam, became angry when Usaamah, may Allaah be pleased with him, spoke to him regarding the Makhzoomi woman who stole, saying: *"Are you interceding in a penalty that Allaah has prescribed?"* He also became angry when he would be asked about things he disliked, and so forth. The anger of the Prophet of Allaah, sallallaahu `alayhi wa sallam, was for the Sake of Allaah the Exalted.

6) Knowing that repressing anger is of the signs of the pious, and they are the ones that Allaah the Exalted praised in His Book, as did His Messenger,

sallallaahu `alayhi wa sallam. Paradise, which is as large as the heavens and earth, were prepared for them. Among their qualities is:

الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

{Who spend [in the cause of Allaah] during ease and hardship and who restrain anger and who pardon the people - and Allaah loves the doers of good.} **[QUR'AAN 3:134]**

Those are the ones that Allaah the Exalted mentioned their good character and beautiful attributes and actions, which causes people to aspire to be like them. Among their qualities is:

وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

{When they are angry, they forgive.}
[QUR'AAN 42:37]

7) Remembering when reminded. Anger is something natural where people are of various levels. It would be hard for someone to never get angry, but the Siddeeqeen are those who, when they become angry and are reminded of Allaah, they remember and stop at His restrictions.

8) Knowing the evils of anger. There are many evils of anger, and in summary, they consist of harming oneself and others, cursing and using obscene language, and perhaps harming someone with one's hand without any accounting. It might actually reach the level of killing.

Another aspect that results from anger and which causes societal disarray and destroys families is divorce. Ask most of those who divorce their wives how and when they divorced, and they will tell you they did so when angry.

That results in displacement of children, regret, disappointment, and a bitter life which all results from anger. If they had remembered Allaah the Exalted, reviewed themselves, repelled their anger, and sought refuge in Allaah the Exalted from the devil, what occurred would not have occurred; however, contradicting the Sharee`ah only results in loss.

The bodily harm that is incurred due to anger is a great issue, as doctors describe, such as blood

coagulation, high blood pressure, increased heart rate, and accelerated breathing rate, which could lead to a fatal stroke or diabetes. We ask Allaah for good health.

9) The angry person should reflect on themselves when angry.

10) Supplication. This is the weapon of the believer. The believer always asks their Lord to save them from evils, diseases, and evil character. Also, the believer seeks refuge in Allaah the Exalted from falling into the pits of disbelief or injustice due to anger.

From the supplications of the Prophet of Allaah, sallallaahu `alayhi wa sallam, was:

> *"O Allaah! Through Your knowledge of the Unseen and ability over the creation, give me life if You know that life is good for me, and give me death if You know that death is better for me. O Allaah! I ask you to be able to fear You in secret and openly. I ask You the ability*

to speak the truth during pleasure and anger. I ask You for moderation during times of poverty as well as richness. I ask You for bliss that never ends, for soothing of the yes that does not get cut off, contentment after predestination plays out, coolness of life after death, the pleasure of looking at Your Countenance, and longing to meet You, without being harmed by something harmful or being tried by something misguiding. O Allaah! Adorn us with the adornment of faith, and make us guided ones who guide others [Allaahumma bi`ilmika Al-Ghayb wa Qudratika `ala Al-Khalq Ahyini ma `Alimta Al-Hayaata Khayran li wa Tawaffani itha `Alima Al-Wafaata Khayran li. Allaahumma wa As'aluka Khashyataka fi Al-Ghaybi wa Ash-Shahaadah wa As'aluka Kalimata Al-Haqqi fi Ar-Ridha wal-Ghadhab. Wa As'aluka Al-Qasda fi Al-Faqri wal-Ghina wa As'aluka Na`eeman la Yanfad wa As'aluka

Qurrata `Aynin la Tanqati` wa As'aluka Ar-Ridhaa ba`d Al-Qadha wa As'aluka Barda Al-`Ayshi ba`da Al-Mawt wa As'aluka Lathata An-Nathari Ila Wajhika wa Ash-Shawqa Ila Liqaa'ika fi Ghayri Dharraa'a Mutharratin wa la Fitnatin Mudhillah, Allaahumma Zayyinna bi Zeenati Al-Eemaan waj`alna Hudaatan Muhtadeen]."[1]

[1] Reported by Ahmad (18351) and An-Nasaa'i (1306) and Al-Albaani ruled it as authentic.

The seventeenth Hadeeth

Shaddaad ibn Aws, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Allaah has written good conduct for everything. If one of you kills, they should do so in a good manner, and if one of you*

slaughters, they should do so in a good manner. One should sharpen their blade and comfort their sacrificial animal."[1]

A similar Hadeeth has been reported from Samurah, may Allaah be pleased with him, who said that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted shows good conduct, so you, too, show good conduct. If one of you kills, let them honor the one they are killing, and if one of you slaughters, they should sharpen their blade and comfort their sacrificial animal."*[2]

In another narration he, sallallaahu `alayhi wa sallam, said: *"If you judge, be just, and if you kill, then show good conduct, because Allaah shows good conduct and loves good conduct."*[3]

The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"Allaah has written good conduct for everything."*

The apparent connotation and meaning is that Allaah the Exalted has written good conduct for all creation, in everything.

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[1] Reported by Muslim (1955), Abu Daawood (2815), At-Tirmithi (1409), An-Nasaa'i (4405), Ibn Maajah (3170) and Ahmad (17154).
[2] Reported by Ibn `Adiy ibn Al-Kaamil (6/426) and its chain of narration is weak.
[3] Reported by At-Tabaraani in his book Al-Awsat (5735) and Al-Albaani ruled it as acceptable in As-Silsilah As-Saheehah (469).

Therefore, everything that is created must be shown good conduct, and the thing that is written is good conduct. It was also said that the meaning is Allaah the Exalted wrote that good conduct is shown to everything, or in everything, or that one is ordered to show good conduct when being in charge of something. Therefore, the one who must show good conduct is not mentioned, but the thing that one must show good conduct to is mentioned.

The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"Allaah has written."*

Writing is of two types: legal writing and the writing of predestination. The word: **"Written,"** necessitates obligation, according to most jurists and scholars of legal theory, contrary to some who did not agree. In the Qur'aan, the word written has been used to refer to something that is obligatory and cannot be avoided, either legally, such as when Allaah the Exalted Said:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

{Indeed, prayer has been decreed upon the believers a decree of specified times.} **[QUR'AAN 4:103]**

كُتِبَ عَلَيْكُمُ الصِّيَامُ

{Decreed upon you is fasting.} **[QUR'AAN 2:183]**

كُتِبَ عَلَيْكُمُ الْقِتَالُ

{Fighting has been enjoined upon you.} **[QUR'AAN 2:216]**

Or it could refer to something that will occur by predestination, without a doubt, such as when Allaah the Exalted Said:

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي

{Allaah has written, "I will surely overcome, I and My messengers."} **[QUR'AAN 58:21]**

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

{And We have already written in the book [of Psalms] after the [previous] mention that the land [of Paradise] is inherited by My righteous servants.} **[QUR'AAN 21:105]**

أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ

{Those, He has decreed within their hearts faith.} **[QUR'AAN 58:22]**

The Prophet of Allaah, sallallaahu `alayhi wa sallam, said regarding praying by night during the month of Ramadhaan:

"I feared it would be written on you."[1] He, sallallaahu `alayhi wa sallam, also said: *"The son of Aadam has their share of fornication written on them; they will fall into their share, without a doubt."*[2]

Therefore, this Hadeeth shows the obligatory nature of Al-Ihsaan (good conduct). Allaah the Exalted orders that Ihsaan be shown, Saying:

إِنَّ اللّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ

{Indeed, Allaah orders justice and good conduct.}
[QUR'AAN 16:90]

And:

وَأَحْسِنُوَاْ إِنَّ اللّهَ يُحِبُّ الْمُحْسِنِينَ

{And do good; indeed, Allaah loves the doers of good.}
[QUR'AAN 2:195]

This order of Ihsaan could sometimes be obligatory, such as good conduct towards the parents and relatives, in the sense where good conduct and keeping the ties of the wombs is obligatory, as well as good conduct towards the guest in the

[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Al-Bukhaari and Muslim.

measure that they can receive their basic rights of hosting, as we previously mentioned.

Also, sometimes, it might be recommended, such as giving charity voluntarily, and so forth.

This Hadeeth shows that it is obligatory to have Ihsaan in all actions, but this Ihsaan is relative. For example, Ihsaan in performing the inward and outward obligatory obligations, by performing them in the obligatory complete fashion, is obligatory. However, Ihsaan in these actions by completing them through recommended actions is not obligatory.

As for Ihsaan in avoiding prohibited things, it consists of refraining from them and abandoning them inwardly and outwardly, as Allaah the Exalted Said:

وَذَرُواْ ظَاهِرَ الإِثْمِ وَبَاطِنَهُ

{And leave what is apparent of sin and what is concealed thereof.} **[QUR'AAN 6:120]**

Therefore, this amount of Ihsaan is obligatory.

As for Ihsaan in patience in the wake of things that are predestined, it is to show patience in the way where they would not be showing discontentment or extreme grief, would not be complaining, and as it pertains to the sick, for

them not to talk about their sickness, unless it is for a recommended reason [in which case, they should, such as telling the doctor of what they feel].

As for obligatory Ihsaan in dealing with creation, it is to fulfil what Allaah the Exalted has ordered in terms of rights, such as responding to the greetings of peace, refraining from harming them, saying: 'Yarhamukallaah,' when someone sneezes, loving for one's brother or sister what they love for themselves, and hating for them what they hate for themselves. A part of Ihsaan towards creation is recommended, such as visiting them for the Sake of Allaah, smiling in their face, meeting them with a pleasant face, asking them how they are, and so forth.

The obligatory level of Ihsaan as it pertains to ruling over and dealing with creation is to fulfil all obligations of ruling, such as giving people their monetary rights from the treasury or war booty, and so forth. As for the level which goes beyond the obligatory level is not obligatory, it includes things as one inspecting those under their rule themselves, sitting with them, asking them about their needs, and asking about their problems, doing all of these things themselves.

Ihsaan in killing those whom it is permissible to kill such as humans and animals is to take their life in the quickest and easiest possible ways, without tormenting them, because there is no purpose to that extra pain incurred.

This is what the Prophet of Allaah, sallallaahu `alayhi wa sallam, mentioned in this Hadeeth. The Prophet of Allaah, sallallaahu `alayhi wa sallam, may have mentioned this as an example, or because it needed to be clarified during that time. The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"If one of you kills, they should do so in a good manner, and if one of you slaughters, they should do so in a good manner,"* meaning, they should do so in a good fashion.

Ibn Daqeeq Al-`Eed, may Allaah have mercy on him, said:

> "This means that one should kill and slaughter in a good fashion. Some narrations transmitted this as: *'Slaughter in a good fashion,'* which could refer to a verbal noun or the manner in which one slaughters."[1]

Ibn `Uthaymeen, may Allaah have mercy on him, said:

[1] Sharh Al-Arba`een An-Nawawiyyah (pg. 51).

"Meaning, if you slaughter with a sharpened knife, it would be closer to cutting the neck without any pain. The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *'Comfort the sacrificial; animal,'* and this is an order which goes beyond merely having a sharp knife. This occurs by slaughtering strongly, by placing the knife on the neck, then pulling it strongly. That would be faster than pulling it back and forth two or three times. Allaah the Exalted gives some people divine aid to be able to cut the jugular vein, throat, and esophagus all at once, because they hold the knife strongly, and the knife is very sharp, making death easy for the sacrificial animal.

Another way to comfort the sacrificial animal is to place the foot on its neck, hold its head with the left hand, and slaughter with the right hand, with the animal lying on its left side. Also, leave its legs and arms alone, because if one holds them down, it puts pressure on the sacrificial animal.

If one allows their arms and legs to move, it would comfort the animal more.

There is also another benefit, and it is to let all the blood out this way, because the more it moves, the more blood leaves the body. Therefore, it is better.

As for what some common folk do, as in, holding its left foot and twisting it onto its next, then standing on its three legs and holding it down so that it does not move, this is contrary to the Sunnah. The Sunnah is to place the foot on the neck, then leaving the legs to move, because that it easier for them and helps the blood exit the body easier.

The point of this Hadeeth is that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *'If one of you kills, they should do so in a good manner, and if one of you slaughters, they should do so in a good manner.'* This is a form of compassion and good conduct. We should be aware that if a person is killed as a penalty, such as being killed as an adulterer, or in retribution, they are to be prayed on and one should supplicate that Allaah the Exalted shows them mercy and forgiveness, like all other Muslims, so that perhaps Allaah the Exalted

forgives and has mercy on them. As for those who are killed as apostates, one should not supplicate for them to receive mercy, and they are not to be washed. For example, if someone is killed because they do not pray, they are killed as disbelievers and apostates, so they are not to be washed, shrouded, or prayed on. Also, they are not to be buried with the Muslims or supplicated for to receive mercy.

Whoever supplicates that they receive mercy is sinful and is not following the path of the believers. Allaah the Exalted Said:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُواْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْ كَانُواْ أُوْلِي قُرْبَى مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

{It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.}

[QUR'AAN 9:113]"[1]

Ibn Rajab, may Allaah have mercy on him, said:

[1] Sharh Riyaadh As-Saaliheen (pg. 677).

"This shows the obligation of hastening when killing things which are permissible to be killed, and doing so in the easiest of ways. Ibn Hazm, may Allaah have mercy on him, has said that there is consensus of all scholars stating that one must slaughter in a good manner. The easiest and quickest way to kill a human is a strike to the neck with the sword. Allaah the Exalted Said:

فَإِذا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ

{So when you meet those who disbelieve [in battle], strike [their] necks.} **[Qur'aan 47:4]**

And:

سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُواْ الرَّعْبَ فَاضْرِبُواْ فَوْقَ الأَعْنَاقِ

I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks.}
[Qur'aan 8:12]

It has been said that Allaah has specified to strike which would make it easiest for the one being killed,

and it is above the collarbone, under the head. Dareed ibn As-Simmah told his killer to kill him in that way."[1]

The Prophet of Allaah, sallallaahu `alayhi wa sallam, used to tell his armies when he would send them to battle: *"Do not mutilate and do not kill children."*[2]

Al-Hayyaaj ibn `Imraan ibn Husayn said:

"A slave of `Imraan ran away. He took a vow to Allaah that if he overpowers him, he will cut off his hand. He then sent me (to Samurah ibn Jundub) to ask him about this question for him. I came to Samurah ibn Jundub and asked him. He said: 'The Messenger of Allaah, sallallaahu `alayhi wa sallam, used to exhort us to give alms (Sadaqah) and forbid us to mutilate (a slain).' I then came to `Imraan ibn Husayn and asked him. He said: 'The Messenger of Allaah, sallallaahu `alayhi wa sallam, used to exhort us to give alms (Sadaqah) and forbid us to mutilate (a slain).'"[3]

`Abdullaah ibn Mas`ood, may Allaah be pleased with him, said that Allaah's Messenger, sallallaahu `alayhi wa sallam,

[1] Jaami` Al-`Uloom wa Al-Hikam (1/429).
[2] Reported by Muslim (1731).
[3] Reported by Abu Daawood (2667) and Al-Albaani ruled it as authentic.

said: *"The most decent of the people in killing are the people of faith."*[1]

Meaning, when they kill, they do so in a good manner. The reason is that they hold fast to the rulings of faith, and they are believers and represent themselves according to the Islaamic rulings. Therefore, they kill in a decent way. They do not mutilate the person or torture them at the time of killing; rather, they comfort them. They kill them, and the killed person is comforted and relieved through their death, without mutilating them before or after killing them, unless it is reciprocation.[2]

Allaah the Exalted has made Jihaad obligatory on us Muslims, and if we fight in Jihaad, we must kill our enemies. However, when we kill them, we do so decently, contrary to many people of disbelief who have no faith or character, who, when they kill, mutilate or torture before killing, as the disbelievers did to Hamzah, may Allaah be pleased with him, and other martyrs during the Battle of Uhud.

[1] Reported by Abu Daawood (2666) and Al-Albaani ruled it as inauthentic.
[2] Sharh Sunan Abu Daawood by `Abd Al-Muhsin Al-`Abbaad (14/215).

The news about them during these times tells us of their brutality, barbaric nature, and the amount of hatred and rage they feel against the Muslims. They kill out of injustice and aggression, and mutilate those whom they kill both before and after killing them. They do not adhere to their own claims of human rights and respect for other humans, and they do so in the most barbaric of ways, through lies and animalistic cruelty.

Therefore, they fight the Muslims and mutilate their bodies before and after killing them. They do these things in order to scare the Muslims, show their barbarism, and exhibit their disbelief and obstinacy. So, for example, they draw a cross on the body of the death Muslim, in order to show spite against the Muslims, be steadfast on the path of misguidance, and out of hatred for monotheism of and faith in Allaah the Exalted.

As for the people of faith, they are the most decent when they kill. If they kill, they show mercy to those whom they kill. They only kill to fight disbelief, obstinacy, and insistence on the misguidance. They kill out of mercy for people, so that they do not spread their disbelief and corruption on

earth, and so they do not spread evil among people. Those that are called to Islaam and do not respond, and are only content with fighting the Muslims, they are in an evident loss. The Muslims fight and kill them out of mercy for others, and when they kill them, they are merciful to them. They do not torture, mutilate, or disfigure them; rather, they kill them with the sword: one strike and they are dead.

This is the case of the believers: they have pure hearts that are humbled and fearful at the remembrance of Allaah and the truth He sent down. They have eyes that weep from the fear of Allaah, hearts that are pure and constantly remember Allaah, and their swords are used against the enemies of Allaah the Exalted who wish to extinguish the light of Allaah and spread corruption on earth. If Allaah the Exalted gives them superiority over them or causes them to overcome the disbelievers, they kill them instantly, because they want to finish this category of people and purify the earth of them and their evil.

If their disbelief has reached the level wherein they contend with Allaah and His Messenger, sallallaahu `alayhi wa sallam, and kill the soldiers of Allaah, such people are killed and

exterminated, causing the lands to be purified of them, and the slaves of Allaah the Exalted to be relieved of them

Lawful killing in Islaam is of two types:

First, there is killing in retribution, and killing of the disbelievers, regardless if they are originally disbelievers or apostates.

As for killing in retribution, then it occurs by killing someone who kills a Muslim intentionally. They are killed according to the Book of Allaah the Exalted. They are not to be mutilated, unless they themselves mutilated those whom they killed, in which case, the scholars have two opinions of what is to be done.

Ibn Rajab, may Allaah have mercy on him, said:

> “Know that lawful killing occurs in two situations:
> First: It could be out of retribution. In such a case it is not permissible to mutilate the one receiving retribution; rather, they are to be killed as they killed. If they mutilated the one they killed, are they to be

mutilated, or are they only to be killed with the sword? There are two widespread views of the scholars:

First: The same that they did is to be done to them. This is the view of Maalik, may Allaah have mercy on him, Ash-Shaafi`i, may Allaah have mercy on him, and Ahmad, may Allaah have mercy on him, in the famous view of his. Anas, may Allaah be pleased with him, said: 'A girl wearing ornaments went out in Madeenah. A Jew struck her with a stone. She was brought to the Prophet of Allaah, sallallaahu `alayhi wa sallam, while she was at the last breath of life. Allaah's Messenger, sallallaahu `alayhi wa sallam, asked her: *'Did such-and-such a person kill you?'* She raised her head, denying that. He asked her a second time, saying: *'Did such-and-such a person kill you?'* She raised her head, denying that. He said for the third time: *'Did such-and-such a person strike you?'* She lowered her head, agreeing. Allaah's Messenger, sallallaahu `alayhi wa sallam, then sent for the killer

and crushed his head between two stones.'[1] In another narration, it states: 'He was taken, and he admitted and confessed.' In another narration, it states: 'A Jew killed a girl of the Ansaar for her ornaments and then threw her in a well and smashed her head with a stone. He was caught and brought to the Messenger of Allaah, sallallaahu `alayhi wa sallam, and he commanded that he should be stoned to death. So he was stoned until he died.'[2]

Second: There is no retribution but with the sword. This is the view of Ath-Thawri, may Allaah have mercy on him, Abu Haneefah, may Allaah have mercy on him, and a view reported by Ahmad, may Allaah have mercy on him,.

There is also a third view reported from Ahmad, may Allaah have mercy on him, which states that whatever they did is done to them, unless they burned the one they killed or mutilated, in which case, they are to be killed by the sword, due to the prohibition of

[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Muslim (1672).

mutilation and burning with fire. Al-Athram, may Allaah have mercy on him, reported this from Ahmad.

If the murderer mutilated the body then kills them, such as cutting their limbs off then killing them, are they just to be killed, or is what they did to be done to them, as in, their limbs be cut off, then killed? There are two opinions in answering this question:

First: Whatever they did should be done to them. This is the view of Abu Haneefah, may Allaah have mercy on him, Ash-Shaafi`i, may Allaah have mercy on him, Ahmad, may Allaah have mercy on him, in one of two views reported from him, Is-haaq, may Allaah have mercy on him, and others.

Second: They are merely to be killed. This is the view of Ath-Thawri, may Allaah have mercy on him, Ahmad, may Allaah have mercy on him, in one view reported from him, Abu Yoosuf, may Allaah have mercy on him, and Muhammad, may Allaah have mercy on him,. Maalik, may Allaah have mercy on him, said: 'If they committed murder via mutilation and torture, then

what they did is to be done to them. If they did not, they are merely to be killed.

As for the second way killing becomes lawful, it is the killing of disbelievers, whether they are originally disbelievers or due to apostasy.

Most scholars dislike mutilation in these cases, as well, and most said they are to be killed by the sword. Some Salaf allowed mutilation via burning and so forth, as Khaalid ibn Al-Waleed, may Allaah be pleased with him, and others did.

It has been reported that Abu Bakr, may Allaah be pleased with him, burnt Fujaa'ah with fire. It has also been reported that Umm Qirfah Al-Fizaariyyah, who apostatized during the era of Abu Bakr As-Siddeeq, may Allaah be pleased with him, causing him to order she be brought and her legs be attached to two horses, then ordered the two horses apart, and the woman was cut up into two. However, the chains of narration of this story are all severed. Ibn Sa`d, may Allaah have mercy on him, mentioned without a chain of narration that Zayd ibn Haarithah, may Allaah be

> pleased with him, killed her in this fashion during the time of Allaah's Messenger, sallallaahu `alayhi wa sallam, and then informed the Prophet of Allaah, sallallaahu `alayhi wa sallam, about that.
>
> It has been authentically reported that `Ali, may Allaah be pleased with him, burned the apostates, and Ibn `Abbaas, may Allaah be pleased with him, rebuked him for that. It was also said that he did not burn them, but smoked them to death. It was said that he first killed them, and then burned them, but that is not authentic. It was reported that he was brought an apostate and was trampled until he was killed."[1]

The correct view is that it is not permissible to burn people with fire, because of the generality of the statement of the Prophet of Allaah, sallallaahu `alayhi wa sallam, when he said: *"It is not appropriate for anyone to burn with fire but the Lord of fire."*[2]

`Ikrimah, may Allaah have mercy on him, said:

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[1] Jaami` Al-`Uloom wa Al-Hikam (1/433-439).

[2] Reported by Abu Daawood (2675) and Al-Albaani ruled it as authentic.

> "`Ali, may Allaah be pleased with him, burned some people who apostatized from Islaam. When Ibn `Abbas was informed of it, he said: If it had been I, I would not have then burned them, for the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *'Do not inflict Allaah's punishment on anyone.'* However, kill them on account of the statement of the Messenger of Allaah, sallallaahu `alayhi wa sallam, where he said: *'Kill those who change their religion.'* When `Ali, may Allaah be pleased with him, was informed about it he said: 'How true is what Ibn `Abbaas said!'"[1]

In another narration, it states: "Ibn `Abbaas, may Allaah be pleased with him, said the truth."[2]

Ibn Rajab, may Allaah have mercy on him, said:

[1] Reported by Abu Daawood (4351) and Al-Albaani ruled it as authentic.

[2] Reported by At-Tirmithi (1458) and he ruled it as authentic, as did Al-Albaani. The Hadeeth is also present in Al-Bukhaari (3017) where `Ikrimah, may Allaah have mercy on him, says: "`Ali, may Allaah be pleased with him, burned some people who apostatized from Islaam. When Ibn `Abbas, may Allaah be pleased with him, was informed of it, he said: If it had been I, I would not have then burned them, for the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *'Do not inflict Allaah's punishment on anyone.'* However, I would have killed them on account of the statement of the Messenger of Allaah, sallallaahu `alayhi wa sallam, where he said: *'Kill those who change their religion.'*

“Ibn `Aqeel, among the followers of the Hanbali school of jurisprudence, took the view that it is permissible to kill by mutilation, especially if the person was very repugnant against Islaam, and held the prohibition of mutilation to refer to only killing by retribution. Those who allow this used the Hadeeth of Anas, may Allaah be pleased with him, which goes: ‘Some people belonging (to the tribe) of `Uraynah came to Allash’s Messenger, sallallaahu `alayhi wa sallam, in Madeenah, but they found its climate uncongenial. So Allaah's Messenger, sallallaahu `alayhi wa sallam, said to them: *`If you so like, you may go to the camels reserved for charity and drink their milk and urine.’* They did so and were all right. They then fell upon the shepherds and killed them and turned apostates from Islaam and drove off the camels of the Prophet of Allaah, sallallaahu `alayhi wa sallam. This news reached Allaah’s Messenger, sallallaahu `alayhi wa sallam, and he sent (people) on their track and they were (brought) and handed over to him. He

(the Prophet, sallallaahu 'alayhi wa sallam) got their hands cut off, and their feet, and put out their eyes, and threw them on the stony ground until they died.'[1]

In another narration, it states: 'They were left in the sun until they died.'[2] In another narration: 'Their eyes were pierced, and they were thrown on the stony ground.

They were asking for water, but they were not given water.'[3] In another narration: 'Their hands and feet were cut off from opposite sides.'[4] In another narration: 'He had them crucified.'[5]

The scholars differed regarding how to punish such people. Some said that if one were to do as they did, as in, apostatize, wage war against the Muslims, and take wealth, whatever was done to those individuals is to be done to them. This has been reported by a group of scholars; among them was Abu Qilaabah,

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[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Muslim (1671).
[3] Reported by Al-Bukhaari and Muslim.
[4] Reported by At-Tirmithi (72) and he ruled it as authentic, as did Al-Albaani.
[5] Reported by An-Nasaa'i (4028) in a complete form, and Al-Albaani ruled it as authentic without the phrase: "He had them crucified."

may Allaah have mercy on him, and a narration from Ahmad. Others said that it shows it is permissible to mutilate anyone who has committed heinous crimes, in general, and that the Prophet of Allaah, sallallaahu `alayhi wa sallam, forbade mutilation in retributive killing. This is the view of Ibn `Aqeel among the Hanbalis.

Others said that what he did to the `Uraynah people abrogated his prohibition of mutilation. Yet others said that this occurred before penalties and the verse of combat **(as in, Qur'aan 5:33)** were revealed, then this was abrogated thereby. This is the view of Al-Awzaa`i, may Allaah have mercy on him, and Abu `Ubayd, may Allaah have mercy on him,.

Others said that what the Prophet of Allaah, sallallaahu `alayhi wa sallam, did is an actualization of the verse of combat, and nothing was abrogated. They said that the Prophet of Allaah, sallallaahu `alayhi wa sallam, killed them and cut their hands off because they stole, and anyone who steals and kills is to have their hands cut off, and are to be killed, and definitely be

crucified. Therefore, they are killed because they committed murder, their hands and feet are to be cut off from opposite sides because they stole, and they are to be crucified due to their doing both crimes, as in, murder and theft. This is the view of Al-Hasan, may Allaah have mercy on him, and a view reported from Ahmad, may Allaah have mercy on him,.

The Prophet of Allaah, sallallaahu `alayhi wa sallam, pierced their eyes because they pierced the eyes of the shepherds, as reported in the Hadeeth of Anas.[1] Ibn Shihaab, may Allaah have mercy on him, mentioned that they killed the shepherd and mutilated his body. Ibn Sa`d mentioned that they cut his hand and leg off and stuck thorns in his tongue and eyes until he died. Therefore, in this case, cutting their limbs, piercing their eyes, and causing them to die of thirst might actually be retributions. This can also be added to the view of those who say that if the combatant commits a war crime that deserves retribution, it is taken in due before they are killed.

[1] Reported by Muslim (1671).

This is the Mathhab of Imaam Ahmad, may Allaah have mercy on him,. However, is retribution to be taken without a doubt, such as killing them is without a doubt, or in the same manner of retribution, as in, it is waived by the relatives of the one deserving it?

There are two reports from Ahmad, may Allaah have mercy on him,. However, the report of At-Tirmithi, may Allaah have mercy on him, that their hands and legs were cut off because of the penalty of Al-Muhaarabah **(as in, the one mentioned in Qur'aan 5:33)**, unless the `Urayni robbers had cut the hand and leg of the shepherd from opposite ends [in which case, it would actually by retribution], and Allaah the Exalted knows best.

It has been reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, allowed burning with fire, then prohibited it, as in the Hadeeth of Abu Hurayrah, may Allaah be pleased with him, who said: 'Allaah's Messenger, sallallaahu `alayhi wa sallam, sent us on a mission and said: *'If you find so-and-so*

and so-and-so [two individuals from Quraysh] burn them with fire.' Then he said when we were about to leave: *'I previously ordered you to burn those two individuals with fire, however, only Allaah the Exalted punishes through fire. Therefore, if you find them, kill them.'*'[1]

Also, Ibn `Abbaas, may Allaah be pleased with him, reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *'Do not punish with the punishment of Allaah the Exalted.'*[2] Also, Ibn Mas`ood, may Allaah be pleased with him, said: 'We were with the Prophet of Allaah, sallallaahu `alayhi wa sallam, when we passed by an ant colony which had been burned, which caused the Prophet of Allaah, sallallaahu `alayhi wa sallam, to be angry and say: *'It is not appropriate for someone to punish with the punishment of Allaah the Exalted.'*'[3]

[1] Reported by Al-Bukhaari (3016).
[2] Reported by Al-Bukhaari (3017).
[3] Reported by Imaam Ahmad (4018) and Abu Daawood (2675) and Al-Albaani ruled it as authentic.

Most scholars agree that it is disliked to burn with fire, even if it is just burning pests and vermin. Ibraaheem An-Nakha`i, may Allaah have mercy on him, said: ‘Burning the scorpion with fire is mutilation.’ Umm Ad-Dardaa’, may Allaah be pleased with her, forbade burning fleas with fire. Ahmad, may Allaah have mercy on him, said: ‘Fish should not be grilled while still alive.’ He also said: ‘It is less of a prohibition to grill locusts, because they have no blood.’”[1]

If someone says: ‘The Legislator has ordered that one show good conduct in killing, so, is stoning the adulterer and adulteress a part of showing good conduct in killing?’

The answer is:

First: Describing something as good in the religion of Allaah the Exalted depends on if legislation describes it as good. Anything that legislation declares as good is good, and anything legislation declares as bad is bad.

Second: This severe punishment for the adulterer or adulteress in this manner was not legislated in jest or to take

[1] Jaami` Al-`Uloom wa Al-Hikam (1/439-447).

revenge from the sinner, but rather, it has many great wisdoms and lofty meanings.

Ibn Al-Qayyim, may Allaah have mercy on him, said:

> "It has been legislated to kill the adulterers with rocks in order for them to feel pain in their entire body, since they felt pleasure in something unlawful. Since this way of killing is the most severe of ways, and the motive which calls to adultery is very strong in natural disposition, the severity of this punishment is in contrast to the strength of the motive. Also, this punishment is a reminder of the punishment Allaah the Exalted gave the people of Loote (Lot, may Allaah exalt his mention), as in, stoning with rocks, because of their performing illicit acts."[1]

Also, since this crime ruins households, renders the bed impure, and corrupts lineages, it is appropriate that those who perform it have the severest of punishments, in order to scare the people of desires, show fury against the people of sin, and to punish those who corrupt the earth, ruin

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[1] As-Salaatu wa Hukmu Taarikiha (pg. 30).

households, and strive for people to fall into mistakes and corruption.

Further, since penalties expiate the sins of the one who performed them, and this is a major sin, the penalty must also be a major punishment, if we used that analogy. Punishment in this life, no matter how severe, is still less than punishment of the Hereafter.

Another point to be mentioned is that establishing this penalty will scare everyone who fancies this vile crime. If people see a man or woman being stoned, none will dare venture into performing that sin, because they see the punishment occurring before their eyes. If they still do not care and perform the sin, they must be purified and society must be purified of them.

This is also a way that the Sharee`ah protects and preserves the honor and lineages of people. If adultery and fornication become widespread, lineages become intermixed, honor is corrupted, and Ghayrah (protective zeal) is eroded.

Also, this is a way to spread peace and security in the Muslims lands, and informing people, especially fools who

try and spread corruption, that there is a strong and severe force which punishes people of corruption and sin.

In conclusion, since this sin is of the most heinous nature, and the soul is enticed strongly to fall into it, it is wise for its punishment to also be severe, so it repels people and so that modesty and purity becomes the common feature in society.

This issue to us Muslims is pertinent to `Aqeedah, and it revolves around the issue of submitting to the Ruling of Allaah the Exalted, being pleased with it, and believing that there is nothing better than the law of Allaah the Exalted.

The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"If one of you slaughters, they should do so in a good manner. One should sharpen their blade and comfort their sacrificial animal."*

Therefore, the Prophet of Allaah, sallallaahu `alayhi wa sallam, ordered that one slaughter in a good manner, to sharpen the blade, and to comfort the sacrificial animal. This shows that slaughtering with sharp instruments comforts the sacrificial animal by hastening its death.

Many hunters do not pay heed to this Prophetic guidance. Ibn An-Nahhaas, may Allaah have mercy on him, mentioned in his book Tanbeeh Al-Ghaafileen that some hunters hunt a bird, break its legs or wings, throw it, then seek another bird to hunt, because they do not have time to slaughter it. This is not good conduct, and this is impermissible. Neither is allowing young children to play with birds, which would lead to them breaking the bird's legs or wings.

`Abdullaah, may Allaah be pleased with him, ibn `Umar, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"A woman was tortured because of a cat which she had kept locked till it died of hunger. [It was said to her:] You neither fed it nor gave it water when you locked it up, nor did you set it free to eat the creatures of the earth."*[1]

It is established that the Prophet of Allaah, sallallaahu `alayhi wa sallam, forbade using animals as targets or killing them in confinement, as Anas, may Allaah be pleased with him, reported from the Prophet of Allaah, sallallaahu `alayhi wa

[1] Reported by Al-Bukhaari and Muslim.

sallam,.[1] Also, it is reported that Ibn `Umar, may Allaah be pleased with him, passed by a group of people who had tied up a hen, and were shooting at it. He said: "Who has done this? Allaah's Messenger, sallallaahu `alayhi wa sallam, has cursed the one who does this."[2]

Also, Ibn `Abbaas, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, forbade taking anything that has a soul as a target.[3] Also, Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, forbade shooting an animal, then eating it. He said that it should be slaughtered, then they can use it for practice, if they want.[4]

We see this occurring these days. You find someone bringing a pigeon or rabbit then making it a target for practice. This is a type of punishment of animals, and is impermissible. They might shoot the animal and might kill it or not. That also frightens the animal if the shooter misses. The shooter might hit it in its foot, causing it to be tormented

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[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Al-Bukhaari and Muslim.
[3] Reported by Muslim (1957).
[4] Reported by Ahmad (9217) and Shu`ayb Al-Arnaa'oot ruled it as inauthentic.

by the pain. These types of harming the animals are prohibited in our kind legislation.

Ibn Seereen, may Allaah have mercy on him, reported that `Umar, may Allaah be pleased with him, saw a man pulling a sheep by its leg to slaughter it and said: "Woe to you! Pull it to death in a good way."

Muhammad ibn Ziyaad, may Allaah have mercy on him, reported that Ibn `Umar, may Allaah be pleased with him, saw a butcher pulling a sheep, and said: "Pull it to death in a good way." At that, the butcher took out a knife and said: "I do not pull it in a good way while I want to slaughter it right now." Ibn `Umar, may Allaah be pleased with him, said: "Pull it in a good way."[1]

Mu`aawiyah ibn Qurrah, may Allaah have mercy on him, reported from his father that someone said: "O Allaah's Messenger, I slaughter sheep and have mercy on it while doing so." Or, he said: "When I am to slaughter a sheep, I have mercy on it." The Prophet of Allaah, sallallaahu `alayhi

[1] Jaami` Al-`Uloom wa Al-Hikam (1/448-449).

wa sallam, said: *"If you have mercy on sheep, Allaah the Exalted will have mercy on you."*[1]

Scholars who have written books on jurisprudence have placed a chapter in their books known as, 'The Chapter of Slaughtering.' They have been keen on them and mentioned in them the narrations regarding the topic, and each of them wrote a work which completes the work of another. These books present what legislation is referring to in terms of showing good conduct to the sacrifice.

Among the rulings and mannerisms of sacrifice:

Slaughtering (Thabh) refers to cutting the esophagus from the beginning of the neck, around the area between the neck and the head, beneath the jawbone.

Thabh has three meanings in religious terminology:

First: Cutting the throat from the gap between the two collarbones and the jawbone. The jurists refer to this meaning when they say statements as: "It is preferable to

[1] Reported by Ahmad (15630) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (26).

perform Thabh on the sacrifice." Meaning, it is to be slaughtered from its throat, not at its collarbone area.

Second: Cutting of the entirety of the throat from the collarbone onwards. This is more general than the first usage, due to its inclusion of the collarbone area.

Third: The method which causes animals to become lawful, regardless if it occurs by cutting of the throat or of the area by the collarbone which occurs to a domesticated animal, or if it refers to killing an animal which is not domesticated by injuring it in any part of its body with a knife or cutting instrument. This is more general than the previous, and it is what the jurists mean when they say: "It is not lawful to eat the sacrifice of the polytheist." Therefore, it refers to everything that the polytheist killed by slaughtering, if the animal is domesticated, or by another injury to any other part of the body, if the animal is not domesticated.

As for An-Nahr:

An-Nahr refers to cutting of the lower part of the neck. It is the opposite of Thabh in its first meaning. It is what the

jurists mean when they say: “It is recommended to perform Nahr on the camel and Thabh on the sheep.”

As for Al-`Aqr:

Al-`Aqr refers to striking the legs of the camel or sheep while it is standing. Arabs use it to refer to any killing, and would sometimes use it to refer to An-Nahr. The jurists use it to refer to any deadly strike to the animal, regardless of where it is on its body, if the animal is not domesticated, and regardless if it occurs with arrows or by wounds caused by predators or birds.

As for As-Sayd:

Sayd refers to the action of hunting of wild beasts, birds, or fish, when one captures one of these things with a hunting tool. It is also used to refer to the hunted animal, or the animal which is to be hunted which cannot be captured due to its running fast, flying, or swimming. The jurists use it as a verbal noun, and with the meaning of hunting and the hunted, as well. However, when they use it as a verbal noun, they use it to refer to removal of something that

prevented the animal from being caught, and sometimes use it to refer to killing a wild beast by showing something like an arrow, hunting dog, or hunting hawk.

Therefore, it is synonymous with Al-`Aqr which has previously been mentioned. When they refer to it in the meaning of the hunted animal, they mean the wild animal which has had its defense mechanisms removed or which has been killed. When they use it in the meaning of the hunted, it refers to the wild animal.

Ath-Thakiyah:

Linguistically, it refers to completion of something and refers to slaughtering. In religious terminology, it refers to the cause which renders eating meat of wild animals lawful. According to the Hanafi scholars, it is defined as being the legal path for the animal to remain pure (i.e. not rendered as dead meat and thus impure and not edible).[1]

If the animal has Thakiyah performed to it, it becomes lawful to eat, and otherwise, it is not lawful to eat. Therefore, dead animals are unlawful, besides two exceptions reported in the

[1] Refer to Al-Mawsoo`ah Al-Fiqhiyyah (21/171-173).

Hadeeth of Ibn `Umar, may Allaah be pleased with him, who said that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Two kinds of dead meat and two kinds of blood have been permitted for us. The two kinds of dead meat are fish and locusts, and the two kinds of blood are the liver and spleen."*[1]

There are some conditions to rendering the slaughtered animal lawful, some of which deal with the slaughtered animal, others deal with the slaughtering, and others deal with the tool of slaughtering.

First: Conditions of the slaughtered animal:

1) It must be alive at the time of sacrifice; one cannot sacrifice an already dead animal. Allaah the Exalted Said:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ

{Prohibited to you are dead animals.} **[QUR'AAN 5:3]**

[1] Reported by Ahmad (5723) and Al-Bayhaqi (1241) as a narration extending to Ibn `Umar, may Allaah be pleased with him, saying: "This chain of narration is authentic, and this Hadeeth has the ruling of being ascribed to the Prophet, sallallaahu `alayhi wa sallam,." Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (1118).

2) It must be killed via only sacrifice. Allaah the Exalted Said:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلاَّ مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَن تَسْتَقْسِمُواْ بِالأَزْلاَمِ ذَلِكُمْ فِسْقٌ

{Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allaah , and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience.} **[QUR'AAN 5:3]**

Raafi` ibn Khadeej, may Allaah be pleased with him, reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"Whatever has its blood flow out and Allaah's Name is mentioned when slaughtering it, eat it."*[1]

[1] Reported by Al-Bukhaari and Muslim.

3) It must not be hunted in restricted areas. Sacrificing animals in the sanctuary is impermissible for the one in ritual consecration and the one who is not, because its unlawfulness is due to the area which it is in. It is unlawful for the one in ritual consecration for two reasons: First, because they are in ritual consecration, and second, because it is a restricted area. As for the one who is not in ritual consecration, it is only unlawful for one reason, that being the fact that they are in a restricted zone. The Prophet of Allaah, sallallaahu `alayhi wa sallam, said about hunting in the restricted zone in Makkah: *"None is allowed to disturb the game in Makkah."*[1] Therefore, if it is impermissible to disturb the game of Makkah, then killing them is even more unlawful.

The correct view is that if someone brings lawful game into one of the two holy sanctuaries, it is lawful, because it is not game that was hunted

[1] Reported by Al-Bukhaari and Muslim

within the sanctuaries, but is actually game that belongs to the one who hunted it [outside the sanctuaries].[1]

Second: Conditions of the slaughterer:

1) They must be sane. Therefore, the sacrifice of the insane person, child who does not have full intellect and drunk is not valid. The reason is that the insane person cannot have a valid intention of sacrifice and mentioning Allaah's Name. This is the view of the majority.

2) They must be Muslim, a Jew, or a Christian. Sacrifice is not valid if performed by Zoroastrians, Buddhists, Communists, and so forth, because Allaah the Exalted Said:

وَطَعَامُ الَّذِينَ أُوتُوا۟ الْكِتَابَ حِلٌّ لَّكُمْ

{The food of those who were given the Scripture is lawful for you.} **[QUR'AAN 5:5]**

[1] Refer to Ash-Sharh Al-Mumti` (7/216).

The sacrifice of the Jew or Christian is lawful unless one knows that they mentioned other than the Name of Allaah when sacrificing.

If other than the Name of Allaah the Exalted has been mentioned, such as saying: 'In the Name of the Messiah,' or: 'In the Name of the Virgin Mary,' it is not to be eaten, because Allaah the Exalted Said:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ

{He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allaah.} **[Qur'aan 2:173]**

Ibn Al-Qayyim, may Allaah have mercy on him, said: "If they mention a name other than Allaah the Exalted, such as the Messiah or the Virgin Mary, is it joined with sacrifices wherein no name has been mentioned, or is it to be forbidden completely, even if one allows the meat whereon none has been mentioned? There are two views from

Ahmad, the more correct of which is that it is impermissible."[1]

The scholars of the Permanent Committee said:

"If the Jew or Christian slaughters and we know that they mentioned Allaah's Name on the sacrifice, it becomes permissible for us to eat, because it is included within the generality of when Allaah the Exalted Said:

وَطَعَامُ الَّذِينَ أُوتُوا۟ الْكِتَابَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ

{The food of those who were given the Scripture is lawful for you and your food is lawful for them.} **[QUR'AAN 5:5]**

If we know that they mentioned other than the Name of Allaah the Exalted, it becomes impermissible to eat, due to the generality of when Allaah the Exalted Said:

وَلاَ تَأْكُلُوا۟ مِمَّا لَمْ يُذْكَرِ اسْمُ اللّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ

{And do not eat of that upon which the name of Allaah has not been mentioned, for indeed, it is grave disobedience.} **[QUR'AAN 6:121]**

[1] Ahkaam Ahl Ath-Thimmah (1/515).

And:

وَمَا أُهِلَّ بِهِ لِغَيْرِ اللّهِ

{That which has been dedicated to other than Allaah.} **[QUR'AAN 2:173]**

If we do not know if they mentioned Allaah's Name or not, it is permissible to eat, because the default is that it is permissible to eat their slaughtered meat, due to the generality of when Allaah the Exalted Said:

وَطَعَامُ الَّذِينَ أُوتُواْ الْكِتَابَ حِلٌّ لَّكُمْ

{The food of those who were given the Scripture is lawful for you.} **[QUR'AAN 5:5]**"[1]

Therefore, if the Jew or Christian mentions the Name of Allaah and the name of something else on the meat, we do not eat it. Likewise, if the Muslim sacrifices and mentions other than the Name of Allaah, it is not permissible to eat it. Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy on him, said: "If the Muslim sacrifices for other than Allaah the Exalted or in the name of

[1] Fataawa Al-Lajnah Ad-Daa'imah (22/397).

someone besides Allaah the Exalted, their sacrifice is not lawful [to be eaten]."[1]

3) The slaughterer must not be in a state of ritual consecration when slaughtering game of the land, because Allaah the Exalted Said:

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقْتُلُواْ الصَّيْدَ وَأَنتُمْ حُرُمٌ

{O you who have believed, do not kill game while you are in the state of Ihraam.} **[QUR'AAN 5:95]**

And:

وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا

{Forbidden to you is game from the land as long as you are in the state of Ihraam.} **[QUR'AAN 5:96]**

If the one in ritual consecration slaughters their sacrifice, there is no problem in that.

4) They must say the Name of Allaah the Exalted when slaughtering, because mentioning Allaah's Name is a condition of the validity of the sacrifice. Allaah the Exalted Said:

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[1] Iqtidhaa' As-Siraat Al-Mustaqeem (pg. 256).

وَلاَ تَأْكُلُواْ مِمَّا لَمْ يُذْكَرِ اسْمُ اللّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ

{And do not eat of that upon which the name of Allaah has not been mentioned, for indeed, it is grave disobedience.} **[QUR'AAN 6:121]**

Also, due to the Hadeeth of Raafi' ibn Khadeej, may Allaah be pleased with him, who reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"Whatever has its blood flow out and Allaah's Name is mentioned when slaughtering it, eat it."*[1]

If someone forgets to mention Allaah's Name, the scholars have differed on that topic:

The Hanafis, Maalikis, Shaafi`is, and Hanbalis took the view that if the slaughterer whose sacrifice is accepted forgets to mention Allaah's Name at the time of sacrifice, their sacrifice is lawful. According to a view from Imaam Ahmad, may Allaah have mercy on him, it is impermissible.[2] This was also the view of Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy on him,. Ibn Baaz, may Allaah have mercy on him,

[1] Reported by Al-Bukhaari and Muslim.
[2] Al-Mawsoo`ah Al-Fiqhiyyah (40/277).

took the first view and Ibn `Uthaymeen, may Allaah have mercy on him, took the second view.

If there is more than one sacrifice, it is obligatory to mention Allaah's Name on each one:

Ibn `Uthaymeen, may Allaah have mercy on him, said:

> "When slaughtering each sacrifice, it is obligatory to mention Allaah's Name, because each slaughtering is an independent action, unconnected to the other. Therefore, one must mention Allaah's Name for each one.
>
> Whatever is not sacrificed after mentioning Allaah's Name is unlawful, because Allaah the Exalted Said:
>
> وَلاَ تَأْكُلُواْ مِمَّا لَمْ يُذْكَرِ اسْمُ اللّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ
>
> *{And do not eat of that upon which the name of Allaah has not been mentioned, for indeed, it is grave disobedience.}* **[Qur'aan 6:121]**"[1]

As for the sacrifice of the mute:

The Jurisprudential Encyclopedia states:

[1] Fataawa Noor `ala Ad-Darb (11/167).

> "The jurists differed regarding whether mentioning Allaah's Name at the time of slaughtering or hunting is obligatory or voluntary, but they all agreed that the sacrifice and hunting of the mute is lawful, even if they do not mention the Name of Allaah, because they are incapable of doing so. The Hanbalis said that if the one slaughtering is mute and raises their head to the sky or points their finger in a way to show they are mentioning the Name of Allaah, and it is known that they intend to mention the Name of Allaah, their action is enough for their indication to take the place of actually uttering it."[1]

It is legislated to say:

'Bismillaahi wa Allaahu Akbar (In the Name of Allaah, and Allaah is Greater),' at the time of slaughtering:

However, if one suffices with saying Bismillaah, it is permissible, and nothing takes its place. If they say any other supplication and sacrifices, it is not permissible, because nothing takes the place of Bismillaah. Ibn Qudaamah, may Allaah have mercy on him, said: "Tasmiyah

[1] Al-Mawsoo`ah Al-Fiqhiyyah (19/93).

means to say Bismillaah, and nothing takes its place, such as saying Tasmiyah at the time of slaughtering."[1] Uttering of the Tasmiyah should occur when the slaughterer moves their hand to slaughter, but if it occurs just prior to that, there is no problem.

5) It must not be dedicated to other than Allaah the Exalted, as in, none should be glorified but Allaah, regardless if it occurs by raising the voice or not. Allaah the Exalted Said:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللهِ بِهِ

{Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allaah.} **[Qur'aan 5:3]**

Also, the Hadeeth of `Ali ibn Abu Taalib, may Allaah be pleased with him, who reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"The curse of Allaah is on the one who sacrifices for other than Allaah."*[2]

[1] Al-Mughni (1/74).
[2] Reported by Muslim (1978).

Third: The conditions of the slaughtering tools:

1) They must be able to cut, because of the Hadeeth of Shaddaad ibn Aws, may Allaah be pleased with him, who reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"One should sharpen their blade and comfort their sacrificial animal."*[1]

2) It must not be a bone or nail, due to the statement of Raafi` ibn Khadeej, may Allaah be pleased with him, who said: "I said to the Prophet of Allaah, sallallaahu `alayhi wa sallam: 'We will be facing the enemy tomorrow and we have no knives (for slaughtering).' He said, *`If you slaughter the animal with anything that causes its blood to flow out, and if Allaah's Name is mentioned on slaughtering it, eat of it, unless the killing instrument is a tooth or nail. I will tell you why: As*

[1] Reported by Muslim (1955).

for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians.'"[1]

It is not a condition that the tool used to slaughter is metal or any other substance, but it must not be a tooth or a nail. If it is made of metal, glass, or a sharp shell, it is permissible to slaughter using it.

Manners of slaughtering:

A few things are recommended during slaughtering:

1) It should be done with a sharp metal tool, such as a sharp sword or knife. It should not be done with a non-metal tool or with a dull knife, because that contradicts the necessary comforting which is mentioned when the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"One should comfort their sacrificial animal."*

2) Hastening in cutting, because it is another way of comforting the sacrificial animal.

3) The slaughterer should face the Qiblah and the sacrificial animal – that is, facing the altar, not the

[1] Reported by Al-Bukhaari and Muslim.

face of the sacrifice – because this constitutes seeking obedience of Allaah the Exalted. Also, Ibn `Umar, may Allaah be pleased with him, used to dislike eating from the sacrifice which occurred facing other than the Qiblah, and none of the Sahaabah differed with him. This is also authentically reported from Ibn Seereen, may Allaah have mercy on him, and Jaabir ibn Zayd, may Allaah have mercy on him,.[1]

It states in the Verdicts of the Permanent Committee, in its discussion about someone who slaughters without facing the Qiblah, and says that facing the Qiblah should only occur when sacrificing a specific sacrifice (such as during Hajj):

"If the situation with regard to slaughter is as you say, then the slaughter is sound and valid in terms of it being lawful, but the slaughterer is going against the Sunnah by not turning to face the Qiblah with the animal at the time of slaughter, and he is doing wrong by not accepting the advice,

[1] Refer to Al-Mughni (3/221) and Al-Mawsoo`ah Al-Fiqhiyyah (21/196).

and he is mistaken in his claim that making it face the Qiblah applies only when slaughtering the Hadiy (sacrifice at the time of Hajj), because the Sunnah is to turn towards the Qiblah with the animal at the time of slaughter in all cases, whether it is a Hadiy or a sacrifice or otherwise."[1]

4) Sharpening the blade before laying the sacrifice down. The Hanafis, Maalikis, and Shaafi`is all agreed on that, and agreed that it is disliked to sharpen the blade in front of the sacrificial animal while it is prepared to be slaughtered.

The sacrificial animal is not rendered unlawful by abandoning any of its recommended actions or by performing any of its disliked actions, because the prohibition in the Hadeeth is only present for external factors, as in, the needless pain that occurs to the sacrificial animal. This, however, does not necessitate invalidity.

5) The sacrifice should be laid on its right side, with gentleness.

[1] Fataawa Al-Lajnah Ad-Daa'imah (22/477).

The evidence of the recommended nature of laying all animals which are to be slaughtered on the right side is the Hadeeth of `Aa'ishah, may Allaah be pleased with her, who said: "The Prophet of Allaah, sallallaahu `alayhi wa sallam, ordered a horned ram with black legs, black belly and black round the eyes, and it was brought from him to sacrifice. He, sallallaahu `alayhi wa sallam, said: *'O `Aa'ishah, get the knife.'* and then said: *'Sharpen it with a stone.'* So I did. He took it, and then took the ram he placed it on the ground and slaughtered it."[1]

An-Nawawi, may Allaah have mercy on him, said: "There are Ahaadeeth that have been reported regarding laying the animal down, and the Muslims have unanimously agreed on them. The scholars have agreed that the animal should be made to lie down on its left side, because that makes it easier for the slaughterer to carry the knife in their right

[1] Reported by Muslim (1967).

hand, and to hold the head down with the left hand."[1] The majority of scholars used an analogy based on the sheep to extend that to all sacrifices which require lying down.

6) Taking the sacrificial animal to the area of sacrifice in a gentle way. This has explicitly been mentioned by the Shaafi`is.

7) Giving water to the sacrifice before slaughtering it. This has also been explicitly mentioned by the Shaafi`is.

8) Slaughtering should occur with the right hand, as explicitly mentioned by the Shaafi`is and Maalikis.

9) One should not go overboard in slaughtering, by reaching the bone or by cutting the whole head off. One should also not remove the head or skin it before it cools down (after dying), because that entails extra and unnecessary pain.[2]

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[1] Sharh An-Nawawi `ala Muslim (13/122).
[2] Refer to Al-Mawsoo`ah Al-Fiqhiyyah (21/197-198).

The proper way to slaughter:

The reality of slaughter is to cut all or some of the veins in the neck, with the difference occurring within the various schools of jurisprudence. The four veins are: the pharynx, the esophagus, and the two veins which are called jugular veins. If one cuts all these veins, they have performed a complete slaughter. There is a difference of opinion regarding if they just cut some of them.

The Shaafi`is and Hanbalis took the view that if one cuts the pharynx and esophagus, it is lawful, because slaughtering is to take the life, and life usually cannot continue if the veins are cut. Life might continue after cutting the jugular veins, as they are just like any other vein, and life continues after cutting any other two veins.

Abu Haneefah, may Allaah have mercy on him, said: "If they cut most of the veins, as in, three of them, and leave one, it is lawful." Abu Yoosuf, may Allaah have mercy on him, said: "It is not lawful until the pharynx, esophagus, and one of the jugular veins are cut." Muhammad, may Allaah have mercy on him, said: "They must cut the majority of the four veins,

and must cut one of each. If they cut the majority of the veins and cut one of each, the purpose of slaughtering has occurred, as in, the blood has been extracted. The same amount of blood is extracted by cutting one of each, and three of four, as would be if one cut all."

The Maalikis said that if one cuts the pharynx and the two jugular veins, it becomes lawful, and half of the pharynx and both jugular veins are not sufficient, according to the correct view. In a narration from Ahmad, may Allaah have mercy on him, it is a condition that all four veins be cut, because cutting the four is unanimously agreed on, and cutting some of them is differed regarding, and the default is that it is impermissible, so one does not go beyond that without certainty.[1]

Some people sacrifice from the back of the neck, so what is the ruling?

The answer: If it reaches the pharynx and esophagus and the animal is still alive, and then the slaughterer cuts the pharynx and esophagus, it is lawful. As for if the slaughterer cuts the

[1] Al-Mawsoo`ah Al-Fiqhiyyah (21/177-178).

back of the neck, thereby killing the animal before being able to cut the pharynx and esophagus, it is not to be eaten.

The summary:

There are three types of conditions for sacrifice: Conditions for the sacrificial animal, conditions for the one sacrificing, and conditions for the tool of sacrifice.

Conditions for the sacrificial animal:

There are three conditions:

1) It must be alive at the time of sacrifice and slaughter.
2) It must be killed via only slaughtering.
3) It must not be game of the sanctuary.

Other schools of jurisprudence added another condition:

4) It must not be an animal that should specifically have Nahr performed (as in, must not be a camel). This was explicitly stated by the Maalikis.

Conditions of the slaughterer:

1) They must be sane.
2) They must be Muslim, Jew, or Christian.

3) They must not be in the state of ritual consecration if sacrificing game of the land.

4) They must mention the Name of Allaah the Exalted when sacrificing, if they remember to do so and are able.

5) They must not dedicate the sacrifice to other than Allaah the Exalted.

Conditions for the slaughtering tool:

1) It must be sharp.

2) It must not be a tooth or nail.[1]

Conditions of the area of slaughtering:

It must be between the jawbone and clavicle. As for the camel, it should be sacrificed at the area of the clavicle.

Conditions of the action:

It must cut the breathing tube and the eating tube, as in, the throat and the esophagus.

[1] Refer to Al-Mawsoo`ah Al-Fiqhiyyah (21/179-195).

Rulings of the woman's sacrifice:

There is no harm in a woman sacrificing. The scholars of the Permanent Committee said:

> "The default in religious rulings is that they apply to men and women, unless there is evidence showing that it is specific to one of them. Slaughtering is one of the shared acts of worship, and we do not know of evidence that suggests it is specific to men. The general evidences regarding slaughtering include both men and women."[1]

Sacrifice of the child:

Ibn `Uthaymeen, may Allaah have mercy on him, said:

> "If the child is old enough to be Mumayyiz (understand the difference between a beautiful and unattractive woman) and is intellectually sound, their sacrifice is valid if they mention Allaah's Name when doing so. If the child is below the age of being Mumayyiz and is not aware of things, their sacrifice is

[1] Fataawa Al-Lajnah Ad-Daa'imah (22/375).

unlawful, similar to the sacrifice of the insane person."[1]

Sacrifice of the menstruating woman and those in major state of ritual impurity (Junub):

The sacrifice of the menstruating woman and those in major state of ritual impurity is lawful. Ibn Qudaamah, may Allaah have mercy on him, said: "If the person is in a state of major ritual impurity, it is permissible for them to say Bismillaah and sacrifice." The reason is that the one in major state of ritual impurity may say Bismillaah; they are not prohibited from doing so. They are merely prohibited from recitation of the Qur'aan, and are not prohibited from remembrance. That is why they can also say Bismillaah when showering.

Also, major state of ritual impurity is not worse than disbelief, but the disbeliever can say Bismillaah and slaughter. Among the scholars that gave the allowance for the Junub person to sacrifice are Al-Hasan, may Allaah have mercy on him, Al-Hakam, may Allaah have mercy on him, Al-Layth, may Allaah have mercy on him, Ash-Shaafi`i, may

[1] Fataawa Noor `ala Ad-Darb (11/172).

Allaah have mercy on him, Is-haaq, may Allaah have mercy on him, Abu Thawr, may Allaah have mercy on him, and the Kufan scholars (they are called Ahl Ar-Ra'y: scholars of reason and opinion). Ibn Al-Munthir, may Allaah have mercy on him, said:

> "I do not know of anyone who prohibited such a matter. Also, the sacrifice of the menstruating woman is permissible, because she is considered within the same sphere as the one in major state of ritual impurity."[1]

Sacrificing the unborn fetus occurs by sacrificing its mother:

Abu Sa`eed Al-Khudri, may Allaah be pleased with him, reported that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"Sacrificing the unborn fetus occurs by sacrificing its mother."*[2]

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[1] Al-Mughni (11/61).
[2] Reported by Abu Daawood (2828), At-Tirmithi (1476) and he ruled it as authentic, Ibn Maajah (3199) and Ahmad (10950) and Al-Albaani ruled it as authentic.

Ibn Al-Munthir, may Allaah have mercy on him, said:

> "It has not been reported from any of the Sahaabah or any other scholars that the fetus should not be eaten unless separately slaughtered, except what has been reported from Abu Haneefah."[1]

The meaning of the Hadeeth is that if the fetus comes out of its mother's womb dead after the mother has been slaughtered, or is found dead in its stomach, it is lawful to eat; it does not have to be separately slaughtered, because it is a part of its mother, therefore, slaughtering the mother is also considered slaughtering the fetus.

Ibn Al-Qayyim, may Allaah have mercy on him, said:

> "They asked the Prophet of Allaah, sallallaahu `alayhi wa sallam, about the fetus which is in its mother's womb and if they should eat it or cast it away, and he, sallallaahu `alayhi wa sallam, gave them the verdict to eat it and lifted their doubt of it being considered a dead animal [thereby being unlawful]. He, sallallaahu `alayhi wa sallam, said that slaughtering its mother is

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[1] Refer to At-Talkhees Al-Habeer (4/390).

considered slaughtering the fetus, because it is one of [the mother's] parts, such as her leg, spleen, or head. Further, the parts of the slaughtered animal do not need individual sacrifices. As long as it is a fetus, it is a part of its mother; it does not have a separate ruling.

If the mother is sacrificed, sacrifice applies to all of its parts, including the fetus. This is the obvious analogy, if there was no definitive text on the issue.

The companions did not ask how to slaughter the fetus, which would make the statement of the Prophet, sallallaahu `alayhi wa sallam: *'Sacrificing the unborn fetus occurs by sacrificing its mother.'* an answer to their question; rather, they asked about fetuses they find after sacrificing. At that, the Prophet of Allaah, sallallaahu `alayhi wa sallam, gave them the verdict that it is permissible via sacrificing the mother, and that it does not need separate sacrifice.

`Abdullaah ibn Ka`b ibn Maalik, may Allaah be pleased with him, said: 'The Companions of Allaah's Messenger, sallallaahu `alayhi wa sallam, used to say: 'If the fetus has hair, its slaughtering occurs via

slaughtering its mother.' This indicates all of the companions.

It is known that the fetus cannot be slaughtered more than by slaughtering its mother. Therefore, slaughtering the mother would be slaughtering the fetus. This is an analogy."[1]

This ruling is specific to if the fetus comes out of its mother's womb after being sacrificed and has had its soul breathed into it. If the soul had not been breathed into it, it is considered a dead animal, and sacrificing its mother does not make it lawful. Also, if it comes out dead, and we know that it died before its mother was slaughtered it is not permissible, according to the agreement of the scholars.

If it comes out alive after its mother has been slaughtered, it may not be eaten except by slaughtering it, because it is another soul, therefore, it is independent in its life.[2]

[1] Tahtheeb As-Sunan (2/53-56).
[2] Refer to Al-Mughni (9/320), Al-Majmoo` (9/127) and Al-Mawsoo`ah Al-Fiqhiyyah (5/156).

Some scholars have advised against eating the fetus, for medical reasons:

Ibn Al-Qayyim, may Allaah have mercy on him, said:

> "Meat of fetuses is not praiseworthy or recommended, due to the congestion of blood in them. It is not forbidden, however, as the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *`Sacrificing the unborn fetus occurs by sacrificing its mother.'*"[1]

In order to avoid that, Ibn `Umar, may Allaah be pleased with him, was of the view that the fetus should preferably be slaughtered before eaten, so that the excess blood is extracted, not so that it is a valid and legal slaughtering. Naafi` reported that `Abdullaah ibn `Umar, may Allaah be pleased with him, used to say: "When a she-camel is slaughtered, what is in its womb is included in the slaughter if it is perfectly formed and its hair has begun to grow. If it comes out of its mother's womb, it is slaughtered so that blood flows from its body."[2]

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[1] Zaad Al-Ma`aad (4/378).
[2] Al-Muwatta' (1061).

Also, the person should wait until the sacrifice becomes cold and stops moving; one should not skin it or cut off anything from it before that.

If an animal runs away, and the owner strikes it, causing it to fall, but reaches it and slaughters it before it dies, it is lawful. A sign of its being still alive at the time of slaughtering is that the blood flows from the animal profusely.

Sacrifice of the innovator:

If the innovator fell into an innovation that takes them outside the fold of Islaam, their sacrifice may not be eaten, but if they fell into an innovation, but are still Muslim, their sacrifice may be eaten.

Whatever is severed from a live thing has the ruling of the live thing if it were to die:

This is a jurisprudential principle. The meaning of: 'It has the ruling of the live thing if it were to die,' is pertaining to purity, impurity, lawfulness, or unlawfulness. Therefore, whatever is removed or severed from a human is pure but

unlawful due to its sacred nature, not because it is impure. Whatever is severed from a fish is pure and lawful. Whatever is severed from a cow is impure and unlawful, because a dead cow is impure and unlawful, however, our jurists, may Allaah have mercy on them, gave two exceptions:

First: At-Tareedah, as in, a hunted animal that people are chasing but do not catch it quick enough to slaughter it, but they strike it with their swords or knives, causing some of them to cut its leg or foot or head off, until it dies.

There is no evidence from the Prophet of Allaah, sallallaahu `alayhi wa sallam, in this scenario, but there are evidences from the Companions.

Imaam Ahmad, may Allaah have mercy on him, said:

“They used to do that in their expeditions and would find no issue in doing that.”

The wisdom is that this type of hunted game cannot be caught to be slaughtered. If it cannot be slaughtered, it can be killed via Al-`Aqr in any part of its body, just as if the hunted animal is hit in any part of its body, it is also lawful. Likewise, the same applies to At-Tareedah, because it is a

hunted game, but it was cut up before dying. Therefore, if we cut its foot off and it runs away before we can catch it, at that, the foot will be unlawful and impure, because it was severed from a living animal which would be impure if it was dead.

Second: Musk deer and muskrats. It is said that when they want to extract musk, they make it run, causing a part of its body to suspend and causing blood to fall from its navel area into the suspended part. After this, they bring a strong rope and tie the suspended area or bowels of the animal. After a while, they find that suspended part of the animal and within it is some of the best smelling musk. When this becomes disconnected from the live animal, it is pure, according to most scholars.

Imported meat:

If meat is imported from the lands of the people of the book there are some detailed scenarios:

First: It is of the sacrifices of the Muslims: There is no doubt that it is lawful and one may eat it.

Second: It is of the sacrifices of that land of the people of the book. If it is known that they slaughter, the default is that their sacrifices are lawful, so it is eaten. If it is known that the do not slaughter, but kill by electric shock and so forth, it is not to be eaten. If they entrust others who are not a part of their religion to do it, such as atheists or communists, their sacrifices are not to be eaten.

If the matter is confusing or ambiguous and we do not know, or if there is a doubt in what comes to us in terms of their sacrifices, then it is a part of Wara` (abstinence) to avoid it.

The ruling on food that comes from the lands of the disbelievers but does not require slaughtering:

The food that is brought from disbelieving countries and does not require slaughtering, such as bread, rice, and so forth, can be eaten without any questions. Also, fish are included, because there is no condition that it must be slaughtered. As for foods that need slaughtering, such as meat, if those that sent the food are from the people of the

scriptures, as in Jews or Christians, it is permissible for us to eat what they slaughtered.

As for if they are not Jews or Christians and the food contains things which cannot be rendered lawful except through slaughtering, then at that, it is impermissible to eat from it, because the sacrifices of someone other than a Jew or Christian is unlawful, because Allaah the Exalted Said:

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَّكُمْ

{This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you.} **[QUR'AAN 5:5]**

Therefore, the condition that Allaah the Exalted stipulated is that they be people of the scriptures, and it shows that other non-Muslims' sacrifices are not lawful. This is an issue of unanimous agreement of all scholars.[1]

Machine slaughtering:

As in, machines slaughter tens of chickens, for example, at the same time, and of course with just one Tasmiyah. If one

[1] Refer to Fataawa Noor `ala Darb (11/128-129) by Ibn `Uthaymeen.

person slaughters numerous chickens, can they say one Tasmiyah or do they have to say Tasmiyah for each one?

The answer:

First: It is permissible to use modern tools, with the condition that they be sharp and that they cut the throat and esophagus.

Second: If the tool kills a number of chickens at once, then one Tasmiyah is valid from the one who moves the machine if they have the intention of slaughtering, and if they are Muslims, Jews, or Christians.

Third: If a person slaughters with their hand, they must give an individual Tasmiyah for each chicken, because each chicken is independent of the other.

Fourth: The slaughter must cut the areas needed for slaughtering; it must cut the esophagus and the two jugular veins, or just one of them.[1]

[1] Fataawa Al-Lajnah Ad-Daa'imah (22/463-464).

The eighteenth Hadeeth

Abu Tharr, may Allaah be pleased with him, and Mu`aath ibn Jabal, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"Have Taqwa of Allaah wherever you are, follow an evil action with a good deed, and it will erase it, and treat people with good conduct."*[1]

This Hadeeth has other witnessing reports that strengthen it, which is why At-Tirmithi, may Allaah have mercy on him, and other scholars ruled it as acceptable.

Abu Tharr, may Allaah be pleased with him, said: "I said to Allaah's Messenger: 'Give me advice.' He, sallallaahu `alayhi wa sallam, said: *'If you commit a sin, follow it with a good deed, and it will erase it.'* I said: 'O Messenger of Allaah! Is La Ilaaha Illallaah a good deed?' He, sallallaahu `alayhi wa

[1] Reported by At-Tirmithi (1987) who ruled it as acceptable, and in some copies, ruled it as authentic. It was also reported by Imaam Ahmad in his book Al-Musnad (21392), At-Tabaraani in his book Al-Mu`jam Al-Kabeer (296), Al-Haakim in his book Al-Mustadrak (178), Ad-Daarimi in his book SunanAd-Daarimi(2791), Al-Bayhaqi in his book Sh-Shu`abAl-Eemaan (8023), and others. Al-Albaani ruled it as acceptable in his book Saheeh At-Tirmithi.

sallam, said: *`It is the best of deeds.'*"[1] This Hadeeth testifies and acts as a witness for the part of Hadeeth of the chapter: *"Follow an evil action with a good deed."* This also shows that the statement of La Ilaaha Illallaah is the best and most virtuous of all deeds.

The order that one must have Taqwa has been mentioned in many narrations, as is the order that one must have good conduct. These are the three matters that the Hadeeth is comprised of. Sa`eed ibn Zayd, may Allaah be pleased with him, reported that a man said to the Prophet, sallallaahu `alayhi wa sallam:"Advise me." He, sallallaahu `alayhi wa sallam, said: *"I advise you to haveTaqwa of Allaah, that is, to be shy of Allaah as you would be shy of a pious person from your people."*[2] This testifies to the part of the Hadeeth which states: *"Have Taqwa of Allaah wherever you are."*

Therefore, this Hadeeth comprises of three important matters: Taqwa of Allaah the Exalted, following a sin with a

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[1] Reported by Ahmad (21525) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (1373) via all its routes.
[2] Reported by Al-Bayhaqi in his book Sh-Shu`abAl-Eemaan (7738) and Al-Albaani ruled it as authentic in As-Silsilah As-Saheehah(741).

good deed in order to expiate the sin, and good manners and conduct.

As for the order that everyone must have Taqwa:

Taqwa is Allaah's Advice to the first and last. Allaah the Exalted Said:

وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُواْ الْكِتَابَ مِن قَبْلِكُمْ وَإِيَّاكُمْ أَنِ اتَّقُواْ اللّهَ

{We have instructed those who were given the Scripture before you and yourselves to fear Allaah.} **[Qur'aan 4:131]**

The root of Taqwa is for the slave to make a protective barrier between themselves and what they fear.

Therefore, when a slave has Taqwa of Allaah, it means that they place a protection between themselves and what they fear of Allaah, in terms of His Anger, Wrath, and punishment, consisting of performing acts of obedience and avoiding disobedience to Him.

Whoever creates a protection between themselves and Allaah the Exalted which protects them from the Anger and punishment of Allaah has Taqwa of Allaah. However, this only occurs by doing what He and His Messenger, sallallaahu `alayhi wa sallam, ordered to be done, and avoiding

everything Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam, forbid.

If someone were to say: 'Fear Allaah,' it means to avoid the causes of His Wrath and punishment, by keeping far away from them, and by getting closer to Him through the causes which earn His Pleasure.

Allaah the Exalted Said:

وَيُحَذِّرُكُمُ اللّهُ نَفْسَهُ

{And Allaah warns you of Himself.} **[Qur'aan 3:28]**

Allaah the Exalted warns us of Himself because He is All-Mighty, All-Able of Retribution, has Vengeance, and possesses severe torment. Among the Attributes of Allaah the Exalted is Arrogance, Glory, and Retribution. That is why Allaah the Exalted has warned His slaves from Him, that is, from His punishment and torment. Among the Attributes of Allaah the Exalted is that He has a severe torment in store for those who disobey Him and are rebellious against Him.

Therefore, it is obligatory on the slave to be warned of that, strive to earn His Pleasure, act in accordance with what He loves, and fear Him.

At that, Allaah the Exalted would protect them from His wrath, punishment, and severe torment. Allaah the Exalted Said:

هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ

{He is worthy of fear and adequate for [granting] forgiveness.} **[QUR'AAN 74:56]**

The meaning is that Allaah the Exalted is worthy of being feared and honored, making Him obeyed and not disobeyed. Also, He is adequate for granting forgiveness for those who have Taqwa of him, follow things that Please Him, and fear His wrath and His severe and painful torment.

What is included within Taqwa?

Taqwa includes both performing acts of obedience and avoiding unlawful actions. It also includes performing voluntary actions and avoiding doubtful and disliked matters. Allaah the Exalted Said (what means):

الم * ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ * الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ * والَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالآخِرَةِ هُمْ يُوقِنُونَ * أُوْلَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ

*{Alif, Laam, Meem * This is the Book about which there is no doubt, a guidance for those conscious of Allaah* Who believe in the unseen, establish prayer, and spendout of what We have provided for them * And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith] * Those are upon [right] guidance from their Lord, and it is those who are the successful.}* **[QUR'AAN 2:1-5]**

لَّيْسَ الْبِرَّ أَن تُوَلُّواْ وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ وَالْمَلآئِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّآئِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُواْ وَالصَّابِرِينَ فِي الْبَأْسَاءِ والضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

{Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allaah , the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives Zakaah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.} **[QUR'AAN 2:177]**

An-Nu`maan ibn Basheer, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever avoids the doubtful matters has saved their religion and honor from blame."*[1]

`Atiyyah As-Sa`di, may Allaah be pleased with him, said that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"A slave does not become one of those who have Taqwa[piety] until they abandon things that have nothing wrong with them out of fear of things that have something wrong with them."*[2] Although this Hadeeth has a weak chain of narration, the meaning is correct. It shows complete Taqwa. The meaning is that the slave will not reach a complete level of Taqwa until they do those things mentioned.

Ibn `Abbaas, may Allaah be pleased with him, said: "Those who have Taqwa are those who beware of Allaah's punishment of those who abandon the guidance they know, and they hope for Allaah's Mercy in believing in what He has

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[1]Reported by Al-Bukhaari and Muslim.

[2] Reported by At-Tirmithi (2451) and Ibn Maajah (4215) and Al-Albaani ruled it as inauthentic.

revealed."[1] Also, Al-Hasan, may Allaah have mercy on him, said: "Those who have Taqwa avoid what is prohibited for them and perform what is obligatory on them."[2]

Some people obey Allaah the Exalted through righteous actions, but mix that with things Allaah the Exalted has forbidden. This is not the Taqwa that Allaah the Exalted has ordered be observed. `Umar ibn `Abd Al-`Azeez, may Allaah have mercy on him, said: "Taqwa is not to fast during the day or pray at night while mixing that with unlawful matters. Rather, Taqwa is to avoid what Allaah the Exalted has prohibited and to perform what Allaah the Exalted has obligated. Whoever is granted an increase on those two things has been given goodness added to their goodness."[3]

Therefore, when the slave performs what is obligatory on them and avoids what Allaah the Exalted has forbidden for them, at that, they have Taqwa. Afterwards, if they perform voluntary actions, it is an added goodness to their goodness. It is known that Taqwa is of various levels, and that people vary in their Taqwa to a great extent. Whoever is closer to

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[1] Tafseer At-Tabari (1/233).

[2] Tafseer At-Tabari (1/232).

[3] Reported by Ibn Abu Ad-Dunya, as mentioned in his book Ad-Dur Al-Manthoor (1/62-63).

obedience to Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam, and hastens to it and is further from performing sins and falling into unlawful matters has more Taqwa of Allaah the Exalted.

`Aasim, may Allaah have mercy on him, said: "We said to Talq ibn Habeeb: 'Describe Taqwa to us.' He said: 'To obey Allaah while following a light from Allaah, and in hope of Allaah's reward; it is also to abandon disobeying Allaah while following a light of Allaah, and out of fear of Allaah's punishment.'"[1]

His statement: "Following a light from Allaah," refers to the importance of Islaamic knowledge. Occasionally, a slavewould avoid something they think is unlawful, but in reality, it is lawful. Also, a slave might avoid some things they think are unlawful or disliked, but in reality, are obligatory or recommended.

A person might do actions thinking they are actions of obedience while in reality, they are unlawful innovations, as is the case of the people of desires and innovations who try to get closer to Allaah the Exalted through innovations.

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[1]Reported by Ibn Abu Shaybah (11/23).

Therefore, the slave must be keen, when doing an action, on knowing if that action is something Allaah the Exalted or His Messenger, sallallaahu `alayhi wa sallam, ordered be done and if it is obligatory or recommended. Also, if one wants to avoid something out of seeking reward, they must have knowledge which indicates to them that this action is one that Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam, have forbidden.

Since people of innovation do not have light from Allaah, they have nothing to regulate their actions according to the legislation of Allaah the Exalted in doing or abstaining from actions. Therefore, one must have knowledge which one uses to regulate their actions. This is the light of Allaah the Exalted which the Muslim uses to become guided and gets to know what Allaah the Exalted Loves and is Pleased by in terms of statements and actions, and then do them. Also, one can get to know of things that Allaah the Exalted Hates in terms of statements and actions, so that they can avoid them.

Ibn Al-Qayyim, may Allaah have mercy on him, said:

"As for Taqwa, its reality is to act in accordance with obedience to Allaah, out of faith and out of expecting the reward. This includes [doing] His Orders and [abstaining from] His Prohibitions. Therefore, a person does what Allaah has ordered out of faith in the One giving the order, and out of belief in His Promise. Also, they refrain from what Allaah has prohibited, out of faith in the One prohibiting, and out of fear from His promise of punishment, as Talq ibn Habeeb, may Allaah have mercy on him, said, 'If trials strike, put them out with Taqwa.' It was said to him, 'What is Taqwa?' He said, 'To obey Allaah while following a light from Allaah, and in hope of Allaah's reward; it is also to abandon disobeying Allaah while following a light of Allaah, and out of fear of Allaah's punishment.'[1]

This is the best definition of Taqwa. Every action must have a source and objective. The action is not an act

[1] Az-Zuhd by Ibn Al-Mubaarak (1343)

of obedience and getting closer to Allaah the Exalted until its source is faith. Therefore, its incentive must be pure faith, not customs, desires, seeking praise, seeking position, or anything else; rather, it must be pure faith. The objective and goal must be to earn rewards and the Pleasure of Allaah. This is what it means to do something in seeking reward. That is why these two principles are commonly coupled, such as when the Prophet, sallallaahu `alayhi wa sallam, said: *'Whoever fasts Ramadhaan out of faith and seeking reward.'*[1] and: *'Whoever prays by night during Laylat Al-Qadr out of faith and seeking reward.'*[2] as well as other similar reports.

His statement: 'With light from Allaah,' refers to the root and source of the action and its incentive.

His statement: 'In hope of Allaah's reward,' shows the second principle, as in, seeking the reward of Allaah the Exalted. This is the goal wherefore they do the action. There is no doubt that [Taqwa] is a name which

[1]Reported by Al-Bukhaari and Muslim.
[2]Reported by Al-Bukhaari and Muslim.

refers to all fundamentals and subsidiaries of faith, and that Birr (piety) is also included within this name.

As for when they are coupled with each other, such as when Allaah the Exalted Said:

وَتَعَاوَنُواْ عَلَى الْبرِّ وَالتَّقْوَى

{And cooperate in righteousness and piety.}
[QUR'AAN 5:2]

Therefore, the difference between them is the difference between the cause which is used to reach something else and the goal which is desired in and of itself. Birr (piety) is desired in and of itself, since it is the completeness and piety of the slave, without which, there is no piety.

As for Taqwa, it is the path and means to reaching Birr. Its morphological form indicates that. Its word shows that it is a protection. The one with Taqwa has a protection between themselves and Hellfire. A protection is something that repels harmful matters. Therefore, Taqwa and Birr are similar to good health.

As for beneficial knowledge, it is a noble door which one would benefit from greatly as it pertains to

understanding the words of the Qur'aan, its indications, and the limits and regulations which Allaah the Exalted sent to His Messenger.

That is beneficial knowledge. Allaah the Exalted, in His Book, has dispraised those who do not have knowledge of the limits that He sent to His Messenger. Lack of knowledge necessitates two corrupt matters:

First: To include within the word what is not included, thereby judging it with a word which would lead to equating between two things which Allaah the Exalted has differed between.

Second: To exclude from the meaning of the word some of its parts which are actually included within the meaning, thereby negating its ruling and separating between two things that Allaah the Exalted has equated."[1]

This is some comprehensive speech which clarifies the reality of Taqwa and the importance of knowledge in knowing what would enable the slave to have Taqwa as they

[1]Zaad Al-Muhaajir (pg. 10-12)

should. At that, they would not differentiate between what Allaah the Exalted ordered and what He forbade, as has been mentioned.

However, when seeking Taqwa, the slave must seek the middle path. One should not become too hard on themselves by being too precise in a way that was not known from the Salaf. That would, perhaps, make them fall into a category of innovation, as what happened with Al-Haarith Al-Muhaasibi, may Allaah have mercy on him. He used to be so precise in matters pertaining to Taqwa and asceticism which would lead to self-punishment. This is not Taqwa.

If someone were to say: 'Every time a fly lands on my clothes, I must wash them, because this fly might have fallen into something impure then on my clothes, causing the impurity to be transferred to my clothes, causing me to pray in an impure garment, and thus being susceptible to the wrath of Allaah!' This makes life hard, makes one averse to worship, and narrows the path of dispensations. It would cause them to be distant from the path of those of Taqwa, all the while, claiming to have Taqwa and being complete

therein, although they are adhering to innovations and whisperings of Satan. This is misguidance, distance from steadfastness, extremism, and strictness which the Prophet, sallallaahu `alayhi wa sallam, forbade and whose people he dispraised, saying: *"The extremists are perished."* He said this three times.[1] An-Nawawi, may Allaah have mercy on him, said: "This means those who are extreme and go beyond the limits in their statements and actions."[2]

Anas ibn Maalik, may Allaah be pleased with him, said: "Three men came to the houses of the wives of the Prophet, sallallaahu `alayhi wa sallam, to inquire about the worship of the Prophet, sallallaahu `alayhi wa sallam. When they were informed, they considered their worship insignificant and said: 'Where are we in comparison with the Prophet, sallallaahu `alayhi wa sallam, while Allaah has forgiven his past sins and future sins.' One of them said: 'As for me, I will offer prayer all night long.' Another said: 'I will fast continuously and will not break my fast.' Another said: 'I will abstain from women and will never marry.'

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[1]Reported by Muslim (2670).
[2]The explanation of An-Nawawi on the book of Muslim (16/220).

The Prophet, sallallaahu `alayhi wa sallam, came to them and said,'*Are you the people who said such and such things? By Allaah, I fear Allaah more than you do, and I am most obedient and dutiful among you to Him, but still I fast and break it, perform prayer and sleep at night, and marry wives. So whoever turns away from my Sunnah does not belong to me.*'"[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"Follow an evil action with a good deed, and it will erase it."*

Although the slave is ordered to have Taqwa in secret and in public, they will undoubtedly fall into some negligence in Taqwa, either by abandoning or neglecting some obligation or by performing something prohibited. At that, the Prophet, sallallaahu `alayhi wa sallam, ordered that this sin be wiped by following it up with a good deed, and opened the door of repentance for them. Allaah the Exalted Said:

[1]Reported by Al-Bukhaari and Muslim.

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَٰلِكَ ذِكْرَىٰ لِلذَّاكِرِينَ

{And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.}[QUR'AAN 11:114]

Ibn Mas`ood, may Allaah be pleased with him, reported that a man kissed a woman and then came to Allaah's Messenger, sallallaahu `alayhi wa sallam, and told him of that, so this Divine Inspiration was revealed to the Prophet, sallallaahu `alayhi wa sallam:

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَٰلِكَ ذِكْرَىٰ لِلذَّاكِرِينَ

{And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.}[QUR'AAN 11:114]

The man said: "Is this instruction for me only?" The Prophet, sallallaahu `alayhi wa sallam, said, *"It is for all those of my followers who encounter a similar situation."*[1]

[1]Reported by Al-Bukhaari and Muslim.

Allaah the Exalted has described those with Taqwa similarly to the advice of the Prophet, sallallaahu `alayhi wa sallam, when He Said:

وَسَارِعُواْ إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ * الَّذِينَ يُنفِقُونَ فِي السَّرَّاء وَالضَّرَّاء وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللّهُ يُحِبُّ الْمُحْسِنِينَ * وَالَّذِينَ إِذَا فَعَلُواْ فَاحِشَةً أَوْ ظَلَمُواْ أَنْفُسَهُمْ ذَكَرُواْ اللّهَ فَاسْتَغْفَرُواْ لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلاَّ اللّهُ وَلَمْ يُصِرُّواْ عَلَى مَا فَعَلُواْ وَهُمْ يَعْلَمُونَ * أُوْلَئِكَ جَزَآؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ

*{And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous * Who spend [in the cause of Allaah] during ease and hardship and who restrain anger and who pardon the people, and Allaah loves the doers of good * And those who, when they commit an immorality or wrong themselves [by transgression], remember Allaah and seek forgiveness for their sins, and who can forgive sins except Allaah? And [who] do not persist in what they have done while they know *Those, their reward is forgiveness from their Lord and gardens beneath which rivers flow [in Paradise], wherein they will abide eternally; and excellent is the reward of the [righteous] workers.}* **[QUR'AAN 3:133-136]**

So, Allaah the Exalted described those with Taqwa in their treatment of creation as having good conduct by spending on them, suppressing anger, and forgiving them. Therefore,

Allaah the Exalted combined spending generously and withstanding any harm.

That is the pinnacle of good character that the Prophet, sallallaahu `alayhi wa sallam, ordered Mu`aath, may Allaah be pleased with him, to adhere to. Then, Allaah the Exalted described them, Saying:

وَالَّذِينَ إِذَا فَعَلُواْ فَاحِشَةً أَوْ ظَلَمُواْ أَنْفُسَهُمْ ذَكَرُواْ اللّهَ فَاسْتَغْفَرُواْ لِذُنُوبِهِمْ

{And those who, when they commit an immorality or wrong themselves [by transgression], remember Allaah and seek forgiveness for their sins.} **[QUR'AAN 3:135]**

Also, they do not persist on the sin. That shows that those of Taqwa might actually fall into major sins, at times, and lesser sins, as in, oppression to one's self, but they do not persist in those sins; rather, they remember Allaah the Exalted directly after performing them, ask His forgiveness, and repent to Him from them. Tawbah (repentance) means to avoid insisting and persisting on the sin.

The meaning of when Allaah the Exalted Said:

ذَكَرُواْ اللّهَ

{Remember Allaah} **[QUR'AAN 3:135]**

Meaning, they remember His Greatness, Severe Punishment, Vengeance, and promise of punishment for those who commit sins. That necessitates that they turn back [to Allaah] immediately, seek forgiveness, and avoid persisting on the sin.

Allaah the Exalted Said:

إِنَّ ٱلَّذِينَ ٱتَّقَوۡاْ إِذَا مَسَّهُمۡ طَٰٓئِفٞ مِّنَ ٱلشَّيۡطَٰنِ تَذَكَّرُواْ فَإِذَا هُم مُّبۡصِرُونَ

{Indeed, those who fear Allaah - when an impulse touches them from Satan, they remember [Him] and at once they have insight.}[QUR'AAN 7:201]

If a slave commits a sin, repents, commits a sin, repents, commits a sin, then repents, will Allaah the Exalted forgive them?

If the person repents in the correct way, by having resolve to never go back to the sin, but they are overcome by the sin, then feel regret and repent with strong resolve to never go back, such a person who has done such a correct repentance, even if they are overcome by their souls, because when they quit the sin, they are sincere in that they will never go back to it, but they were overcome by the sin. This is contrary to the one who commits a sin, seeks forgiveness, claims to have repented and gone back to

Allaah the Exalted but knows that they will go back to the sin. This is the repentance of a lying person.

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"If somebody commits a sin and then says, `O my Lord! I have sinned, please forgive me!' Their Lord Says, `My slave has known that he has a Lord who forgives sins and punishes for it, I therefore have forgiven my slave.' Then they remain without committing any sin for a while and then again commit another sin and says, `O my Lord, I have committed another sin, please forgive me,' and Allaah Says, `My slave has known that he has a Lord who forgives sins and punishes for it, I therefore have forgiven my slave [his sin].' Then they remain without committing another sin for a while and then commits another sin [for the third time] and says, `O my Lord, I have committed another sin, please forgive me,' and Allaah Says, `My slave has known that he has a Lord Who*

forgives sins and punishes for it I therefore have forgiven My slave [his sin], he can do whatever they like.'"[1]

This Hadeeth proves that each time, the repentance is correct, and Allaah the Exalted did not hold them accountable for returning to the sin, because they did not persist and continue in doing the sin; rather, their soul overcame them, but they repent, causing Allaah the Exalted to treat them with His Favor and Good Conduct, accept their repentance, and forgive their sin.

The believer is tested with a sin in order for them to repent to Allaah the Exalted.

Ibn `Abbaas, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"There is not a believing slave but that they have a sin which they perform from time to time, or a sin that they persist in which they do forever until they part from this life. The believer was created as a tested soul. They are repentant,*

[1]Reported by Al-Bukhaari and Muslim.

but forgetful; if they are reminded, however, they remember."[1]

Therefore, it is not a condition of the one with Taqwa that they do not sin; rather, a condition is that if they sin, they repent to Allaah the Exalted correctly. `Ali, may Allaah be pleased with him, said: "The best of you are those who are tested [with sin] but are often repentant." It was said: "What if they go back to the sin after repenting?" He said: "They seek forgiveness from Allaah and repent." It was said: "What if they go back to the sin after repenting?" He said: "They seek forgiveness from Allaah and repent." It was said: "Until when?" He said: "Until the devil is fatigued."[2]

Ja`far ibn Burqaan, may Allaah have mercy on him, said: "I said to a man from Basrah: 'How can one of us not be shy of their Lord; they repent from the sin, then do the sin, then repent, then sin again.' He said: 'This was mentioned to Al-Hasan, may Allaah have mercy on him, and he said: 'The

[1] Reported by At-Tabaraani in his book Al-Mu'jam Al-Kabeer (11810) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah(2276).
[2]Reported by Ibn Abu Ad-Dunya in his book Kitaab At-Tawbah (pg. 303).

devil wishes to overcome one of you through this type of thinking. Do not ever be fed up with seeking forgiveness."[1]

This means that whenever the believer sins, they repent. `Umar ibn Abu Waleed, may Allaah have mercy on him, said: "`Umar ibn `Abd Al-`Azeez, may Allaah have mercy on him, exited on Friday and was very skinny, but was delivering the sermon as he usually would. He said: 'O people, whoever among you does well should thank Allaah, and whoever does evil should seek forgiveness, because everyone will do actions that Allaah the Exalted has placed in their records and written for them."[2]

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Allaah has decreed for the children of Adam a share in fornication, they will get it by all means, the fornication of eyes is looking; the fornication of tongue is speaking. The soul desires and has a passion and the private parts confirm or falsify it."*[3]

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[1]Reported in *Kitaab At-Tawbah*(pg. 252).
[2]Reported by Ibn Abu Shaybah (13/464).
[3]Reported by Al-Bukhaari and Muslim.

This issue should not be one that opens doors of sins, for the sinner to do what they want. Rather, it opens the doors of repentance for the sinner, so that they can turn themselves to repentance and never feel despair from the Mercy of Allaah the Exalted. If the sinner knows that the believer who is close to Allaah the Exalted has their share of fornication which they will do by all means, they would not feel despair for themselves, would have good thoughts of their Lord, and would turn themselves towards repentance.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Follow an evil action with a good deed."*

When the Prophet, sallallaahu `alayhi wa sallam, said: *"A good deed,"* it might mean repentance, and might mean any other good deed. If someone were to look at a woman in a prohibited manner, then wants to erase that sin, they can perform a good deed which would erase it. This good deed might be repentance from the sin, by being regretful for what they did and seeking forgiveness, saying: 'O Allaah, You are my Lord, there is no deity worthy of worship besides You. You created me, I am Your slave, and I am fulfilling Your

covenant and promise as much as I am able. I seek refuge in You from the evils of what I have done. I confess to You Your blessings on me and I confess my sins, so forgive me, because only You forgive sins (Allaahumma Anta Rabbi, laa Ilaaha Illaa Ant, Khalaqtani wa Ana `Abduk, wa Ana `ala `Ahdika wa Wa`dika mas-tata`t, A`oothu bika min SharrimaaSana`t, Aboo'u laka bi-Ni`matika `alayya wa aboo'u biThanbifaghfir li fainnahu layaghfiru Ath-Thunooba Illa Ant).' Then, the person has firm resolve to never go back to the sin and to abandon it. This is the default of what one must do.

One might do another good deed that erases it, by performing ablution and praying two units of prayer wherein they ask Allaah the Exalted for forgiveness.

Abu Ad-Darda', may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"Whoever performs ablution and does so in a good manner then prays two – or four – units of prayer, and has*

good remembrance and concentration, then seeks the forgiveness of Allaah, Allaah the Exalted will forgive them."[1]

Likewise, if one sins then gives charity, goes on `Umrah, prepares someone for battle, is good to their parents, connects the ties of the womb, helps someone who is helpless, feeds someone who is hungry, pays someone's debt off, fulfils their brother's needs, goes to a funeral, visits a sick person, or visits the graves, all these things are good actions that expiate sins. The important thing is that one follows a sin with a good deed which expiates and erases it.

When `Umar, may Allaah be pleased with him, objected to the Prophet, sallallaahu `alayhi wa sallam, on the Day of Hudaybiyyah when he agreed to the treaty and said: "Are you not the true Prophet of Allaah?" The Prophet, sallallaahu `alayhi wa sallam, said: *"Yes, I am."*He said, "Are we not on the truth, and our enemy is on falsehood?" He, sallallaahu `alayhi wa sallam, said: *"Yes, I am."*`Umar, may Allaah be pleased with him, said: "So why would we let our religion be degraded." The Prophet, sallallaahu `alayhi wa sallam, said:

[1] Reported by Ahmad (27586) and Al-Albaani ruled it as acceptable in his book Saheeh At-Targheeb (230).

"I am the Messenger of Allaah. I will not disobey Him, and He will give me victory." `Umar, may Allaah be pleased with him, said: "Did you not tell us that we would go to the Ka`bah and circumambulate it?"

He said: *"Yes, I did. But, did I tell you we would do it this year?"* He said, "No." He said: *"You will go to the Ka`bah and will circumambulate it."* Az-Zuhri, may Allaah have mercy on him, said: "`Umar said: *'I did actions for that.'*"[1]

Al-Haafith, may Allaah have mercy on him, said:

"The meaning is that he was to do righteous actions to expiate his initial pause in obeying the Prophet, sallallaahu `alayhi wa sallam.Other reports indicate `Umar's explicit mention of what he meant. In the narration of Is-haaq, it states: '`Umar used to say: 'I continue to give charity, fast, pray, and free slaves due to what I did that day, out of fear of what I said.' Al-Waaqidi, may Allaah have mercy on him, reported that Ibn `Abbaas reported that Ibn `Umar, may Allaah be

[1] Reported by Al-Bukhaari (2731) and Al-Haafith, may Allaah have mercy on him, said regarding the statement of `Umar: "It is reported with a connected chain of narration until `Umar, but is severed between Az-Zuhri and `Umar." Refer to Fat-h Al-Baari (5/346).

pleased with him, said: *'I have freed slaves on account of what I did and have fasted for a long period.'"*[1]

Therefore, if the slave falls into a sin and wishes for Allaah to forgive them, they should do as many good deeds as possible, such as prayer, fasting, charity, recitation of Qur'aan, and so forth. They should have the intention of getting close to Allaah the Exalted so that He forgives their sin.

This is from the blessings and good qualities of repentance, as in, it opens the door to righteous actions, causing the slave to hurry in performing them, out of fear of sin, compassion for their soul and its outcome in the hereafter, and fleeing from the Anger of Allaah the Exalted to His Pleasure.

Further, the actions that the slave does should be in accordance with the sin that they did. If it is a major sin, they would exert effort in righteous actions, along with repentance, regret, and seeking forgiveness. All those actions would cause the sin to be erased, by the Mercy of Allaah the Exalted.

[1] Fat-h Al-Baari (5/346).

Some people, however, do not give sins their due right and do not know their severity. At that, they belittle them. They look at major sins as being small. Such people cannot repent correctly. Anas, may Allaah be pleased with him, said: *"You people do actions that are less significant in your eyes than a hair which we used to count as being a destructive sin during the time of the Prophet, sallallaahu `alayhi wa sallam."*[1]

You find a person avoiding fornication and alcohol while believing they are destructive major sins, and that is correct, and they have done well in that, but they stay awake at night very late and do not wake for Fajr, but pray it after sunrise. This is a destructive sin and a grave mistake which they do not care about. They do not think it would reach such a severe level; rather, they think they have freed themselves of any blame by prayer Fajr.

However, the one who purposely delays Fajr past its time is a disbeliever, according to some scholars. Also, whoever purposely stays awake at night and sleep while being sure

[1]Reported by Al-Bukhaari (6492).

that they will not wake for Fajr but will pray it after sunrise is similar in ruling to the one who purposely does not pray until its time passes. Therefore, the slave must fear Allaah the Exalted as He should be feared in regards to His orders and prohibitions.

Allaah the Exalted has informed in His Book in many instances that those who repent from their sins will be forgiven. For example, Allaah the Exalted Said:

إِنَّمَا التَّوْبَةُ عَلَى اللّهِ لِلَّذِينَ يَعْمَلُونَ السُّوَءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُوْلَئِكَ يَتُوبُ اللّهُ عَلَيْهِمْ

{The repentance accepted by Allaah is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to whom Allaah will turn in forgiveness.} **[Qur'aan 4:17]**

Meaning, those who fall into sins and repent before a barrier comes between them and repentance.

Also, He the Exalted Said (what means):

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُواْ السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُواْ مِن بَعْدِ ذَلِكَ وَأَصْلَحُواْ إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ

{Then, indeed your Lord, to those who have done wrong out of ignorance and then repent after that and correct themselves - indeed, your Lord, thereafter, is Forgiving and Merciful.}[QUR'AAN 16:119]

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُوْلَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ

{Except for those who repent, believe and do righteous work. For them Allaah will replace their evil deeds with good.} [QUR'AAN 25:70]

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى

{But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance.} [QUR'AAN 20:82]

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُوْلَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا

{Except those who repent, believe and do righteousness; for those will enter Paradise and will not be wronged at all.}[QUR'AAN 19:60]

وَالَّذِينَ إِذَا فَعَلُواْ فَاحِشَةً أَوْ ظَلَمُواْ أَنْفُسَهُمْ ذَكَرُواْ اللّهَ فَاسْتَغْفَرُواْ لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلاَّ اللّهُ وَلَمْ يُصِرُّواْ عَلَى مَا فَعَلُواْ وَهُمْ يَعْلَمُونَ

{And those who, when they commit an immorality or wrong themselves [by transgression], remember Allaah

and seek forgiveness for their sins - and who can forgive sins except Allaah? - and [who] do not persist in what they have done while they know.} [QUR'AAN 3:135]

Ibn Al-Qayyim, may Allaah have mercy on him, said:

"If a slave repents sincerely and truthfully, it burns and erases the sin they did and gives them rewards. Sins are sicknesses in the heart, just as fevers and injuries are bodily sicknesses. If a person becomes cured from their sickness completely, their strength comes back to them, and even more so than before, as if they never became weak. Therefore, their increased strength is tantamount to good deeds, the sickness is tantamount to sins, and good health is tantamount to repentance.

Just as a sick person may never have good health again due to their lack of adopting causes which help regain good health, some have their health return to them as it was before in order to fight and repel the sickness, helping the body go back to its initial strength. Further, some might be better, stronger, and

> more energetic due to the strength of the causes of good health and because they overcome the causes of weakness and sickness. Actually, a person's sickness might be their means to their good heart. Therefore, a person, after repentance, is on one of these three levels."[1]

It has been mentioned that the meaning of when the Prophet, sallallaahu `alayhi wa sallam, said: *"Follow an evil action with a good deed,"* could actually be more general than repentance, as in when Allaah the Exalted Said:

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

{And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds.} **[QUR'AAN 11:114]**

This includes all actions of obedience and righteousness.

For example: Ablution and two units of prayer after:

Humraan, the servant of `Uthmaan ibn `Affaan, said that he saw `Uthmaan, may Allaah be pleased with him, call for water for ablution, then he poured water on his hands from

[1] Al-Waabil As-Sayyib (pg. 15).

the vessel and washed them three times. Then he put his right hand in the water and rinsed his mouth and his nose. Then he washed his face three times, and his arms up to the elbow three times. Then he wiped his head, and washed each of his feet three times. Then he said: "I saw the Messenger of Allaah, sallallaahu `alayhi wa sallam, performing ablution like I have just done then he said: *'Whoever performs ablution as I have done, then stands and prays two units without letting his thoughts wander, his previous sins will be forgiven.'*"[1]

Abu Bakr, may Allaah be pleased with him, reported that he heard the Messenger of Allaah, sallallaahu `alayhi wa sallam, say: *"There is no person who commits a sin, then stands for purification, then performs prayer, then seeks forgiveness from Allaah, except that Allaah forgives them."*

Then he recited this verse:

[1]Reported by Al-Bukhaari and Muslim.

وَالَّذِينَ إِذَا فَعَلُواْ فَاحِشَةً أَوْ ظَلَمُواْ أَنْفُسَهُمْ ذَكَرُواْ اللّهَ فَاسْتَغْفَرُواْ لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلاَّ اللّهُ وَلَمْ يُصِرُّواْ عَلَى مَا فَعَلُواْ وَهُمْ يَعْلَمُونَ

{And those who, when they commit an immorality or wrong themselves [by transgression], remember Allaah and seek forgiveness for their sins, and who can forgive sins except Allaah?And [who] do not persist in what they have done while they know.}[QUR'AAN 3:135][1]

Also: Prayer in congregation:

Anas ibn Maalik, may Allaah be pleased with him, said: “A man came to the Prophet, sallallaahu `alayhi wa sallam, and said: ‘O Messenger of Allaah, I have committed a sin liable of ordained punishment. So execute the punishment on me.’ The Messenger of Allaah, sallallaahu `alayhi wa sallam, did not ask him about it, and then came the (time for) prayer. So he performed prayer with the Messenger of Allaah, sallallaahu `alayhi wa sallam. When the Messenger of Allaah, sallallaahu `alayhi wa sallam, finished prayer, the man stood up and said: ‘O Messenger of Allaah! I have committed a sin. So execute the Ordinance of Allaah upon me.’ He, sallallaahu

[1] Reported by At-Tirmithi (406) and he ruled it as acceptable, and Al-Albaani ruled it as acceptable.

`alayhi wa sallam, asked, *'Have you performed the prayer with us?'*'Yes,'he replied.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, said, *'Verily, Allaah has forgiven you.'*"[1]

Performing ablution in a good manner expiates sins:

`Uthmaan ibn Affaan, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"Whoever performs ablution in a good manner, their sins will leave their body, to the point that they leave from beneath their nails."*[2]

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"Shall I not tell you of something through which Allaah erases sins and raises levels?"* They said: "Of course, O Allaah's Messenger." He, sallallaahu `alayhi wa sallam, said: *"Performing ablution correctly even when it is inconvenient, abundant steps to the mosques, and waiting after one prayer for the next prayer. That is Ribaat[Ribaat usually*

[1]Reported by Al-Bukhaari and Muslim.
[2]Reported by Muslim (245).

refers to standing guards at the fortified areas of the Muslims].”[1]

Fasting Ramadhaan and praying by night on Laylat Al-Qadr in faith and in expecting reward:

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *“Whoever fasts Ramadhaan out of faith and seeking reward, their previous sins will be forgiven, and whoever prays by night during Laylat Al-Qadr out of faith and seeking reward, their previous sins will be forgiven.”*[2]

Also: Hajj:

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *“Whoever performs pilgrimage to this House and does not do evil or sins, they go home as their mother gave birth to them.”*[3]

[1]Reported by Muslim (251).
[2]Reported by Al-Bukhaari and Muslim.
[3]Reported by Al-Bukhaari and Muslim.

`Amr ibn Al-`Aas, may Allaah be pleased with him,narrated that the Prophet, sallallaahu `alayhi wa sallam, said: *"Do you not know that Islaam erases what was before it, migration erases what was before it, and Hajj erases what was before it?"*[1]

Fasting `Arafah and `Aashoora':

Abu Qataadah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"For fasting `Arafah, I expect Allaah to forgive the previous year and the next year, and for fasting `Aashoora', I expect Allaah to forgive the previous year."*[2]

Another means of expiating sins is remembrance of Allaah:

Abu Hurayrah, may Allaah be pleased with him, said: *"Whoever says: Transcendent is Allaah, and praise belongs to Him [Subhaanallaahi wa biHamdihi] a hundred times in a day,*

[1]Reported by Muslim (121).
[2]Reported by Muslim (1162).

their sins fall off them, even if they were as plenty as the scum on the sea."[1]

Anas, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, passed by a tree with dead leaves and struck it with his staff, causing the leaves to fall. Then, he said: *"The phrases: All praise is for Allaah, transcendent is Allaah, there is no deity worthy of worship but Allaah, and Allaah is Greater [Al-Hamdu lillaahwa Subhaanallaah wa La Ilaaha Illallaah wa Allaahu Akbar] cause the sins of the slave to fall just as the leaves of this tree fall."*[2]

In another narration, it states: *"The phrases: All praise is for Allaah, transcendent is Allaah, there is no deity worthy of worship but Allaah, and Allaah is Greater [Al-Hamdu lillaahwaSubhaanallaah wa La Ilaaha Illallaah wa Allaahu Akbar] causes sins to shed as trees shed their leaves."*[3]

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[1]Reported by Al-Bukhaari and Muslim.
[2] Reported by At-Tirmithi (3533) and Al-Albaani ruled it as acceptable.
[3] Reported by Ahmad (12566) and Al-Albaani ruled it as acceptable in his book Saheeh At-Targheeb (1570).

Having mercy expiates sins:

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, `This dog is suffering from the same problem as mine.' So he [went down the well], filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allaah thanked him for his [good] deed and forgave him."* The people asked, "O Allaah's Messenger! Is there a reward for us in serving (the) animals?"He, sallallaahu `alayhi wa sallam, replied, *"Yes, there is a reward for serving any living being."*[1]

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"There was a dog moving around a well that would have died of thirst. Suddenly a prostitute from the Children of Israa'eel*

[1]Reported by Al-Bukhaari and Muslim.

happened to see it and she drew water in her shoe and made it drink, and she was forgiven because of this."[1]

Touching the two corners (the Yemeni corner and that of the Black Stone):

`Ubayd ibn `Umayr, may Allaah have mercy on him, said: "I said to Ibn `Umar: 'I see you compete to reach these two corners.' He said: 'I do so because I heard the Messenger of Allaah, sallallaahu `alayhi wa sallam, say: *`Wiping and touching these two corners cause sins to fall.'*"[2]

In summary, righteous actions aid in expiating sins and in saving a person from the outcome of sins. Al-Hasan, may Allaah have mercy on him, was asked about someone who does not avoid sins, but is constantly remembering Allaah, and he said: "That is a good aid."

Imaam Ahmad, may Allaah have mercy on him, was asked about a person who earns wealth from dubious sources, and if their prayers and remembrances expiate any of those mistakes, and he said: "If they pray and perform

[1]Reported by Al-Bukhaari and Muslim.
[2] Reported by Ahmad (5701) and An-Nasaa'i (2919) and Al-Albaani ruled it as authentic.

remembrances for that reason, I hope that their sins are forgiven.

Allaah the Exalted Said:

خَلَطُواْ عَمَلاً صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللّهَ غَفُورٌ رَّحِيمٌ

{They had mixed a righteous deed with another that was bad. Perhaps Allaah will turn to them in forgiveness. Indeed, Allaah is Forgiving and Merciful.} **[Qur'aan 9:102]**"

Maalik ibn Deenaar, may Allaah have mercy on him, said: "Crying due to sins sheds sins just as the wind sheds dead leaves."[1]

Therefore, good deeds erase sins. However, many people think that multiplied good deeds cause their sins to be forgiven, because each good deed is multiplied from ten to seven-hundred times, and even more than that, and a sin is only counted as one. So, they indulge in sins and commit unlawful actions without restraint while relying on their multiplied good deeds, to the point that their sins go beyond the level of their multiplied good deeds. In the famous Hadeeth, Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa

[1]Jaami` Al-`Uloom wa Al-Hikam (2/501).

sallam, said: *"Do you know whom the one who is poor is?"* They said: "The one who is broke is the one with no money or equipment."

He, sallallaahu `alayhi wa sallam, said: *"The one from my Ummah who is broke and poor is the one who comes on the Day of Resurrection with prayer, fasting, and obligatory charity, but has cursed someone, slandered someone, consumed the wealth of someone, split the blood of someone, and struck someone. At that, each person they wronged will be given from their good deeds, and if their good deeds run out before retribution, the sins of those whom they wronged are given and placed on their account, causing them to be cast into the fire."*[1]

In the verdicts of the Permanent Committee, it states:

> "These expiations do not mean that a person should indulge in sins and desires and persist on them with the excuse that they do these good actions which expiate them; no scholar says this, and the texts do

[1]Reported by Muslim (2581).

not indicate such a matter. Actually, the Muslim is tasked by default in legislation to perform the obligations and abstain from the prohibitions. Also, if a person does a sin, they must hasten to sincerely repent, quit the sin, regret doing it, and having resolve in that they will never do the sin again.

This, along with the goodness that happens to the Muslim through ablution, prayer, and performance of good deeds, cause the sins to be forgiven if one avoids the major sins, because Allaah the Exalted Said:

إِن تَجْتَنِبُواْ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُم مُّدْخَلاً كَرِيماً

{If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].}

[Qur'aan 4:31]"[1]

Is it obligatory to repent from lesser sins just as it is from major sins?

The reason the question is asked is because lesser sins are expiated via avoiding major sins, because Allaah the Exalted Said:

[1]Fataawa Al-Lajnah Ad-Daa'imah (24/361).

إِن تَجْتَنِبُواْ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُم مُّدْخَلاً كَرِيمًا

{If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].} **[QUR'AAN 4:31]**

This is an issue of difference of opinion among the scholars. Some scholars said it is obligatory to repent from minor sins, and this is the view of many scholars.

Allaah the Exalted ordered that one repent directly after mentioning lesser and major sins, Saying:

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ * وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ

*{Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allaah is Acquainted with what they do *And tell the believing women to reduce [some] of their vision and guard their private parts.}* **[QUR'AAN 24:30-31]**

Then, Allaah the Exalted Said:

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

{And turn to Allaah in repentance, all of you, O believers, that you might succeed.} **[QUR'AAN 24:31]**

So, Allaah the Exalted mentioned lowering the gaze, and the default ruling of forbidden looks is that they are of minor sins, but then He ordered that people repent, Saying:

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

{And turn to Allaah in repentance, all of you, O believers, that you might succeed.} **[QUR'AAN 24:31]**

Allaah the Exalted ordered that one repent from minor sins, in specific, Saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَى أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَى أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

{Oyou who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.}
[QUR'AAN 49:11]

Other scholars said that it is not obligatory to repent from minor sins, but this is a weak view, and it has been reported from a group of the Mu`tazilah sect.

Some latter scholars have said that one of two things is obligatory, either one repents or does some deeds that cause expiation from sins.

Ibn `Atiyyah, may Allaah have mercy on him,1 mentioned two views regarding expiation of lesson sins through performing obligations and avoiding major sins:

First, which he reported from a group of jurists of scholars of Hadeeth: The sin is expiated by that, without a doubt, due to the apparent meaning of the verse and Hadeeth.

Second, which he reported from scholars of Islaamic legal theory: It is not necessary that their sin is forgiven, but rather, it is held to mean that if someone does one of these things, they have predominance of one's thought and strength of hope in Allaah the Exalted, and it is up to the Will of Allaah the Exalted. If we were to take the view that they are definitely forgiven, then that would mean that lesser sins are lawful and have no liability, and this is a degradation of the religion.

The correct view is that repentance from all major and lesser sins is obligatory. Allaah the Exalted has categorized His

[1]Tafseer Ibn `Atiyyah (4/33).

slaves into two types, repentant and oppressive. Allaah the Exalted Said:

وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

{And whoever does not repent - then it is those who are the wrongdoers.} **[QUR'AAN 49:11]**

He did not make a third type, and described those who do not repent as being oppressive.

Truly, none is more oppressive than them due to their ignorance of their Lord and His rights, and due to their shamefulness and the mistakes of their actions. Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"By Allaah, I seek forgiveness from Allaah the Exalted and repent to Him more than seventy times a day."*

Abu Bakr As-Siddeeq, may Allaah be pleased with him, reported that he said to the Messenger of Allaah, sallallaahu `alayhi wa sallam:"Teach me a supplication which I can use in prayer." The Prophet, sallallaahu `alayhi wa sallam, said: *"Say: O Allaah! I have wronged my soul very much [oppressed myself], and none forgives the sins but You; so please bestow*

Your Forgiveness and Mercy on me. Indeed, You are the Oft-Forgiving, Most Merciful [Allaahumma Inni ThalamtuNafsiThulmanKatheera, wa la Yaghfiru Ath-Thunooba Illa Ant, faghfir li maghfiratan min `indika war-hamni, Innaka Anta Al-Ghafooru Ar-Raheem]."[1]

What is Lamam?

Allaah the Exalted Said:

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاؤُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى * الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ

{And to Allaah belongs whatever is in the heavens and whatever is in the earth - that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward]. Those who avoid the major sins and immoralities, only [committing] slight ones (Lamam). Indeed, your Lord is vast in forgiveness.} **[Qur'aan 53:31-32]**

So, what is Al-Lamam?

Ibn Al-Qayyim, may Allaah have mercy on him, said:

"Al-Lamam, as reported by a group of the Salaf, is to fall into a sin and never doing it again. Al-Baghawi,

[1]Reported by Al-Bukhaari and Muslim.

may Allaah have mercy on him, said: 'This is the view of Abu Hurayrah, may Allaah be pleased with him, Mujaahid, Al-Hasan, and a narration from `Ata' from Ibn `Abbaas.' He said: '`Abdullaah ibn `Amr ibn Al-`Aas, may Allaah have mercy on him, said: 'Lamam is what is below polytheism.'

As-Suddi, may Allaah have mercy on him, said:

'Abu Saalih said: 'I was asked about when Allaah the Exalted Said:

الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ

{Those who avoid the major sins and immoralities, only [committing] slight ones (Lamam).} [QUR'AAN 53:32]

I said: 'It is the person who performs a sin but never does it again,' then, I mentioned that to Ibn `Abbaas, may Allaah have mercy on him, and he said: 'A Generous King has aided you in reaching that conclusion.'

The majority of scholars said that Lamam is what is below minor sins, and that is the more authentic report rom Ibn `Abbaas, may Allaah be pleased with

him, from the Hadeeth of Taawoos, may Allaah have mercy on him, who said: 'I have not seen anything more resembling to Lamam than what Abu Hurayrah, may Allaah be pleased with him, reported from the Prophet, sallallaahu `alayhi wa sallam, who said: *`Allaah has decreed for the children of Adam a share in fornication, they will get it by all means, the fornication of eyes is looking; the fornication of tongue is speaking. The soul desires and has a passion and the private parts confirm or falsify it.'*[1]

Al-Kalbi, may Allaah have mercy on him, said: 'Lamam means one of two things: A sin that Allaah did not mention a penalty for in this life or a specific punishment for in the hereafter. Such sins are forgiven, as long as they do not reach the level of being major sins or illicit actions. The other meaning is the great sin that a person does time after time, but repents from it.' Sa`eed ibn Al-Musayyib, may Allaah have mercy on him, said: 'It is what sways and is

[1]Reported by Al-Bukhaari and Muslim.

committed by the heart.' Al-Husayn ibn Al-Fadhl, may Allaah have mercy on him, said: 'Lamam is looking at something forbidden without doing so on purpose; such a person is forgiven. If one looks again, it is not Lamam, but rather, is a sin.'

A third group of scholars took the view that Lamam is what they did during their times of pre-Islaamic ignorance, before they accepted Islaam. Allaah the Exalted will not hold them accountable for those things. The reason is that the polytheists said to the Muslims: 'You used to perform these actions along with us,' and Allaah the Exalted sent down this verse. This is the view of Zayd ibn Thaabit and Zayd ibn Aslam.

The correct view is that of the majority of scholars, which is that Lamam refers to minor sins, such as a prohibited look, a prohibited eye gesture, and a prohibited kiss, and so forth. This is the view of the majority of Companions and those after them. It is also the view of Abu Hurayrah, may Allaah be pleased with him, `Abdullaah ibn Mas`ood, may Allaah be

pleased with him, Ibn`Abbaas, may Allaah be pleased with him, Masrooq, may Allaah have mercy on him, and Ash-Sha`bi, may Allaah have mercy on him. It also does not negate or contradict with the view of Abu Hurayrah, may Allaah be pleased with him, and Ibn `Abbaas, may Allaah be pleased with him, in the other narration, which is that it refers to someone performing a major sin, then never going back to it, because Al-Lamam comprises of both meanings, as Al-Kalbi, may Allaah have mercy on him, said. Or, another explanation is that Abu Hurayrah, may Allaah be pleased with him, and Ibn `Abbaas, may Allaah be pleased with him, said that those who performed a major sin just once and did not persist are considered a part of falling into Lamam. They took the view that it becomes more severe and grave as it pertains to the one who performs the sin multiple times. This is the understanding of the Sahaabah and it shows the depth of their knowledge. There is no doubt that Allaah the Exalted would forgive His slave for performing the sin once, twice, and three times; one

fears for the one who takes the sin as a habit and performs it many times.

The word Lamam refers to getting close to something else and being at its verse time and time again. It is used, linguistically, to refer to someone who comes close to a sin but does not perform it. That is why a kiss and eye gesture were called Lamam, because they are a precursor to what occurs later. Therefore, the word can be used according to both ways that the Companions interpreted.

The meaning is not referring to those who avoid major sins and illicit actions, except Lamam, as in, they do not avoid them, because in that case, that would be a praise for them falling into sin, and that is inconceivable."[1]

In all cases, it is impermissible for a person to insist and persist on sins, regardless if it is a lesser or major sin. Persisting on major sins is destructive, and persisting on lesser sins turns them into major sins.

[1] Madaarij As-Saalikeen (1/316-318).

The one who persists on a sin is not referred to using the word Lamam, rather, they are referred to using the word: Asarra (persisting).

The rule according to the scholars is that there is no lesser sin along with persisting on it, and there is no major sin along with repentance. Meaning, lesser sins turn into major sins through persisting on them, and since that occurs, those who do good deeds must avoid persisting on lesser sins, so that they can avoid major sins and illicit acts. Allaah the Exalted Said:

فَمَا أُوتِيتُم مِّن شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِندَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ * وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ * وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ * وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنتَصِرُونَ * وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

*{So whatever thing you have been given - it is but [for] enjoyment of the worldly life. But what is with Allaah is better and more lasting for those who have believedand upon their Lord rely * And those who avoid the major sins and immoralities, and when they are angry, they forgive * And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them,*

*they spend * And those who, when tyranny strikes them, they defend themselves * And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation - his reward is [due] from Allaah . Indeed, He does not like wrongdoers.*}**[QUR'AAN 42:36-40]**

These verses contain a description of the believers and how they perform what Allaah the Exalted orders them to do, such as faith, reliance on Allaah, establishing prayer, spending from what Allaah the Exalted provides for them, and responding to Allaah the Exalted in all matters pertaining to obedience to Him. Along with that, they avoid major sins and illicit actions. This is a realization of Taqwa. Allaah the Exalted described that when they deal with creation, they forgive when they become angry, and they instead forgive and reconciliate.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Treat people with good conduct."*

This is also from the qualities of Taqwa. Taqwa is not completed without it. The Prophet, sallallaahu `alayhi wa sallam, mentioned it separately due to the importance of mentioning it.

Many people think that Taqwa is to fulfill the rights of Allaah the Exalted, but not the rights of His slaves. Therefore, the Prophet, sallallaahu `alayhi wa sallam, told Mu`aath, may Allaah be pleased with him, the importance of treating the people with god conduct. The Prophet, sallallaahu `alayhi wa sallam, sent him to Yemen as a teacher, exegete, and judge. Someone who has this description must treat people with good conduct more than others who are not referred to by people, and who does not mix with the people. Many times, those who are keen on fulfilling the rights of Allaah the Exalted and secluding themselves in loving, fearing, and obeying Him neglect the rights of the slaves totally or at least are deficient in them. Combining between fulfilling the rights of Allaah and those of His slaves is very rare, and only those who are complete, such as prophets and people who are Siddeeqeen (those who believe truthfully).

`Abdullaah ibn `Amr, may Allaah be pleased with him, said that it was said to the Prophet, sallallaahu `alayhi wa sallam:"Which people are the best?" He said: *"The one who is Makhmoom in their heart and is truthful in their tongue."* It was said: "What is Makhmoom in the heart?" He, sallallaahu

`alayhi wa sallam, said: *"The one who fears and obeys Allaah the Exalted and who is pure without any sin, transgression, hatred, or envy."* They said: "Who is after that O Allaah's Messenger?" He, sallallaahu `alayhi wa sallam, said: *"The one who deteststhe worldly life and loves the Hereafter."*They said: "None among us is known for that but Raafi`, the servant of the Messenger of Allaah, sallallaahu `alayhi wa sallam."

Then, they said: "Who is next?" He, sallallaahu `alayhi wa sallam, said: *"A believer with good manners."*[1]

When the Prophet, sallallaahu `alayhi wa sallam, said: *"A believer with good manners,"*it shows the combination between faith and good manners and conduct in dealing with people, because through these things, one fulfils the rights of Allaah and the rights of His slaves. This is something a believer is characterized by.

Some scholars said: "There are three things that are rare or absent: Having a handsome face with taking care of one's

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[1] Reported by Abu Nu`aym in his bookHilyat Al-Awliyaa'(1/183) and Al-Bayhaqi in his bookShu`ab Al-Eemaan (4800) and Al-Albaani ruled it as authentic in his book Saheeh Al-Jaami` (3291).

religion, good conduct with good religion, and good brotherhood with trustworthiness."[1]

In the Qur'aan, Allaah the Exalted has described treating people with good conduct as being one of the qualities of Taqwa. Actually, He began with that in His Statement:

وَسَارِعُواْ إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ * الَّذِينَ يُنفِقُونَ فِي السَّرَّاء وَالضَّرَّاء وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللّهُ يُحِبُّ الْمُحْسِنِينَ

*{And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous * Who spend [in the cause of Allaah] during ease and hardship and who restrain anger and who pardon the people - and Allaah loves the doers of good.}* **[Qur'aan 3:133-134]**

The Prophet, sallallaahu `alayhi wa sallam,mentioned that good conduct and manners are of the best qualities of faith. Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"The most complete believers in their faith are those with the best manners."*[2]

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[1] Hilyat Al-Awliyaa' (10/75).

[2] Reported by At-Tirmithi (1162) and he ruled it as authentic, and Al-Albaani ruled it as authentic.

Abu Ad-Dardaa', may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"There is nothing heavier in the scale than good manners."*[1]

`Aa'ishah, mayAllaah be pleased with her, reported that she heard the Messenger of Allaah, sallallaahu `alayhi wa sallam, say: *"Through their good conduct, the believer can reach the level of the one who prays and fasts often."*[2]

`Amr ibn Shu`ayb, may Allaah be pleased with him, reported from his father, who reported from his grandfather that the Prophet, sallallaahu `alayhi wa sallam, said; *"Shall I not tell you of those who are most beloved to me and will be closest to me on the Day of Resurrection?"* At that, the people stayed quiet, causing the Prophet, sallallaahu `alayhi wa sallam, to repeat the question two or three times. Then, the people said: "Yes, O Allaah's Messenger."

He, sallallaahu `alayhi wa sallam, said: *"Those of you who have the best conduct and manners."*[3]

[1] Reported by Abu Daawood (4799) and Ahmad (27593) and Al-Albaani ruled it as authentic in his book Saheeh AbuDaawood.
[2] Reported by Abu Daawood (4798) and Al-Albaani ruled it as authentic.
[3] Reported by Ahmad (6735) and Al-Albaani ruled it as authentic in his book Saheeh At-Targheeb (2650).

The evidences that show the status of good manners in Islaam are plenty. The one who has good manners is praiseworthy from more than one standpoint, and they have many virtues within Islaamic texts, due to the importance of good conduct and treatment of others. How can people mutually live with each other without good conduct? How can the Islaamic society be established on the legislation of Allaah as well as the teachings and manners of His religion if the manners of people are dispraised, and if the dealings between people are not praiseworthy?

Definition of good conduct:

The Salaf and scholars have spoken regarding defining good conduct and have defined it similarly to one another. Al-Hasan, may Allaah have mercy on him, said: "Good conduct is to be generous, spend, and forbear." Ash-Sha`bi, may Allaah have mercy on him, said: "Good conduct is to spend, give charity, and havea cheerful face." Ibn Al-Mubaarak, may Allaah have mercy on him, said: "It is to have a cheerful face, perform good actions, and refrain from harming others." Imaam Ahmad, may Allaah have mercy on him, said: "Good

conduct is that you do not get angry or full of rage." It is also said: "Good conduct is to tolerate what occurs from people.

Is-haaq ibn Raahawayh, may Allaah have mercy on him, said: "It is to have a cheerful face and not get angry." Muhammad ibn Nasr, may Allaah have mercy on him, said something similar. Some scholars said: "Good conduct is to restrain anger, showing a cheerful face, except with innovators and sinners, forgiving those who perform mistakes, except when disciplining and implementing a penalty, and to avoid harming every Muslim and one promised protection, except when changing some reprehensible action or retaliating for an act of oppression, without transgressing."[1]

A part of good conduct is to keep good ties with those who sever relations with you, to forgive those who oppress you, and to give those who deprive you. \`Uqbah ibn \`Aamir, may Allaah be pleased with him, said: "I met the Messenger of Allaah, sallallaahu \`alayhi wa sallam, and I initiated a

[1]Jaami\` Al-\`Uloom wa Al-Hikam (2/543-544).

conversation by taking his hand, and said: 'O Messenger of Allaah, tell me of good actions.' He said: *`O `Uqbah, keep good relations with those who sever relations with you, give those who deprive you, and shun those who oppress you.'*"[1]

In another narration, the Prophet, sallallaahu `alayhi wa sallam, said: *"O `Uqbah, shall I not tell you of the best qualities of the people of this world and the Hereafter? Keep good ties with those who sever r elations with you, give those who deprive you, and forgive those who oppress you."*[2]

In summary, this Hadeeth is very important and has many benefits. It is one of the Jawaami` Al-Kalim (concise words with many meanings) which Allaah the Exalted gave His Prophet, sallallaahu `alayhi wa sallam.

[1] Reported by Ahmad (17372) and Al-Albaani ruled it as authentic on account of other narrations in his book Saheeh At-Targheeb (2536).
[2]Reported by Al-Haakim in his bookAl-Mustadrak (7285).

The nineteenth Hadeeth

`Abdullaah ibn `Abbaas, may Allaah be pleased with him, said: "I was riding behind the Prophet, sallallaahu 'alayhi wa sallam, and he said: *`O boy, I will teach you some phrases: Preserve Allaah and He will preserve you. Preserve Allaah and you will find Him at your side. If you ask, ask of Allaah, and if you seek help, seek it from Allaah. Know that if the entire Ummah wanted to benefit you, they would not be able to benefit you except in something Allaah The Almighty has written or you, and if they entirely wanted to harm you, they would not be able to harm you except in something Allaah The Almighty has written for you. The pens have been raised and the parchments have dried.'*"[1]

This has also been reported by others, and its wording is that Ibn `Abbaas, may Allaah be pleased with him, said: "I was riding behind the Prophet, sallallaahu 'alayhi wa sallam, and he said: *`O boy, shall I not teach you some phrases through which Allaah will benefit you?'*

[1] Reported by At-Tirmithi (2516) and he ruled it as authentic.

I said: 'Yes.' He, sallallaahu 'alayhi wa sallam, said: *`Preserve Allaah and He will preserve you. Preserve Allaah and you will find Him before you. If you ask, ask of Allaah, and if you seek help, seek it from Allaah. The pen has dried in writing what will occur, therefore, if all creation wanted to benefit you in something Allaah The Almighty did not predestine, they would not be able, and if they wanted to harm you with something Allaah The Almighty did not predestine, they would not be able. Know that there is much goodness in showing patience in wake of what you dislike, that victory comes with patience, that relief comes after distress, and that with hardship comes ease.'*"[1]

This Hadeeth shows the keenness of the Prophet, sallallaahu 'alayhi wa sallam, in teaching the young Sahaabah (Companions), raising them, and educating them regarding the comprehensive and fundamental principles, imparting information on important issues.

[1] Reported by Ahmad (2804), Abu Ya`la (2556), Al-Haakim (6303), At-Tabaraani (11243), and Al-Bayhaqi (195) and Al-Albaani ruled it as authentic in his book Thilaal Al-Jannah (315).

The Prophet, sallallaahu 'alayhi wa sallam, sat Ibn `Abbaas, may Allaah be pleased with him, behind him and drew his attention. He urged Ibn `Abbaas, may Allaah be pleased with him, to memorize knowledge, and advised him by using short words of advice which are easy to memorize, and mentioned these phrases to him in a simple way.

He, sallallaahu 'alayhi wa sallam, did not give him long sentences or use vocabulary that he would not understand; rather, he used easy and simple words which a young boy, such as Ibn `Abbaas, may Allaah be pleased with him, could understand and memorize.

The Hadeeth shows that we should raise the young to be brave and bold in stating the truth and not to fear people, because if the people gather in strength to harm you, they would not be able to harm you except in a way which Allaah The Almighty has predestined for you.

The Prophet, sallallaahu 'alayhi wa sallam, spoke in a way that benefited the young and old. Although the Prophet, sallallaahu 'alayhi wa sallam, was advising his young cousin in this Hadeeth, it was used by the scholars to extract great knowledge and benefits, to the point that one of the

scholars said: “I reflected on this Hadeeth and it amazed me; [to the extent] I almost lost my senses.” How sorry we feel for those who are ignorant of this Hadeeth and have little understanding of its meanings!

There is no doubt that a statement that the Prophet, sallallaahu 'alayhi wa sallam, directed to a young boy in concise and summarized words, which confounded the scholars and from which they extracted beneficial knowledge, belongs to a high level of wisdom and above the level of the common speech of humankind.

The Prophet, sallallaahu 'alayhi wa sallam, uttered this speech as an advice and admonishment for Ibn `Abbaas, may Allaah be pleased with him, indicating that he was to be keen on what the Prophet, sallallaahu 'alayhi wa sallam, was advising him and teaching him.

he wise person’s speech is remembered, not forgotten, and beneficial to the one receiving the advice and all others. Their speech remains alive throughout generations that extract wisdom from them, similar to how Luqmaan, may Allaah have mercy on him, advised his son with

comprehensive words of advice which Allaah The Almighty mentioned in His Book.

The Prophet, sallallaahu 'alayhi wa sallam, began teaching Ibn `Abbaas, may Allaah be pleased with him, by saying: *"O boy, I will teach you some phrases,"* so that he would pay attention to what he was going to teach him and so that he would know that they are a few phrases which are not lengthy, difficult, or too numerous, and which are easy to memorize and understand.

The Prophet, sallallaahu 'alayhi wa sallam, said: *"Preserve Allaah and He will preserve you."*

The word Hifth (preservation) in the Arabic language refers to a number of meanings, such as the opposite of 'forgetting.' It also refers to someone who is not overtaken by sleep.

As for Al-Hafeeth, it is one of the Names of Allaah The Almighty. It means that nothing is forgotten by Him or unknown by Him, even the weight of an atom in the heavens and earth. He The Almighty also preserves the good or bad that His slaves and creation do, and preserves the

heavens and earth with His Ability. Preservation of the heavens and earth does not tire Him, and He is the `Aliy (Most High) Al-`Atheem (The Great).

Allaah The Almighty Said:

إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيظٌ

{Indeed my Lord is, over all things, Guardian.}
[QUR'AAN 11:57]

He The Almighty also Said:

فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ

{But Allaah is the best guardian, and He is the most merciful of the merciful.} [QUR'AAN 12:64]

Preservation of wealth and secrets means to keep them and protect them. It can be used to refer to being tasked to preserve something. In revelation, Allaah The Almighty Said regarding the people of the scripture:

بما استُحفِظوا من كتاب اللَّه

{They were entrusted of the Scripture of Allaah.}
[QUR'AAN 5:44]

Meaning, they were given it and trusted in preserving it. Tahaffuth refers to rare heedlessness in matters and speech, and a fear of mistakes, as if one is being wary of making a

mistake. Hifth can also be used to refer to protection. Muhaafathah refers to memorization and constant awareness. Tahaffuth of the Qur'aan is used to refer to when someone memorizes it slowly.[1]

Therefore, when the Prophet, sallallaahu 'alayhi wa sallam, said: *"Preserve Allaah,"* it means to preserve His limits, rights, orders, and prohibitions. Preserving these matters means to comply with His orders, avoid His prohibitions, stop at His limits, as in, not going beyond what He has ordered into the boundaries of what He has prohibited. A person who does this is considered someone who preserves the limits of Allaah The Almighty whom Allaah The Almighty has praised in His Book, Saying:

هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ مَنْ خَشِيَ الرَّحْمَانَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ

{[It will be said], "This is what you were promised - for every returner [to Allaah] and keeper [of His covenant] who feared the Most Merciful unseen and came with a heart returning [in repentance].} **[QUR'AAN 50:32-33]**

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[1] Refer to Lisaan Al-`Arab (7/440).

'Keeper' here has been explained as the one who preserves and protects the orders of Allaah The Almighty and who remembers their sins, so that they can repent from them.

One of the greatest orders of Allaah The Almighty that must be preserved is prayer. Allaah The Almighty ordered that we preserve them, Saying:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى

{Maintain with care the [obligatory] prayers and [in particular] the middle prayer.} **[QUR'AAN 2:238]**

Also, Allaah The Almighty praised those who preserve their prayers, Saying:

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

{And those who [carefully] maintain their prayer.} **[QUR'AAN 70:34]**

Abu Qataadah ibn Rib`i, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: *"Allaah Said: `I have obligated on your Ummah five prayers, and have made a pact that whoever preserves*

them on time will enter Jannah, and whoever does not has no pact with Me.'"[1]

Religious texts also enjoin preserving the four units of prayer before and after Thuhr prayer. Umm Habeebah, may Allaah be pleased with her, the wife of the Prophet, sallallaahu 'alayhi wa sallam, said that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: *"Whoever is consistent in praying for units before Thuhr and four after, the Fire is forbidden for them."*[2]

Likewise, mention has been made regarding preserving Dhuha prayer.

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: *"Only the Awwaab [the one who turns to Allaah frequently] preserves Dhuha prayer. It is the prayer of the Awwabeen [pl. Awwaab]."*[3]

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[1] Reported by Ibn Maajah (1403) and Al-Albaani ruled it as acceptable.
[2] Reported by Abu Daawood (1269) and At-Tirmithi (428) and he ruled it as authentic as did Al-Albaani.
[3] Reported by Ibn Khuzaymah in his book Saheeh Ibn Khuzaymah (1224) and Al-Haakim in his book Al-Mustadrak (1182), and Al-Albaani ruled it as acceptable in his book As-Silsilah As-Saheehah (703).

Another aspect that should be keenly preserved is ablution, because it is the key to prayer. Thawbaan, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: *"Be upright, even though you will never be complete. Know that the greatest of your actions is prayer and that only a believer preserves and regularly performs ablution."*[1]

Another aspect is preservation of one's oaths. Allaah The Almighty Said:

وَاحْفَظُوا أَيْمَانَكُمْ

{But guard your oaths.} **[QUR'AAN 5:89]**

Many people commit errors in pertaining to oaths, and many people neglect obligatory matters pertaining to oaths; therefore, they do not preserve or abide by their oaths.

Further, one must safeguard their mind and the internal self, as in the Hadeeth of `Abdullaah ibn Mas`ood, may Allaah be pleased with him, who reported that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: *"By shy from Allaah as you should."*

[1] Reported by Ibn Maajah (277) and Al-Albaani ruled it as authentic.

They said: "O Messenger of Allaah, we have shyness, and praise belongs to Allaah." He, sallallaahu 'alayhi wa sallam, said: *"That is not what I am speaking about; being shy from Allaah is to preserve the mind and what it contains, to preserve the internal self and what it contains, and to remember death and the trial. Whoever wants the Hereafter abandons the vanities of the Dunya. Whoever does these things is shy from Allaah The Almighty."*[1]

Preservation of the mind and what it contains includes preservation of hearing, vision, and the tongue from all forbidden things, such as spying, looking at something unlawful, backbiting, slandering, and false testimonies. Preservation of the internal self consists of preserving the heart and protecting it from persisting in something forbidden, protecting it from forbidden thoughts, whims, and desires. Allaah The Almighty Said:

وَاعْلَمُوا أَنَّ اللهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ

{And know that Allaah knows what is within yourselves, so beware of Him.} **[QUR'AAN 2:235]**

[1] Reported by At-Tirmithi (2458) and he said: "It has been reported with only one chain of narration." Al-Albaani ruled it as acceptable.

This is all included in Allaah's Statement:

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْؤُولاً

{Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.} **[QUR'AAN 17:36]**

Also, another way of preserving one's insides is to make sure no forbidden food or drink enters it, regardless if it is forbidden in and of itself, such as pork and wine, or if it is unlawful due to their unlawful earnings, such as purchasing food to eat or drinks with money earned from interest-based earnings. The obligation on the Muslim is that they protect their insides from that. The Prophet, sallallaahu 'alayhi wa sallam, said to Ka`b ibn `Ujrah, may Allaah be pleased with him: *"O Ka`b ibn `Ujrah, there is no flesh raised that sprouts from the unlawful except that the Fire is more appropriate for it."*[1]

Two of the most important things that Allaah The Almighty has prohibited that one must protect are the tongue and private areas. Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam,

[1] Reported by At-Tirmithi (614) and he said: "It is acceptable, albeit being reported with only one chain of narration." Al-Albaani ruled it as authentic.

said: *"Whoever protects and preserves what is between their jawbones [the tongue] and what is between their legs [their private parts] will enter Paradise."*[1]

Also, Sahl ibn Sa`d, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: *"I guarantee Paradise for whoever guarantees me what is between their jawbones and what is between their legs."*[2] Abu Moosa Al-Ash`ari, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: *"Whoever protects what is between their jawbones and their privates will enter Paradise."*[3]

Allaah The Almighty ordered to preserve the private areas, and praised those who do so, Saying:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ

{Tell the believing men to reduce [some] of their vision and guard their private parts.} **[QUR'AAN 24:30]**

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[1] Reported by Al-Haakim (8058) and he ruled it as authentic, and Ath-Thahabi concurred with him. Al-Albaani ruled it as authentic in his book Saheeh Al-Jaami` (140).

[2] Reported by Al-Bukhaari (6474).

[3] Reported by Ahmad (19577) and Al-Albaani ruled it as authentic in his book Saheeh Al-Jaami` (6202).

Allaah The Almighty also Said:

وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللهَ كَثِيراً وَالذَّاكِرَاتِ أَعَدَّ اللهُ لَهُمْ مَغْفِرَةً وَأَجْراً عَظِيماً

{The men who guard their private parts and the women who do so, and the men who remember Allaah often and the women who do so - for them Allaah has prepared forgiveness and a great reward.} **[QUR'AAN 33:35]**

He also Said:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلاتِهِمْ خَاشِعُونَ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

{Certainly will the believers have succeeded: They who are during their prayer humbly submissive and they who turn away from ill speech and they who are observant of Zakaah and they who guard their private parts Except from their wives or those their right hands possess, for indeed, they will not be blamed.} **[QUR'AAN 1:7]**

Therefore, protection of the private areas and the tongue is the most emphasized thing that one must protect.

The Prophet, sallallaahu 'alayhi wa sallam, said: *"Preserve Allaah and He will preserve you."*

Therefore, Allaah's Preservation is tied to your preservation of Him. If you preserve His limits and rights, He will preserve you, because the recompense is of the same genre as the action. If the action is good, the recompense is good, and if evil, then evil. Allaah The Almighty Said:

وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ

{Fulfill My covenant [upon you] that I will fulfill your covenant [from Me].} **[Qur'aan 2:40]**

Also, Allaah The Almighty Said:

فَاذْكُرُونِي أَذْكُرْكُمْ

{So remember Me; I will remember you.} **[Qur'aan 2:152]**

Also, Allaah The Almighty Said:

إِنْ تَنْصُرُوا اللهَ يَنْصُرْكُمْ

{If you support Allaah, He will support you.} **[Qur'aan 47:7]**

Also, Allaah The Almighty Said:

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ

{Indeed, the hypocrites [think to] deceive Allaah, but He is deceiving them.} **[Qur'aan 4:142]**

Also, Allaah The Almighty Said:

وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

{ But they plan, and Allaah plans. And Allaah is the best of planners.} **[QUR'AAN 8:30]**

If someone were to say: 'We now know the meaning of: "Preserve Allaah," but what does "He will preserve you," mean?

Allaah's protection and preservation of His slave consists of two types:

The first type of preservation:

Preserving them in their worldly benefits, such as preserving their body from sicknesses and diseases, their children and family by blessing them and not allowing the person to be tested by them in a way which they would dislike, and preservation of their wealth by increasing it and causing it to not be stolen. Allaah The Almighty Said:

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللهِ

{For each one are successive [angels] before and behind him who protect him by the decree of Allaah.} **[QUR'AAN 13:11]**

Therefore, they would be preserved from sicknesses, evil occurrences, and harm, until they are afflicted with those things as predestined for them by Allaah. `Ali, may Allaah be pleased with him, said: "With each person are two angels who preserve them in a way they would be unable to do on their own. When predestination comes into play, however, they leave the person on their own. One's destined time is a protection."[1]

Abu Umaamah, may Allaah be pleased with him, said: *"Every child of Adam has an angel entrusted to protect them, until they are submitted to what is destined for them."*[2] **Mujaahid, may Allaah have mercy on him, said:** *"Every slave has an angel entrusted to protecting them from Jinn, humankind, and harmful creatures in their sleep and times of being awake. Whatever tries to harm the person in these things is told to refrain, unless Allaah The Almighty Wills it, then it occurs."*[3]

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[1] Reported by At-Tabaraani in his *Tafseer* (16/378).
[2] Reported by At-Tabaraani in his *Tafseer* (16/378).
[3] Reported by At-Tabaraani in his *Tafseer* (16/378).

Ibn `Umar, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, never would leave these words of supplication when entering into the night and when waking: *"O Allaah, I ask You for good health in this life and the next. O Allaah the Exalted, I ask You for pardoning and safety in my religion, life, family, and wealth. O Allaah the Exalted cover my private areas, and remove my fears. O Allaah the Exalted protect me from before me, behind me, to my right, to my left, and from above me. I seek refuge in Your Greatness from being killed from below me [Allaahumma Inni As'aluka Al-`Aafiyata fi Ad-Dunya wa Al-Aakhirah, Allaahumma Inni As'aluka Al-`Afwa wa Al-`Aafiyata fi Deeni wa Dunyaaya wa Ahli wa Maali. Allaahumma Ustur `Awraati wa Aamin Raw`aati, Allaahumma Ihfathni min Bayni Yadayya wa min Khalfi wa `an Yameeni wa `an Shimaali wa min Fawqi, wa A`oothu bi `Athamatika an Ughtaala min Tahti]."*[1]

Also, the Prophet, sallallaahu 'alayhi wa sallam, used to seek Allaah's refuge from the opposite of this preservation. Anas,

[1] Reported by Ahmad (4785) and Abu Daawood (5074) and Al-Albaani ruled it as authentic.

may Allaah be pleased with him, reported that he used to frequently hear Messenger of Allaah, sallallaahu `alayhi wa sallam, say: *"O Allaah, I seek refuge in You from laziness, cowardice, senility, and stinginess [Allaahumma Inni A`oothu bika min Al-Kasali A`oothu bika min Al-Jubni wa A`oothu bika min Al-Harami wa A`oothu bika min Al-Bukhl]."*

`Amr ibn Maymoon, may Allaah have mercy on him, reported that Sa`d ibn Abu Waqqaas, may Allaah be pleased with him, used to teach the following phrases to his children just as a teacher teaches children how to write, saying: "The Messenger of Allaah, sallallaahu 'alayhi wa sallam, used to use these phrases to seek Allaah's refuge after each prayer: *'I seek refuge with You from cowardice, You from reaching a degraded geriatric old age, from the afflictions of the world and from the punishment in the grave.'*"[1]

Anas, may Allaah be pleased with him, reported that he used to frequently hear the Messenger of Allaah, sallallaahu `alayhi wa sallam, say: *"O Allaah, I seek refuge in You from worries, sadness, incapability, laziness, stinginess, cowardice,*

[1] Reported by Al-Bukhaari (2822).

heavy debt, and being overpowered by other men [Allaahumma Inni A`oothu bika min Al-Hammi wa Al-Hazani wa Al-`Ajzi wa Al-Kasali wa Al-Bukhli wa Al-Jubni wa Dhal`i Ad-Dayni wa Ghalabati Ar-Rijaal].”[1]

Whoever preserves Allaah The Almighty during their times of youth and strength, Allaah The Almighty will preserve them during their times of old age and weakness. Further, He will provide them with good hearing, vision, ability, strength, and intellect. Abu At-Tayyib At-Tabari, may Allaah have mercy on him, the Shaykh of the Shaafi`is during his time, died at the age of 102, while he had a sound mind, understanding, and limbs. He was giving verdicts and working until he died. Once, he, may Allaah have mercy on him, rode a ship and jumped off in a way that some youth cannot do. It was said to him: “What was that, O Abu At-Tayyib?” He, may Allaah have mercy on him, said: “These are limbs that we have protected and preserved during [our] years of youth, which benefit us during our old age.”[2]

[1] Reported by Al-Bukhaari (2893) and this wording is his, as well as Muslim (2706).
[2] Al-Bidaayah wa An-Nihaayah (12/99).

In contrast, you find that the one who does not preserve themselves or care for the limits of Allaah The Almighty with regard to their limbs, statements, and actions ages terribly; their manners deteriorate, their persona alienates people, their spouses hate being around them, and people abandon them.

One of the Salaf saw an old man who was begging, and said: "This person lost Allaah The Almighty in his young age (i.e. did not adhere to His commandments) , which caused Allaah The Almighty to abandon him in his old age."[1]

Another scholar said: "I saw someone performing circumambulation while wearing some prestigious clothes, and people were being prevented from circumambulation due to him.

After a while, I found him at the Bridge of Baghdad begging. I was amazed at his state, and he said to me: 'I was arrogant in an area where people are humble, so Allaah The Almighty tested me by being humiliated in an area where people are arrogant."[2]

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[1] Jaami` Al-`Uloom wa Al-Hikam (2/544).
[2] Madaarij As-Saalikeen (2/331).

If someone wants Allaah The Almighty to protect them in their time of old age, let them preserve Allaah The Almighty today by not missing and losing His Rights and by not going beyond His limits, because the recompense is of the same genre as the action. Whoever preserves Allaah The Almighty, Allaah The Almighty will preserve them. Whoever preserves Allaah The Almighty during their youth, Allaah The Almighty will preserve them in their old age. Whoever preserves Allaah The Almighty during their time of good health and strength, Allaah The Almighty will preserve their body when they reach old age and become closer to death.

Due to the slave's piety, Allaah The Almighty might preserve them by preserving their offspring, as has been said regarding Allaah's Statement:

وَكَانَ أَبُوهُمَا صَالِحًا

{Their father had been righteous.} **[QUR'AAN 18:82]**

They were preserved due to the piety of their father.[1]

Muhammad ibn Al-Mundakir, may Allaah have mercy on him, said: "Due to the piety of a slave, Allaah

[1] Refer to Tafseer At-Tabari (18/89) and (18/91).

The Almighty will protect their children, grandchildren, their town, and the surrounding towns, as long as they remain in the vicinity."[1]

**Sa`eed ibn Al-Musayyib, may Allaah have mercy on him, said:** *"I pray, then remember my children, and increase my prayers."*[2] `Umar ibn `Abd Al-`Azeez, may Allaah have mercy on him, said: *"There is not a believing slave that dies but that Allaah The Almighty preserves them in their children and grandchildren."*[3]

So, the one that fears Allaah The Almighty in their children, Allaah The Almighty will preserve them through the children, making them pious and righteous. Thus, they will treat the parent well, realize their rights, preserve their position and sanctity, and be upright in obedience to Allaah The Almighty, like the parent raised them. Also, in the Hereafter, the parent will be pleased by their presence.

Allaah The Almighty Said:

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[1] Az-Zuhd by Ibn Al-Mubaarak (pg. 112).
[2] Tafseer Al-Baghawi (5/196).
[3] Jaami` Al-`Uloom wa Al-Hikam (2/555).

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

{Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise.} **[Qur'aan 40:8]**

Ibn Katheer, may Allaah have mercy on him, said:

"Meaning that in Paradise, they will be gathered with their loved ones, such as their parents, relatives, and children, if they are righteous believers and deserve entrance into Paradise, so that their eyes are soothed by their presence. They would even be raised from lower levels to higher levels, without lowering the higher individual from their level; rather, it will be Allaah The Almighty favoring [those of lesser levels], as He Said:

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ

{And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds.} **[Qur'aan 52:21]"**[1]

Another type of preservation is that Allaah The Almighty protects His slave from diseases and harmful creatures. Thus, He protects them from scorpions and snakes; rather, He makes naturally harmful animals protect the person, as occurred with Safeenah, the servant of the Prophet, sallallaahu 'alayhi wa sallam. Muhammad ibn Al-Mundakir, may Allaah have mercy on him, reported that Safeenah, the servant of the Prophet, sallallaahu 'alayhi wa sallam, said: *"I travelled by sea, and the ship I was travelling on capsized. So, I rode on one of its planks, and it took me to a jungle which had a lion on it. It came to me, trying to harm me. I said: 'O Abu Al-Haarith, I am the servant of the Messenger of Allaah, sallallaahu 'alayhi wa sallam.' It lowered its head and pushed me with its shoulder until it took me out of the*

[1] Tafseer Ibn Katheer (4/451).

jungle and placed me on the path. It growled, and I felt that it was bidding me farewell, and that was the last time I saw it."[1]

Abaan ibn `Uthmaan, may Allaah have mercy on him, said that he heard `Uthmaan ibn `Affaan, may Allaah be pleased with him, say that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"Any slave that says every morning of every day, and the evening of every night: `In the Name of Allaah, through mention of His Name, nothing in the earth and heavens can harm, and He is the ever-Hearing, the ever-Knowing [Bismillaah Allathi la Yadhurru Ma`a' is-mihi Shay'un fi Al-Ardhi wa la fi As-Samaa'i wa Huwa As-Samee` Al-`Aleem],' will not be harmed by anything."* Abaan had been stricken by paralysis in one side of his body, making a man look at him. Abaan, may Allaah have mercy on him, said: "What are you looking at? The Hadeeth is as I have

[1] Reported by At-Tabaraani in his book Al-Mu'jam Al-Kabeer (6432), Al-Bazzaar in his book Al-Musnad (3245), and Al-Haakim in his book Al-Mustadrak (6550), and he ruled it as authentic according to the conditions of Muslim, and Ath-Thahabi concurred with him. Al-Albaani ruled it authentic in his book Takhreej Al-Mishkaah (5949).

narrated to you, but I did not say it one day, so Allaah the Exalted allowed His predestination to occur to me."[1]

Khawlah bint Hakeem As-Sulamiyyah, may Allaah be pleased with her, reported that she heard the Messenger of Allaah, sallallaahu `alayhi wa sallam, say: *"Whoever says: 'I seek refuge in the Complete Words of Allaah from the evil that He created [A`oothu bi Kalimaati Allaahi At-Taammaati min Sharri ma Khalaq],' nothing will harm them until they leave that area."*[2]

The opposite of this is that whoever loses Allaah, Allaah will lose them, causing them to be lost among His creation and earning harm from those they thought would benefit them, such as their family, as Al-Fudhayl ibn `Iyaadh, may Allaah have mercy on him, said: "I disobey Allaah, and I would notice the effects on my riding animal and slave-girl."[3]

The second and noblest type of preservation:

Allaah The Almighty preserves the slave in their religion and faith by preserving and protecting them from misguiding

[1] Reported by At-Tirmithi (3388) and Ibn Maajah (3869) and Al-Albaani ruled it as authentic.
[2] Reported by Muslim (2708).
[3] Sayd Al-Khaatir (pg. 3).

doubts and forbidden desires. Allaah The Almighty preserves their religion when dying, causing them to die on faith. This is the preservation that causes the slave to enter Paradise and be saved from the Fire.

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: *"When one of you goes to their bed, they should dust their bed off with their lower garment, because they do not know what went into their bed after they left. Then, they should say: `In Your Name, O Lord, I place my side to sleep, and through You, I raise it. If you withhold my soul, show mercy to it, and if You send it back, preserve it as you preserve the pious [Bi'smika Rabbi Wadha`tu Janbi wa Bika Arfa`uh. In Amsakta Nafsi farhamha, wa in Arsaltaha fahfath-ha bima Tahfathu bihi As-Saaliheen].'"*[1]

The Prophet, sallallaahu 'alayhi wa sallam, taught `Umar, may Allaah be pleased with him, some words to say, saying: *"O Allaah, preserve me through Islaam while I am sitting, standing, and lying. Do not let any envious enemy become*

[1] Reported by Al-Bukhaari and Muslim.

delighted by my plight. I seek refuge in You from the evils of everything You control, and I ask You for all the goodness under Your Control [Allaahumma Ihfathni bil Islaami Qaa`idan, wahfathni bil Islaami Qaa'iman, wahfathni bil Islaami Raaqidan, wa la Tuti` fiyya `Aduwwan Haasidan, wa A`oothu bika min Sharri ma anta Aakhithun bi Naasiyatihi, wa As'aluka mina Al-Khayri Al-Lathi huwa bi Yadika Kullih]."[1]

`Abdullaah Al-Khatmi, may Allaah be pleased with him, reported that when the Prophet, sallallaahu 'alayhi wa sallam, wished to bid farewell to an army, he would say: *"I entrust Allaah with your religion, trusts, and last deeds [Astawdi`u Allaaha Deenaka wa Amaanataka wa Khawaateemi `Amalik]."*[2]

Allaah The Almighty might preserve His slave's religion but test them with some worldly hardships and might predestine something that they might dislike. There is no doubt that preserving one's religion is more important than having all

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[1] Reported by Ibn Hibbaan in his book As-Saheeh (934) and Al-Albaani ruled it as acceptable in his book As-Silsilah As-Saheeh (1540).

[2] Reported by Abu Daawood (2601) and Al-Albaani ruled it as authentic.

goodness and good standing in worldly matters. For example, when the Prophet of Allaah Yoosuf, may Allaah exalt his mention, asked Allaah The Almighty to deter the evil and plots of the women, Allaah The Almighty destined that he would enter jail. He The Almighty Said:

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ* فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ* ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيَسْجُنُنَّهُ حَتَّى حِينٍ

{He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant." So his Lord responded to him and averted from him their plan. Indeed, He is the Hearing, the Knowing. Then it appeared to them after they had seen the signs that al-'Azeez should surely imprison him for a time.}

[QUR'AAN 12:33-35]

Allaah The Almighty destined that Yoosuf, may Allaah exalt his mention, would enter jail as a mercy for him and a way to preserve him. The woman threatened him, as Allaah The Almighty Said:

وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِنْ لَمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِنَ الصَّاغِرِينَ

{And I certainly sought to seduce him, but he firmly refused; and if he will not do what I order him, he will surely be imprisoned and will be of those debased.} **[Qur'aan 12:32]**

Therefore, she was insisting on seducing him after all this. Had Yoosuf, may Allaah exalt his mention, continued to live with her in the palace, she would have tried to seduce him over and over again, and he would become afflicted with this plot which he asked Allaah The Almighty to divert from him. Therefore, prison was better and more protective for him.

This contains a great lesson for the believer during times of trials and tests; one does not know if they fall into something undesirable, perhaps it is to deter something worse, making this undesirable matter that has befallen them something of the Mercy and Compassion that Allaah The Almighty shows them. This is all in accordance to when Allaah The Almighty Said:

وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

{But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allaah Knows, while you know not.} **[Qur'aan 2:216]**

As well as Allaah's Statement:

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

{And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allaah makes therein much good.} **[Qur'aan 4:19]**

Allaah The Almighty might deprive His slave of some wealth, Knowing that if He were to give them wealth, they would do sinful actions with the wealth. He might deprive someone of a worldly position, Knowing that if they were to take that position, they would transgress and act tyrannically.

Allaah The Almighty protects His slave from the Dunya just as one of us would deprive a sick person from food and drink out of mercy and hope that they recover. This deprivation would be better for the slave, but they would not recognize that, causing them to show discontentment

with Divine decree. However, if someone were to reflect, they would notice that Allaah's depriving them of these things has great wisdom and many benefits.

Allaah The Almighty preserves the religion of the believer who preserves His limits, and puts a barrier between them and whatever might ruin or corrupt their religion. Allaah The Almighty does so in various ways, and the slave might not be aware of some of them, and might dislike others.

In summary:

Allaah's preservation of His slave might be worldly, by preserving their hearing, vision, heart, and body; and might be religious, by preserving their religion so that they do not deviate or become misguided, until they meet Him. The Muslim must ask Allaah The Almighty for both types of protection and preservation, so that they live a good life in this world, and so that they live a good life in the Hereafter. The only thing that causes a person to earn such a thing is good actions.

Allaah The Almighty Said:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

{Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.} [QUR'AAN 16:97]

The Prophet, sallallaahu 'alayhi wa sallam, said: *"Preserve Allaah and you will find Him at your side."* In another narration, it states: **"Preserve** *Allaah and you will find Him before you."*[1]

The meaning is that whoever preserves Allaah's limits and is aware of His rights will find Allaah The Almighty with them at all times. Wherever they face, they find Allaah The Almighty is protecting, aiding, preserving, and helping them, because Allaah The Almighty Said:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَّالَّذِينَ هُم مُّحْسِنُونَ

{Indeed, Allaah is with those who fear Him and those who are doers of good.} [QUR'AAN 16:128]

[1] Reported by Ahmad (2804) with an authentic chain of narration.

hose who fear Allaah, Allaah will be with them, and if someone has Allaah The Almighty with them, none who oppose or contradict them will possibly harm them.

One of the Salaf wrote to one of his brothers, saying: "If Allaah The Almighty is with you, who can frighten you? If Allaah is against you, who else can you seek?"[1]

This specific accompaniment is mentioned in Allaah's Statement, to Moosa (Moses), may Allaah exalt his mention, and Haaroon (Aaron), may Allaah exalt his mention:

لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى

{Fear not. Indeed, I am with you both; I hear and I see.}
[QUR'AAN 20:46]

Also, Moosa, may Allaah exalt his mention, said:

إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

{Indeed, with me is my Lord; He will guide me.}
[QUR'AAN 26:62]

The Prophet, sallallaahu 'alayhi wa sallam, said to Abu Bakr, may Allaah be pleased with him, while they were in the cave: *"Do not be sad; Allaah is with us."*

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[1] Jaami` Al-`Uloom wa Al-Hikam (2/560).

Therefore, this specific accompaniment necessitates aiding, helping, preservation, and assistance, contrary to the general accompaniment which is mentioned when Allaah The Almighty Said:

مَا يَكُونُ مِن نَّجْوَىٰ ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِن ذَٰلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا

{There is in no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are.}
[QUR'AAN 58:7]

Also, His Statement:

وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ

{They cannot conceal [them] from Allaah, and He is with them [in His knowledge] when they spend the night in such as He does not accept of speech.} **[QUR'AAN 4:108]**

This accompaniment necessitates His Knowledge and Watchfulness over their actions. It necessitates that the slave fears Allaah The Almighty. The first type necessitates that the slave is preserved, protected, and aided. Whoever preserves Allaah and cares for His rights, they will find Allaah The Almighty before them and on their side in all situations,

causing one to feel solace and sufficed with Allaah The Almighty, not needing any creation.

Ibn Al-Qayyim, may Allaah have mercy on him, said:

"Accompaniment is of two types: A general type, which is the accompaniment of Knowledge and Awareness, as in Allaah's Statement:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ

{He is with you wherever you are.} **[QUR'AAN 57:4]**

Also, there is a specific type, as in Allaah's Statement:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوا وَّالَّذِينَ هُم مُّحْسِنُونَ

{Indeed, Allaah is with those who fear Him and those who are doers of good.} **[QUR'AAN 16:128]**

Also, His Statement:

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

{Indeed, Allaah is with the patient.} **[QUR'AAN 2:153]**

Also, His statement:

وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

{And indeed, Allaah is with the doers of good.}
[QUR'AAN 29:69]

This is accompaniment of nearness which necessitates alliance, assistance, and preservation. Both types of accompaniment constantly are with the slave, but one type is of Watchfulness and Awareness, and the other is one of alliance, assistance, and help."[1]

Allaah frightens His slaves through His general accompaniment, and stabilizes His slaves through His specific accompaniment. If a person knows that Allaah The Almighty is with Him wherever they are, is Watching them, and Knows what they say and do, they fear Him and have Taqwa of Him in secret and in open. This general accompaniment is used by Allaah The Almighty to instill awe and fear in His slaves.

As for the specific accompaniment, Allaah The Almighty uses it to stabilize and grant victory to His slaves, as well as make their hearts steadfast, which only occurs to specific and special righteous individuals of His creation whom He has chosen and guided. Therefore, He guides, aids, and stabilizes them.

[1] Madaarij As-Saalikeen (2/265).

The Prophet, sallallaahu 'alayhi wa sallam, said: *"Get to know Allaah The Almighty during times of ease, and He will Know you during times of hardship."*

This shows a very important concept, namely, worship of Allaah The Almighty during all times. Being heedless of Allaah The Almighty during times of ease and fleeing to Him during times of hardship is a type of censured ambivalence that the Muslim should never have.

The Muslim worships Allaah The Almighty during all times, and is always in need of Allaah in all situations, be it a situation of ease or hardship. They also have a sense of perception of this concept.

"Get to know Allaah The Almighty during times of ease, and He will Know you during times of hardship." Meaning, if the slave fears Allaah, preserves His limits, and takes care of His Rights during times of ease, they will have made themselves known to Allaah, and there is a particular acquaintanceship between them and Allaah The Almighty. This causes Allaah The Almighty to know them during times of hardship, and to consider the slave's acquainting themselves during times of

ease. That acquaintance would cause them to be saved from hardships.

There are two forms of getting acquainted with Allaah:

As for general acquaintance, it is to affirm Allaah's existence and Oneness. This is the type of acquaintance that all Muslims partake in.

As for specific acquaintance, it is for someone to never be busied with anything in favor of Allaah. Their heart constantly inclines to obedience to Him; one only finds the person humble, honoring Allaah, and fearful of Him. They constantly devote themselves to Him and feel serenity at His remembrance. This is the specific acquaintance with Allaah that only belongs to the Awliyaa' (allies) of Allaah who bask in the bliss of obedience to Him, to the point that one said: "If the people of Paradise were in this situation, they are in a beautiful and blissful life."

Another said: "I feel bad for people of the Dunya who left without tasting a good life in it, and did not taste the best possible thing in it." It was said: "What is the best possible thing in the Dunya?" He said: "Loving Allaah, finding comfort

in Him, longing to meet Him, turning to Him, and disregarding everything else." Another said: "Had the kings and their children known what we have, they would have fought us for it with swords." Another said: "In the Dunya, there is a Paradise. Whoever does not enter this Paradise will not enter the Paradise of the Hereafter."[1]

Allaah's Acquaintance with His slave is also of two types:
There is a general acquaintance, as in, His Knowledge of His slave, and His Watchfulness over what they hide and show openly. Allaah The Almighty Said:

وَلَقَدْ خَلَقْنَا الإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ

{And We have already created man and know what his soul whispers to him.} **[QUR'AAN 50:16]**

Also, He Said:

هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ

{He was most knowing of you when He produced you from the earth and when you were fetuses in the wombs of your mothers.} **[QUR'AAN 53:32]**

Also, there is a specific acquaintance, which necessitates His Love for His slave, bringing His slave closer to Him,

[1] Al-Jawaab Al-Kaafi (pg. 51) and Madaarij As-Saalikeen (1/454).

answering their supplications, and saving them from hardships. This is referred to and indicated by when the Prophet, sallallaahu 'alayhi wa sallam, when relaying what Allaah The Almighty Said: *"My slave will continuously come closer to Me with voluntary actions until I love them. If I love them, I will be their hearing that they hear with, their vision that they see with, their hand that they outstretch to use, and their foot that they walk with. If they were to ask Me, I would give them, and if they were to seek refuge in Me, I would grant them refuge."*[1]

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: *"Whoever is happy that Allaah The Almighty would respond to them during hardships and difficulties should supplicate to Him often during times of ease."*[2]

The slave might be righteous and fall into a difficulty, then would ask to be saved from it, but would be stricken by Allaah's predestination. This also occurs as times, but does

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[1] Reported by Al-Bukhaari (6502).

[2] Reported by At-Tirmithi and Al-Albaani ruled it as sound (Hasan) in his book As-Silsilah As-Saheehah (595).

not conflict with the first situation, because it is all good. If they are saved, it is good, and if they are stricken by something undesirable, it is also good.

This is in accordance with the statement of the Prophet, sallallaahu 'alayhi wa sallam, when he said: *"Amazing is the case of the believer, everything of theirs is goodness, and this is only the case of the believer. If something pleasurable happens to them, they are thankful, making it good for them, and if something undesirable happen to them, they are patient, making it better for them."*[1]

Therefore, the believer gets acquainted with their Lord during times of ease and during times of hardship. People other than believers, if they get acquainted with Allaah, it only occurs during times of hardship; they forget Him during times of ease. This is the situation of the polytheists who forget their Lord during times of ease by worshipping other than Him, but if something undesirable happens to them, they remember Allaah The Almighty Alone, as Allaah The Almighty Said:

[1] Reported by Muslim (2999).

فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

{And when they board a ship, they supplicate Allaah, sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him.} **[Qur'aan 29:65]**

Also, Allaah The Almighty Said:

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ

{And when adversity touches the people, they call upon their Lord, turning in repentance to Him. Then when He lets them taste mercy from Him, at once a party of them associate others with their Lord.} **[Qur'aan 30:33]**

This is the result of the pettiness and feebleness of their intellects, and their lack of acquaintance with their Lord. What makes them feel safe that they will not be tested with a difficulty again on land or in the ocean when they think they are safe, or that Allaah The Almighty repeats it again and destroys them? Allaah The Almighty Said:

{وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ فَلَمَّا نَجَّاكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا * أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا * أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيُغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا}

{And when adversity touches you at sea, lost are [all] those you invoke except for Him. But when He delivers you to the land, you turn away [from Him]. And ever is man ungrateful. Then do you feel secure that [instead] He will not cause a part of the land to swallow you or send against you a storm of stones? Then you would not find for yourselves an advocate. Or do you feel secure that He will not send you back into the sea another time and send upon you a hurricane of wind and drown you for what you denied? Then you would not find for yourselves against Us an avenger.} **[QUR'AAN 17:67-69]**

You find something worse than that, as in, a person does not acquaint themselves with Allaah, neither during times of ease nor during times of hardship. This is found in Muslim countries. The Soofis that continuously remain secluded around graves, seek assistance from the dead, and turn to the dead, asking them instead of Allaah, if one of them is afflicted or overtaken by a hardship or undesirable matter, they flee to graves and seek the assistance of those in the graves; they do not turn to Allaah. They do not acquaint themselves with Allaah in times of ease or in times of hardships. During times of hardships, they take recourse to the partners that they take with Allaah, and they seek their

assistance even more boldly than they did during times of ease. Therefore, they go beyond the polytheists in their disbelief and polytheism.

If such individuals were to ride in a ship and were overtaken by a wave, each of them would resort to their respective Wali (someone close to Allaah), supplicating to them and seeking their help. Some would say: ‘O Badawi, grant me help!’ Others would say: ‘O Shaathili, save me!’ Another would say: ‘O Abu Al-`Abbaas, whom do I have besides you?’ Another would say: ‘O `Ali, grant me your aid!’ Others say: ‘O Husayn, grant me relief!’ The polytheists of the people of Hellfire, if they are overtaken by an affair, they forget whatever they used to supplicate to besides Allaah, and instead, they begin to ask Allaah The Almighty Alone, without associating partners in worship with Him, seeking His Help and resorting to Him, Alone.

The point is that the believer becomes acquainted with Allaah The Almighty during times of ease and hardship, because if they acquaint themselves with Allaah The Almighty during times of ease, Allaah The Almighty becomes Acquainted with them during times of hardships, by assisting

them, saving them, removing the harm, and making them safe from what they fear.

The Prophet, sallallaahu 'alayhi wa sallam, said: *"If you ask, ask of Allaah, and if you seek help, seek it from Allaah."*

This is taken from Allaah's Statement:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

{It is You we worship and You we ask for help.} **[QUR'AAN 1:5]**

Asking should be from Allaah, supplicating should be to Him, and one should only seek Him. Supplication is worship, as in the Hadeeth of An-Nu`maan ibn Basheer, may Allaah be pleased with him, who reported that the Prophet, sallallaahu 'alayhi wa sallam, said: *"Supplication is worship."*

Then, he recited Allaah's Statement:

{ وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ}

{And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.} **[QUR'AAN 40:60]**[1]

[1] Reported by Abu Daawood (1479) and At-Tirmithi (2969) and he ruled it as authentic. Also, Al-Albaani ruled it as authentic.

Allaah The Almighty has ordered us to supplicate to Him and ask of Him, Saying:

وَاسْأَلُوا اللَّهَ مِن فَضْلِهِ

{And ask Allaah of his bounty.} [QUR'AAN 4:32]

There are many narrations authentically reported in this regard, such as that of Abu Hurayrah, may Allaah be pleased with him, who reported that the Prophet, sallallaahu 'alayhi wa sallam, said: "If you hear the roosters crow, ask Allaah of His favors, because it has seen an angel."[1]

Also, in the Hadeeth of seeking Allaah's direction (Istikhaarah), the Prophet, sallallaahu 'alayhi wa sallam, said: "O Allaah, I ask You for the best through Your Knowledge, and ask You for strength through Your strength. I ask You of Your great favors [Allaahumma Inni Astakheeruka bi `Ilmika wa Astaqdiruka bi Qudratik, wa As'aluka min Fadhlika Al-`Atheem]."[2]

Abu Humayd, may Allaah be pleased with him, or Abu Usayd, may Allaah be pleased with him, reported that the

[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Al-Bukhaari (1162).

Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: *"If one of you enters the mosque, they should say: `O Allaah, open the doors of Your Mercy for me [Allaahuma Iftah li Abwaaba Rahmatik],' and if they leave, they should say: `O Allaah, I ask You of Your favors [Allaahumma Inni As'aluka min Fadhlik].'"*[1]

Asking Allaah The Almighty is obligatory. Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: *"Whoever does not ask Allaah The Almighty, Allaah The Almighty becomes Angry with them."*[2]

The reason is that Allaah The Almighty is Al-Mu`ti (the Giver) and Al-Maani` (the One who deprives). In His Dominion is the Ability to harm and bring benefits. Therefore, the slave must turn to Him by asking of Him, and the slave must feel they are in need of their Lord, as Allaah The Almighty Said:

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

{O mankind, you are those in need of Allaah, while Allaah is the Free of need, the Praiseworthy.} **[QUR'AAN 35:15]**

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[1] Reported by Muslim (713).
[2] Reported by At-Tirmithi (3373) and Al-Albaani ruled it acceptable.

As for asking those who are created, it is censured. Sometimes, it would be polytheism, such as someone asking someone other than Allaah The Almighty to fulfil needs that only Allaah The Almighty can fulfil, or asking those in graves. Other times, it would be forbidden, because it is an innovation, such as using a medium in a forbidden way. Sometimes, it would be forbidden because it is a sin, such as asking a created being to help them perform or commit a sin, or asking someone for something while they do not need help. Yet, other times, it would be disliked, such as asking people for something lawful they are self-sufficient in. The Salaf would never ask anyone for anything, as long as they could do it themselves. A group of the Companions pledged to the Prophet, sallallaahu 'alayhi wa sallam, that they would never ask anyone for anything. `Awf ibn Maalik Al-Ashja`i, may Allaah be pleased with him, said:

"We were with the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and we were nine, eight, or seven. He said: *'Will you not give your pledge to the Messenger of Allaah?'* We had just given our pledge. We said: 'We have given you our pledge, O Messenger of Allaah.' Then, he, sallallaahu 'alayhi

wa sallam, said: *'Will you not give your pledge to Messenger of Allaah?'* We said: 'We have given you our pledge, O Messenger of Allaah.' Then, he, sallallaahu 'alayhi wa sallam, said: *'Will you not give your pledge to Messenger of Allaah?'* At that, we extended our hands, and said: 'We have given you our pledge, O Messenger of Allaah.

What should we pledge on?' He, sallallaahu 'alayhi wa sallam, said: *'Pledge that you will worship Allaah The Almighty without associating partners in worship with Him, pray the five prayers, and obey.'* Then, he, sallallaahu 'alayhi wa sallam, said quietly: *'Also, do not ask the people for anything.'* I have seen some of those individuals, and if their whip fell down, they would not ask anyone to pick it up."[1]

Thawbaan, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: *"Who will commit themselves to one thing, and in return, I guarantee them Paradise?"* Thawbaan, may Allaah be pleased with him, said: "I will." He, sallallaahu 'alayhi wa sallam, said: *"Do not ask the people for anything."* After that,

[1] Reported by Muslim (1043).

Thawbaan, may Allaah be pleased with him, would drop his whip while riding, but would not ask anyone to pick it up for him; he would get down and get it himself.[1]

Ibn Mas`ood, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: *"He who suffers poverty and seeks relief from people will not be relieved; but the one who asks relief from Allaah, imminently, Allaah The Almighty will give them richness, either through a near death or will give them a speedy increase in richness."*[2]

Abu Tharr, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said to him: *"Will you give me a pledge, and in return, earn Paradise?"* He said: "Yes," and outstretched his hand. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, gave the condition that he never ask anyone for anything, which he agreed to. Then, he, sallallaahu 'alayhi wa sallam, said: *"Not*

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[1] Reported by Ibn Maajah (1837) and Al-Albaani ruled it as authentic.

[2] Reported by Abu Daawood (1645) and At-Tirmithi (2326) and he ruled it as authentic. Also, Al-Albaani ruled it as authentic.

even your whip. If it falls, you should dismount and get it yourself."[1]

Allaah The Almighty Wants His slaves to manage without people, but instead, be in need of Allaah, because that is the completeness of faith. Allaah The Almighty has described His slaves in that they have complete poverty to Him, and described Himself as being Al-Ghaniyy (the Rich) who has absolute and complete Richness, as He Said:

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

{O mankind, you are those in need of Allaah, while Allaah is the Free of need, the Praiseworthy.} **[QUR'AAN 35:15]**

Also, in the Hadeeth Qudsi, He The Almighty Said: *"My slaves, you are all hungry, except those among you I fed, so ask Me for food, and I will give you. My slaves, you are all naked, except those among you I clothed, so ask me for covering, and I will give you. My slaves, if the first among you, the last among you, the mankind among you, and the Jinn among you all stood in one platform and each of you*

[1] Reported by Ahmad (21548) and Al-Albaani ruled it as authentic in his book Saheeh Al-Jaami` (7307).

asked Me for things, and I gave everyone what they asked for, that would not have reduced what I have except in the same amount that dipping a needle in the ocean reduces the ocean."[1]

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: *"Our Lord The Almighty Descends each night to the lowest heaven, remaining there for the last third part of the night, Saying: 'Who will supplicate to Me, so that I can answer them? Who will ask of Me, so that I can give them? Who will ask Me for forgiveness, so that I can forgive them?'"*[2]

Therefore, Allaah The Almighty is Al-Ghaniyy. To Him belongs the Dominion over the heavens an earth. All of His slaves are in need of Him, and He loves that His poor slave turns to Him to ask, because He is Al-Ghaniyy, and Al-Hameed (the Praiseworthy). He hates that anyone turns to other than Him while being poor and in need. So, as long as you are able to manage without the help of the people, then do so.

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[1] Reported by Muslim (2577).
[2] Reported by Al-Bukhaari and Muslim.

Al-Haafith Ibn Rajab, may Allaah have mercy on him, said:

"Know that asking Allaah The Almighty, not His creation, is obligatory on everyone. It entails admitting that the One who is asked is Able to deter the harm, allow the intended thing to be gained, bringing benefits, and repelling harmful things. Humbleness and showing poverty is only for Allaah The Almighty, because it is the essence and reality of worship. Imaam Ahmad, may Allaah have mercy on him, used to supplicate, saying: 'O Allaah, just as you have protected my face from prostrating to someone other than You, protect it from asking someone other than you.' Only Allaah The Almighty is Able to repel harmful things and bring benefits, as He Said:

وَإِنْ يَمْسَسْكَ اللهُ بِضُرٍّ فَلا كَاشِفَ لَهُ إِلاَّ هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلا رَادَّ لِفَضْلِهِ

{And if Allaah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty.} **[Qur'aan 10:107]**

Also, He Said:

مَا يَفْتَحِ اللهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلا مُمْسِكَ لَهَا ومَا يُمْسِكْ فَلا مُرْسِلَ لَهُ مِنْ بَعْدِهِ

{Whatever Allaah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter.} **[Qur'aan 35:2]**

Allaah The Almighty Loves to be asked and sought during hardships, and He loves that the one asking and supplicating insists when doing so. He becomes angry with the one who does not ask. He tells His slaves to ask Him. He is Able to give all His slaves what they ask for, and that does not decrease from His Kingdom in the least. The created being is opposite; they hate to be asked, and love that they are not asked for anything, because of their incapability, poverty, and need. That is why Wahb ibn Munabbih, may Allaah have mercy on him, said to a man who used to go to the kings: 'Woe to you! You go to someone who will lock their door so that you cannot approach them, show their poverty to you, and hide their riches from you, but do not go to the One who opens His door for you during the middle of the night and middle of the day, and shows you His Riches, Saying: 'Ask of Me, and I will answer?' Taawoos, may Allaah have mercy on him, said to `Ata', may Allaah have mercy on him:

'Beware of seeking your needs from the one who closes their door before you and places a veil between themselves and your needs. Instead, seek the One Whose door is open until the Day of Resurrection, who ordered you to ask, and promised that He will respond.'"[1]

If someone needs to ask the people for something out of necessity, their time is limited, making them in need of them, or they must ask, because they have no experience in the issue at hand, and so forth, there is no harm in asking. However, refraining from asking is best in all situations.

Abu Sa`eed Al-Khudri, may Allaah be pleased with him, reported that some of the Ansaar asked the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and he gave them. Then, they asked again, and he, sallallaahu 'alayhi wa sallam, gave them, and kept doing so until they expended what he had. Then, he, sallallaahu 'alayhi wa sallam, said: *"If I have some goods, I will not hoard it and keep it away from you. Those who are modest, Allaah The Almighty will make them modest, whoever shows contentment, Allaah The Almighty*

[1] Jaami` Al-`Uloom wa Al-Hikam (2/571-572).

will make them rich, and whoever acts patiently, Allaah The Almighty will give them patience. None has been given a grant which is better or vaster than patience."[1]

Abu Sa`eed Al-Khudri, may Allaah be pleased with him, said: "My mother sent me to the Messenger of Allaah, and I came to him and sat down. He turned to me and said: *'Whoever shows contentment, Allaah The Almighty will grant them riches. Whoever acts modestly, Allaah The Almighty will grant them modesty. Whoever acts as though they are sufficed, Allaah The Almighty will suffice them. Whoever asks for something while in their possession, they have something which is worth more than an ounce [of currency] has acted burdensomely.' I said: 'My she-camel, Al-Yaaqootah, is better and more valuable than an ounce.' So, I went back and did not ask him."*[2]

Some people refrain from asking the people, saying that they have honor and are above asking those who are perhaps of the same level as them, or maybe even lower

[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by An-Nasaa'i (2595) and Ahmad (11075) and Al-Albaani ruled it as authentic.

than them. However, it is said to them that refraining from asking people is recommended, as has been previously mentioned, but the person must refrain out of their need for Allaah and seeking Allaah, by avoiding asking His creation, not out of arrogance. Such an attitude leads to belittling the people and thinking one is better than they actually are. As for those who refrain from asking the people out of humbleness for the Sake of Allaah, showing their poverty to Him, and seeking what He has instead of what the people have, as a way to complete their faith, reliance, and good thoughts of Allaah, then such is a true believer. The slave must be in such a situation.

The Prophet, sallallaahu 'alayhi wa sallam, said: *"If you seek help, seek it from Allaah."*

Therefore, the slave seeks Allaah's Help during all times, because He is the One able to harm and bring benefit. The slave is ignorant of the benefits of their religion and life. If they know some things, they are ignorant of other things. Therefore, they cannot do without Allaah The Almighty, the One whom they turn to in every prayer, saying: 'It is You we worship, and it is You we seek help from.' The Muslim must

utilize the means of guidance, be keen on what benefits them, and seek Allaah's Help,

as in the Hadeeth of Abu Hurayrah, may Allaah be pleased with him, who reported that the Prophet, sallallaahu 'alayhi wa sallam, said: *"The stronger believer is better and more beloved to Allaah than the weak believer. However, there is good in both. Be keen on what benefits you, seek Allaah's Help, and do not act incapable. If something happens to you, do not say: 'If only I did such-and-such,' but say: 'This is the predestination of Allaah, and whatever He wishes to do, He does,' because 'if' opens the work of Satan."*[1]

Ibn Rajab, may Allaah have mercy on him, said:

> "As for seeking help from Allaah The Almighty apart from others, it is because the slave is incapable of independently seeking things that benefit them and repelling things that harm them. None can help them in the benefits of their religion and life but Allaah The Almighty. Those whom Allaah helps are the one who is truly helped, and whomever Allaah forsakes are the

[1] Reported by Muslim (2664).

one who is truly forsaken. This is the actualization of the statement: ‘There is no ability or power except through Allaah.’ The meaning is that the slave cannot change from one situation to another, and has no strength in doing so, except through Allaah The Almighty. This is a great phrase, and is one of the treasures of Paradise. The slave is in need of asking Allaah or help in doing the orders, avoiding the prohibitions, being patient in wake of all predestined matters, at the time of death, and afterwards, including the terrors of the grave and the Day of Resurrection. None can provide that help but Allaah.

Therefore, the one that actualizes seeking help from Allaah in all said matters will receive Allaah’s Help. The one who refrains from seeking Allaah’s Help and seeks the help of something other than Allaah, Allaah The Almighty will entrust them to the one from whom they sought help, making them forsaken. Al-Hasan, may Allaah be pleased with him, wrote to `Umar ibn `Abd Al-`Azeez, may Allaah have mercy on him, saying: ‘Do not seek help from other than Allaah,

> causing Allaah to entrust you to that thing.' One of the Salaf said: 'O Lord, I am amazed by the one who knows You but seeks other than You, and I am amazed by the one who knows You but seeks help from someone other than You.'"[1]

If Allaah entrusts someone to themselves or to anything else, they will be destroyed. Anas ibn Maalik, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said to Faatimah, may Allaah be pleased with her: *"What prevents you from listening to my advice? When you wake and are about to sleep, say the following: `O Hayy [Ever-Alive], O Qayyoom [Ever-Awake], I seek help from Your Mercy. Rectify all my affairs for me, and do not entrust me to myself, even for the blink of an eye [Ya Hayyu Ya Qayyoom, birahmatika Astagheeth, Aslih li Sha'ni Kullah, wa la Takilni ila Nafsi Tarfata `Ayn]."*[2]

"Therefore, the slave is cast between Allaah and between their enemy Iblees. If Allaah The Almighty cares for them,

[1] Jaami` Al-`Uloom wa Al-Hikam (2/572-573).

[2] Reported by An-Nasaa'i in his book As-Sunan Al-Kubra (6/147) and Al-Haakim (2000) and Al-Albaani ruled it as acceptable in his book As-Silsilah As-Saheehah (227).

no enemy can harm them, and if Allaah The Almighty forsakes and turns away from them, the devil preys on them, just as a wolf preys on a sheep."[1]

The slave might seek help from others in doing something that would cause them to die or be harmed, but if they seek help from their Lord and He helps them, it would only result in goodness. Allaah's help is not like the help of anyone else, and His favors are not like the favors of anyone else.

Ibn Al-Qayyim, may Allaah have mercy on him, said:

> "In regard to these fundamentals, as in, worship and seeking help, people are of four categories:
>
> The highest and best are the people of worship who seek Allaah's help in doing so. Worship of Allaah is their goal and intent, and they ask Allaah The Almighty to help and aid them in doing so. That is why one of the best things one can ask of Allaah The Almighty is to aid them in pleasing Him. This is what the Prophet, sallallaahu 'alayhi wa sallam, taught Mu`aath ibn Jabal, may Allaah be pleased with him,

[1] Shifaa' Al-`Aleel (pg. 100).

saying: *'O Mu`aath, by Allaah, I love you. Never forget to say after every prayer: 'O Allaah, aid me in remembering You, thanking You, and worshipping You in a good manner [Allaahumma A`inni `ala Thikrika wa Shukrika wa Husni `Ibaadatik].'*[1]

The most beneficial of supplications are to ask Allaah The Almighty for assistance in pleasing Him. The most virtuous of gifts is that He fulfils these requests. All reported supplications revolve around this, as well as repelling things that contradict this, completing it, and facilitating it.

Shaykh Al-Islaam Ibn Taymiyyah, may Allaah sanctify his soul, said:

'I reflected on the most beneficial supplication, then found that it pertains to asking Allaah The Almighty for aid in pleasing Him. Then, I found it in Soorat Al-Faatihah, when Allaah The Almighty Said:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

{It is You we worship and You we ask for help.} **[QUR'AAN 1:5]**

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[1] Reported by Abu Daawood (1522) and An-Nasaa'i (1303) and Al-Albaani ruled it as authentic.

In contrast, we have the second group, namely, those who turn away and shun worship of Allaah and seeking His assistance. They neither worship nor seek assistance. Actually, if one of them were to ask or seek help from Allaah, it would be for their own desires and whims, not to please their Lord or fulfil His rights. Everyone in the heavens and earth asks Allaah, including His allies and enemies, and He grants to everyone. His most hated enemy, Iblees, asked Him for something he needed, and Allaah The Almighty gave it to him. However, when asking of Allaah The Almighty is not done to help the person please Him, it is a source of increase in misery, farness from Allaah, and being cast away from Allaah The Almighty. Likewise, without a doubt, anyone who relies on and asks help of Allaah, if they do not do so as a means to help them in obeying Him, it distances them from His pleasure and severs them from Him.

The one who is rational should reflect on themselves and others, and should know that Allaah's answering and responding to those who ask of Him is not due to

the honor and virtue of what is being asked for. Actually, the slave might ask for something, and Allaah The Almighty would give it to them, but it contains their destruction and misery, and Allaah fulfilling that request would be Allaah humiliating the person and their falling from His Grace. Further, if Allaah The Almighty deprives someone of the same thing, it would be because Allaah favors and loves them. His deprivation is a protection and means of preservation, not stinginess.

Therefore, beware of asking Allaah The Almighty for something in particular which has a consequence you are unaware of. If you have no choice but to ask for it, then place the condition of Allaah's Knowledge of whether it is good for you or not, and ask Istikhaarah (supplication where one asks Allaah for direction). It should not be Istikhaarah with the mere tongue, without any knowledge, but rather, it should be Istikhaarah of one who has no knowledge of their own benefits, has no ability to perform them, has no knowledge of their details, cannot harm or benefit

themselves, and actually, if they were entrusted to their own selves, they would be destroyed and would be left in loss.

If Allaah The Almighty gives you something without asking, then ask Him to make it something which aids you in obedience to Him and reaching His pleasure, and that He does not make it something that severs you from Him and distances you from His pleasure. Do not ever think that every time He gives one of His slaves, it is because they are noble or virtuous to Him, and that every time He deprives His slave, it is because they are lowly to him; rather, His giving and depriving are both tests which He uses to test His slaves. He Said:

* فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ
وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ * كَلَّا

{And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me." But when He tries him and restricts his provision, he says, "My Lord has humiliated me." No!} **[Qur'aan 89:15-17]**

Meaning, not every person that Allaah gives and favors is honored, and that this is a test that Allaah The Almighty provides to the slave, to see if they thank Him, causing Him to increase in that, or show ingratitude, causing Him to take it from them and give it to someone else. Not every person that Allaah The Almighty tests by taking their sustenance and making it a small amount is humiliated by Allaah, but rather, it is a test and trial, to see if they are patient, causing Allaah The Almighty to give them far more what they lost in terms of provisions, or if they will show discontentment, causing Allaah to make their only share their discontentment.

Therefore, He tells that honor and humiliation does not revolve around wealth and provisions. Allaah The Almighty gives disbelievers, not because there are honorable, and deprives believers, not because they are humiliated. He generously favors some with knowledge and love of Him, as well as obedience to Him, and humiliates some by causing them to turn away from and disobey Him. Therefore, happiness of

this world and the hereafter goes back to the concept of:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

{It is You we worship and You we ask for help.}
[QUR'AAN 1:5]"[1]

The Prophet, sallallaahu 'alayhi wa sallam, said: "The pen has dried in writing what will occur."

In another narration, it states: "The pens have been raised and the parchments have dried."[2] This means that all proportions have previously been established, and they have been completed long ago. When the book is completed, and the pen is lifted and stays that way for a long period, the pen and parchment both become dry.

The Qur'aan and Sunnah have both indicated this meaning. For example, Allaah The Almighty Said:

[1] Madaarij As-Saalikeen (1/78-80).
[2] Reported by At-Tirmithi (2516) and he ruled it as authentic, and Al-Albaani ruled it as authentic.

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ

{No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allaah, is easy.} **[QUR'AAN 57:22]**

Also, `Abdullaah ibn `Amr ibn Al-`Aas, may Allaah be pleased with him, reported that he heard Messenger of Allaah, sallallaahu 'alayhi wa sallam, say: *"Allaah The Almighty wrote the proportions of creation fifty-thousand years before creating the heavens and earth."*[1]

`Ubaadah ibn As-Saamit, may Allaah be pleased with him, reported that he heard Messenger of Allaah, sallallaahu 'alayhi wa sallam, say: *"When Allaah The Almighty initially created the pen, He Said to it: `Write.' It said: `My Lord, what should I write?' He Said: `Write the proportions of everything until the Hour begins.'"*[2]

Jaabir ibn `Abdullaah, may Allaah be pleased with him, said: "Suraaqah ibn Maalik ibn Ju`shum said: 'The Messenger of Allaah, explained our religion to us (in a way) as if we had

[1] Reported by Muslim (4797).
[2] Reported by Abu Daawood (4078) and Al-Albaani ruled it as authentic.

been created just then. Whosoever deeds we do today, is it because of the fact that-the pens have dried (after recording them) and the destinies have begun to operate or these have effects in future?

Thereupon he said: *'No, rather, it is because of what the pens have dried and the destinies have begun to operate.'* (Suraaqah ibn Malik) said: 'If it is so, then what is the use of doing good deeds'? The Prophet, sallallaahu `alayhi wa sallam, then said: *'Do actions, for everyone is facilitated what he intends to do.'*"[1]

The Prophet, sallallaahu 'alayhi wa sallam, said: *"Know that if the entire Ummah wanted to benefit you, they would not be able to benefit you except in something Allaah The Almighty has written or you, and if they entirely wanted to harm you, they would not be able to harm you except in something Allaah The Almighty has written for you."*

In another narration, the Prophet, sallallaahu 'alayhi wa sallam, said: *"If all creation wanted to benefit you in something Allaah The Almighty did not predestine, they*

[1] Reported by Muslim (2648).

would not be able, and if they wanted to harm you with something Allaah The Almighty did not predestine, they would not be able."[1]

The meaning is that everything beneficial or harmful that happens to the person in this life is predestined for them. Nothing happens to the slave but that it is written in prior books, even if all creation tried to bring benefit or harm.

The Qur'aan indicates such meanings. For example, Allaah The Almighty Said:

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا

{Say, "Never will we be struck except by what Allaah has decreed for us."} **[Qur'aan 9:51]**

Also, Allaah The Almighty Said:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

{No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allaah, is easy.} **[Qur'aan 57:22]**

Also, Allaah The Almighty Said:

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[1] Reported by Ahmad (2804), Abu Ya`la (2556), Al-Haakim (6303), At-Tabaraani (11243), and Al-Bayhaqi (195) and Al-Albaani ruled it as authentic in his book Thilaal Al-Jannah (315).

قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ

{Say, "Even if you had been inside your houses, those decreed to be killed would have come out to their death beds."} **[QUR'AAN 3:154]**

The meaning of the last verse is that if the hypocrites were in their homes and did not fight alongside the believers against the polytheists, those who were decreed to be killed will leave their own homes to go to the area wherein it is written that they will die, and will die there.[1]

Allaah The Almighty Said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًّى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

{O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled through the land or went out to fight, "If they had been with us, they would not have died or have been killed," so Allaah makes that [misconception] a regret within their hearts. And it is Allaah who gives life and causes death, and Allaah is Seeing of what you do.} **[QUR'AAN 3:156]**

[1] Tafseer At-Tabari (7/324).

`Abdullaah ibn Mas`ood, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: *"If the appointed time of death of anyone of you is in a certain land, some need will cause them to go there, then when they reach the furthest point that it is decreed they will reach, Allaah takes [their soul], and on the Day of Resurrection the earth will say: `My Lord, this is what You entrusted to me.'"*[1]

None can match or overcome Allaah's predestination. If everyone on earth, humankind and jinn included, wanted to save someone from death, but Allaah The Almighty wrote that they would die, they would not be able. Actually, they cannot delay or hasten their deaths by even an instance.

If they wanted to move the person from the hospital to their home so that they can die at home, but Allaah decreed they would die in the hospital, they would not be able to move the person.

There are many stories of how even the most skilful of doctors are unable to heal or treat a sick person. You find

[1] Reported by Ibn Maajah (4263) and Al-Albaani ruled it as authentic.

them surrounding the person while they are dying and cannot do a thing. They can only wait for the soul to leave the body and the life to end, so that they can write the report and their families can take the body home for a while, before they are taken to their new dwelling i.e. the grave. If the family is late, they put them in the morgue!

Plotters might gather and prepare to kill a person, but Allaah would save the person from them. There are indications of such matters in the story of the People of the Trenches. When the boy was brought to the king, it was said to him: “Leave your religion.” He refused. The king gave the boy to some of his associates and said: “Take him to such-and-such mountain, and when you reach the pinnacle, see if he turns back from his religion. Otherwise, throw him off.” They took him to the mountain, and he said: “O Allaah, rid me of them in any way You want.” At that, the mountain shook, and they all fell down, and he went back to the king, walking.

Then, the king said: “What happened to your companions?” He said: “Allaah rid me of them.” The king then gave him to some other people and said: “Take him on a ship to the middle of the ocean and cast him in it, if he does not leave

his religion." So, the boy said: "O Allaah, rid me of them in any way You want." At that, the boat capsized and they all drowned, and he went back to the king, walking. Then, the king said: "What happened to your companions?" He said: "Allaah rid me of them."[1]

Someone might hire a personal security guard and be killed by that very guard! Someone might go through a terrible accident, but Allaah would save them from it. Someone might die from slipping or heart failure while a moment before that, they were shouting and laughing.

Therefore, the slave is affected by the predestination that Allaah The Almighty wrote before creation of the heavens and earth by fifty-thousand years, even if they try to protect themselves and take all means of surviving. None, regardless of whom they are, of the creation can save them from the predestination of Allaah, however.

Allaah The Almighty Said:

[1] Reported by Muslim (3005).

قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

{Say, "Then have you considered what you invoke besides Allaah? If Allaah intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?" Say, "Sufficient for me is Allaah; upon Him [alone] rely the [wise] reliers."} **[QUR'AAN 39:38]**

Meaning, do you see, O people, these things that you worship besides Allaah, as in, idols and false deities, if Allaah The Almighty wishes to harm me, will they be able to protect me from the harm that Allaah The Almighty wishes to inflict on me?

Or, if Allaah wishes to show me Mercy, can anyone withhold what He wishes to inflict on me, in terms of mercy? Allaah The Almighty did not mention the answer, because the one hearing these questions does not need it, due to their knowledge their answers, and the obvious implications of the wording. The meaning is that they will say no. At that, mention that Allaah The Almighty is sufficient and enough; I do not need anything else. It is He that I worship and He that I turn to for all my matters, nothing else. He is

sufficient, and in His Dominion is the Ability to benefit or harm, not the idols and false deities, which can neither harm nor benefit.[1]

That is why one of the benefits of faith in predestination is that one shows patience during difficulties. The believing slave knows certainly that the calamity that has befallen them has been written for them before they were created, and it must occur and predestination must continue. They can only submit and be content. Allaah The Almighty Said:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

{No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allaah, is easy.} **[Qur'aan 57:22]**

Al-Hasan, may Allaah have mercy on him, said: "Every calamity that occurs between the heavens and earth has been ordained by Allaah before the winds have been brought into being." Ibn Zayd, may Allaah have mercy on him, said: "Calamities, provisions, and all things that one loves and hates, Allaah has completed and disposed of all

[1] Tafseer At-Tabari (21/295-296).

those things, before He created and brought the souls into being."[1]

Abu Ad-Dardaa', may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: *"Everything has an essence, and the slave will not reach the essence of faith until they know that whatever has occurred to them was not to miss them, and whatever did not occur to them was not to befall them."*[2]

`Ubaadah ibn As-Saamit, may Allaah be pleased with him, said to his son: *"O son, you will not taste the sweetness of true faith until you know that whatever has occurred to you was not to miss you, and whatever did not occur to you was not to befall you."*[3]

Ibn Rajab, may Allaah have mercy on him, said:

"Know that the entirety of this admonishment and advice revolves around this principle. Everything mentioned before and after is a mere subcategory and goes back to it. If the slave knows that nothing will befall them but what Allaah

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1 Tafseer At-Tabari (23/196).

2 Reported by Ahmad (27530) and Al-Albaani ruled it as authentic in his book Saheeh Al-Jaami` (2150).

3 Reported by Abu Daawood (4700) and Al-Albaani ruled it as authentic.

The Almighty has written, be it a benefit or harm, and that the collective efforts of all creation in doing the opposite will not change anything in the least, at that, they would know that Allaah The Almighty Alone is the One who harms, benefits, gives, and deprives. That necessitates that the slave unifies their Lord in worship and obedience and preserve His limits. The reason the One who is worshipped is worshipped is so that one can gain benefits and repel harms. That is why Allaah The Almighty censures those who worship what neither benefits nor harms and does not have any influence on its worshipper.

Whoever knows that only Allaah The Almighty benefits, harms, gives, and deprives, that makes it obligatory on them to unify Him in fear, hope, love, asking, humbleness, and supplication. Also, it makes it obligatory to prefer obedience to them over all creation and to protect themselves from His wrath, even if it means earning the wrath of all creation. Also, it necessitates that they unify Him int hat they only seek His help, ask of Him, and devote supplications to Him during hardship and ease, contrary to what the polytheists used to do, namely, be sincere and devoted in supplication

when in hardships, but forgetting Him during times of ease, and supplicating to those other than Allaah The Almighty that do not benefit them.

Allaah The Almighty Said:

قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

{Say, "Then have you considered what you invoke besides Allaah? If Allaah intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?" Say, "Sufficient for me is Allaah; upon Him [alone] rely the [wise] reliers."} **[Qur'aan 39:38]**"[1]

The Prophet, sallallaahu 'alayhi wa sallam, then said: *"Know that there is much goodness in showing patience in wake of what you dislike."*

Therefore, acquiring certainty in the heart with regard to predestination helps the slave in that their soul will be content with what occurs to them. If someone is able to show contentment and certainty with predestined hardships, let them do so, otherwise, there is much goodness in showing patience in wake of what one dislikes.

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[1] Jaami` Al-`Uloom wa Al-Hikam (2/577-578).

During times of difficulty, believers are of two levels:
The first and highest level is Ar-Ridha (contentment), and the second and lower level is As-Sabr (patience).

Contentment is a level higher than patience.

Allaah The Almighty Said:

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ

{No disaster strikes except by permission of Allaah. And whoever believes in Allaah - He will guide his heart.} **[QUR'AAN 64:11]**

Abu Thabyaan, may Allaah have mercy on him, reported that they were with `Alqamah, may Allaah have mercy on him, when he recited this verse, and was asked about it. He said: "It is a person who is afflicted by a calamity but knows that it is from Allaah, causing them to submit and show contentment."[1]

Also, Anas, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: *"The greatness of one's recompense is connected to the greatness of one's trial. Also, if Allaah The Almighty loves a people, He tests them. Whoever is pleased with that earns*

[1] Tafseer At-Tabari (23/421).

Pleasure, and whoever is discontent with that earns the wrath."[1] So, the one who is content with Allaah's predestination will earn Allaah's Pleasure, and whoever shows discontentment with Allaah's predestination will earn Allaah's wrath.

Among the supplications of the Prophet, sallallaahu 'alayhi wa sallam, was that he would say: *"O Allaah, I ask You for contentment after predestination has played its course."*[2]

The station of Ridha is the station of absolute submission. The person would submit to predestination wherever it takes them. If a calamity occurs to them in this life or a disaster occurs, they are content and submissive. If someone gives them condolences in their problem, they find them as if nothing happened to them. this is not because they are insensitive or desensitized, but because they have truthful and sincere faith, certainty in Allaah, and submission to Him. Therefore, the calamity would be coolness and safety for the person.

[1] Reported by At-Tirmithi (2396) and he ruled it as acceptable, and Al-Albaani ruled it as acceptable.

[2] Reported by Al-Haakim (1923) and he ruled it as authentic, and Al-Albaani said it is authentic due to other narrations in his book Thilaal Al-Jannah (128).

Suhaib, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: *"Amazing is the case of the believer, everything of there is goodness, and this is only the case of the believer. If something pleasurable happens to them, they are thankful, making it good for them, and if something undesirable happen to them, they are patient, making it better for them."*[1]

If someone were to believe strongly and certainly that everything that happens to them is good, either due to expiation of sins or raising of their level, thank Allaah The Almighty for that favor, and be content with and submit to the calamity, all the while has had good thoughts of their Lord, sees His favors on them, and thinks badly of themselves, by thinking that the calamity has only occurred to them because of their sins, such a person has reached the level of Ar-Ridha. If such a person were to be asked afterwards: 'Would you want anything else?' They would say: 'No.' The reason is that their happiness is completely in what Allaah The Almighty has predestined for them. They know

[1] Reported by Muslim (2999).

that whatever occurred to them was meant to occur to them, and whatever does not happen to them was not meant for them. They know that Allaah's predestination for His slave is all good, both if it causes hardships or ease. Also, since they think good of their Lord, they hope to reach this high level, which is why they are content and submissive.

This is the case of the believer whose child dies or store burns down. They are content and submissive. They do not wish for anything but the predestination of Allaah The Almighty after it occurs. It is not that they wish for harmful things before it occurs. They hate that any hardships or difficulties befall them before predestination, and they love that Allaah The Almighty allows them to enjoy their lawful wealth. However, after the calamity occurs and they know that it is from Allaah's predestination, and that Allaah The Almighty only predestines goodness for His believing slave, at that, they know that whatever occurred to them is a means of goodness for them, so, they do not want anything else.

Ibn Rajab, may Allaah have mercy on him, said:
"Ridha is for a person to not wish for anything else, regardless if they are going through hardships or ease, as has been reported from `Umar, may Allaah be pleased with him, Ibn Mas`ood, may Allaah be pleased with him, and others.

`Umar ibn `Abd Al-`Azeez, may Allaah have mercy on him, said: 'I have no source of happiness but in the issues of predestination.'

Therefore, whoever reaches this level, their entire life will be bliss and happiness. Allaah The Almighty Said:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً

{Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life.} **[Qur'aan 16:97]**

Some of the Salaf said that the good life is to have contentment and pleasure. `Abd Al-Waahid ibn Zayd, may Allaah have mercy on him, said: 'Ridha is Allaah's greatest door, the paradise of the worldly life, and the area of resting of the worshippers.

Those who have Ridha sometimes witness and notice the Wisdom of the Tester in testing His slaves, and that He is not to be accused in His predestination. At other times, they notice the rewards of contentment with predestination, causing them to forget the pain of the hardship. At other times, they see the Greatness, Loftiness, and Completeness of the Tester, causing them to be engrossed in witnessing these things, to the point that they do not feel the pain. Only the most elite of those who have knowledge and love of Allaah The Almighty reach such a level."[1]

Allaah The Almighty has praised those who have Ridha, and has lauded them. Al-`Abbaas ibn `Abd Al-Muttalib, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: *"Those who are content with Allaah as a Lord, Islaam as a religion, and Muhammad as a messenger have tasted faith."*[2]

Sa`d ibn Abu Waqqaas, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"Whoever says after hearing the caller to*

[1] Jaami` Al-`Uloom wa Al-Hikam (2/580).
[2] Reported by Muslim (34).

prayer: 'I testify that there is no deity worthy of worship besides Allaah, Alone, without any partners, and that Muhammad is His slave and Messenger. I am pleased with Allaah the Exalted as a Lord, Muhammad as a Messenger, and Islaam as a religion [Wa Ana Ash-hadu Alla Ilaaha Illallaah Wahdahu La Shareeka Lahu wa Anna Muhammadan `Abduhu wa Rasooluh, Radheetu Billaahi Rabban wa bi Muhammadin Rasoolan wa Bil Islaami Deenan],' their sins will be forgiven."[1]

Ibn Al-Qayyim, may Allaah have mercy on him, said:

"All stations of the religion revolve and end at these two Ahaadeeth. They contain contentment with Allaah's Lordship, right to be worshipped, and His Messenger. They also comprise of contentment with and submission to His religion. The one that has these four things is a true Siddeeq.

It is easy to claim with one's tongue, but one of the hardest things to do in reality and when tested, especially when in conflicts with one's whims and desires, which shows that

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[1] Reported by Muslim (386).

they were only uttering it with their tongues and it was not a reality.

Contentment with Allaah's right to be worshipped consists of contentment with only loving fearing, seeking, and turning to Him. It also consists of directing all devotion and love to Him. That necessitates worship of and sincerity to Him. Contentment with Allaah's Lordship consists of contentment with His disposing for His slaves, reliance only on Him, using Him for help, and entrusting matters to Him. Also, one must be completely content with everything that occurs to them. The first comprises of contentment with His orders, and the second comprises of contentment with His predestination.

As for contentment with His Prophet as a messenger, it consists of complete and absolute submission and obedience to him, making him more entitled than their own selves. One should only take guidance from his words, only use him as a source of judgment, never refer to anything else as a source of judgment, and never be pleased with anyone else's ruling, ever. This should be the case as it pertains to the Names, Attributes, and Actions of the Lord,

the realities and stations of faith, or the inward or outward rulings. One should never be content with anyone else's rulings, but His.

As for contentment with His Religion, if He judges, orders, or prohibits, one should be completely content and should carry no unease in their hearts due to His judgment; they submit to it completely. This should be the case even if it conflicts with their intents, desires, teacher, or group.

At this, all people leave you desolate, but those who are strange in the world. Therefore, beware of feeling abandoned and lonely, because by Allaah, it is the essence and reality of honor and being in the company of Allaah The Almighty and His Messenger. It is the spirit of solace in Him, contentment with him as a Lord, with Muhammad as a messenger, and Islaam as a religion.

Actually, the sincere one, whenever they feel they are desolate, having tasted its sweetness, and breathed its air, they say: 'O Allaah, increase me in desolation, distance from creation, and solace in You.' Every time one tastes the sweetness of this desolation and isolation, they see that true desolation is when one finds solace in people, true

humiliation is finding glory in them, and true ignorance is standing with their views and the garbage of their intellects. At that, no creation can possibly affect their relationship with Allaah, and they would not sell their relationship with Allaah in order to agree with them, because they know that would only result in deprivation.

The goal in such a case is to have affection with them in the worldly life, but if all means are severed, all realities are realized, the contents of the graves are scattered, what is in the chests is obtained, and the secrets are exposed, they only find that nothing but an alliance with Allaah The Almighty grants them aid or help, and at that, they realize true loss and success, as well as what causes the scales to be heavy."[1]

What are some things that a person can achieve contentment with?

As has been mentioned, there are some things that if a slave has them and puts their concern in, they can reach the level of Ridha, including:

[1] Madaarij As-Saalikeen (2/172-173).

First: The slave must know certainly that all of Allaah's predestination is good, regardless if it is beneficial or harmful.

Second: The slave must recognize Allaah's Wisdom in testing, causing their calamity to be lessened, and only recognize Allaah's Wisdom and how He only wants goodness for His believing slave. Many people only achieve guidance after being tested. If a person notices Allaah's Wisdom in being tested, they forget the effects of the calamity.

Third: To notice the rewards of contentment with predestination, causing them to forget the pain of the trial. If the slave were to know that if they are content and earn rewards, it would encourage them to be content.

Fourth: One should notice the Greatness and Completeness of the One testing, and that whatever He destined was due to His Knowledge and Wisdom. That causes you to forget the pain of the test.

Ibn Al-Qayyim, may Allaah have mercy on him, said:
"Love, sincerity, and turning to Allaah The Almighty only are based on contentment. The one who loves is also content with the one they love during all situations. `Imraan ibn Husayn, may Allaah be pleased with him, had an illness where he had some yellow water in his stomach, causing him to be confined on his back for a long time; he was unable to sit up. He had an area for relieving himself in his bed. Mutarrif ibn `Abdullaah Ash-Shikheer, may Allaah have mercy on him, entered on him, and began to cry because of his condition.

`Imraan, may Allaah be pleased with him, said: 'Why are you crying?' He said: 'Because of your terrible condition.' He said: 'Do not cry. If Allaah Loves this for me, then I too love it. I will tell you something, perhaps Allaah The Almighty will allow you to benefit from it, and hide it until I die. The angels visit me, and I find solace in them. They greet me with peace, and I hear their greetings.'

When Sa`d ibn Abu Waqqaas, may Allaah be pleased with him, went to Makkah, and he was blind, people began

surrounding him, so that he could supplicate for them, which he did. `Abdullaah ibn As-Saa'ib, may Allaah be pleased with him, said: 'I went to him, and I was a young boy. I told him who I was, and he realized who I was. I said: 'O uncle, you supplicate for the people, and they become cured.

If you were to supplicate for yourself, Allaah The Almighty would give you your eyesight back.' At that, he smiled, and said: 'O boy, Allaah's predestination is more beloved to me than my vision.'

Some pious individuals said: 'I have been crying over a sin I committed for thirty years.' It was said: 'What is it?' He said: 'I said, 'I wish this had not happened, or I wish Allaah did not predestine this,' about something Allaah predestined.' One of the Salaf said: 'It is more beloved for me that my flesh be cut off with scissors than to say: 'I wish Allaah did not predestine this,' regarding something Allaah predestined."[1]

[1] Madaarij As-Saalikeen (2/226-227).

An important issue:

If it is said, you said that the one who has contentment is happy with predestination, and they are not bothered after trials, then what do you say regarding the Prophet, sallallaahu 'alayhi wa sallam, crying for his son, Ibraaheem, may Allaah be pleased with him? And he said: *"The eye sheds tears and the heart feels sadness, but we only say what pleases our Lord, but we are sad at your departure, O Ibraaheem."*[1]

The Prophet, sallallaahu 'alayhi wa sallam, became sad for his uncle Hamzah, may Allaah be pleased with him, when he was killed and mutilated in the Battle of Uhud, and said to Wahshiyy ibn Harb, may Allaah be pleased with him, when he saw him: **"Are you Wahshiyy?"** He said: Yes."

He, sallallaahu 'alayhi wa sallam, said: *"You killed Hamzah?"* He said: "Whatever has reached you is true." The Prophet, sallallaahu 'alayhi wa sallam, said: *"Can you keep your face out of sight?"*[2]

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[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Al-Bukhaari (4072).

The answer:

This is mercy which Allaah The Almighty placed in the hearts of His believing slaves; it does not conflict with contentment. Contentment is established in the heart. As for these tears, they are mercy and a source of letting off stress. When the Prophet, sallallaahu 'alayhi wa sallam, cried for Ibraaheem, may Allaah be pleased with him, `Abd Ar-Rahmaan ibn `Awf, may Allaah be pleased with him, said: "Are you crying, O Messenger of Allaah?" He, sallallaahu 'alayhi wa sallam, said: *"O son of `Awf, this is mercy."*[1]

That is why we say that the situation of our Prophet, sallallaahu 'alayhi wa sallam, is more complete than anyone else. If someone were to lose a child, but is content, and also cries and feels sad for that loss, but does not go to the level of showing discontentment, their condition is more complete than the one who, when their child dies, shows no sadness and does not cry, but says: 'I am content, and crying goes against contentment with predestination.' It is said to such a person that the Messenger of Allaah, sallallaahu

[1] Reported by Al-Bukhaari (1303).

'alayhi wa sallam, was the most complete believer and had the greatest amount of certainty and submission to the predestination of his Lord The Almighty, but he still was sad that his son died, and cried because of that. His state of faith is the most complete, and whoever follows him in this would be closer to following his way and Sunnah.

Similarly, when the Muslim hears of the death and destruction that occurs to the Muslims in some areas, they become sad and cry. This sadness and crying is not contrary to contentment; rather, it is from faith, because it stems from love of one's Muslim brethren, and hatred for the disbelievers; so, it is a separate situation. Likewise, if someone cries for the death of their son or the loss of their beloved and cry out of mercy, not discontentment, it does not conflict with Ridha and submission.

We mentioned that believers are of two levels during trials:

First, and we spoke about it, is contentment, and the second is patience. What is patience?

Patience, linguistically, means to withhold something. Allaah the Exalted Said (what means):

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

{And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. **[QUR'AAN 18:28]**

Meaning, hold yourself back with them. Therefore, patience is to stop one's own soul from discontentment, one's tongue from complaining, and one's limbs from causing disturbance.

It is of three types:

There is patience in obedience to Allaah, patience in avoiding disobeying Allaah, and patience in wake of Allaah's tests. The first two deal with what one earns, in terms of actions, and the last deals with what the slave cannot choose to earn, as in, is predestined. Also, it is obligatory, according to the consensus of all scholars. The scholars said that it is half of faith, because half of faith is patience, and the other is thankfulness.

It is mentioned in the Qur'aan in sixteen ways:

First: The order that one must have patience. Allaah The Almighty Said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

{O you who have believed, seek help through patience and prayer.} **[QUR'AAN 2:153]**

Second: The prohibition that one fall into the opposite:

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِل لَّهُمْ

{So be patient, [O Muhammad], as were those of determination among the messengers and do not be impatient for them.} **[QUR'AAN 46:35]**

Third: Praising those who have patience:

وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

{[Those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.} **[QUR'AAN 2:177]**

Fourth: Allaah Loves those who have patience:

وَاللَّهُ يُحِبُّ الصَّابِرِينَ

{And Allaah loves the steadfast.} **[QUR'AAN 3:146]**

Fifth: Allaah The Almighty specifically accompanies them, which consists of His protecting, and aiding them:

وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

{And be patient. Indeed, Allaah is with the patient.}
[QUR'AAN 8:46]

Sixth: Patience is best for those who practice it:

وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ

{But if you are patient - it is better for those who are patient.} [QUR'AAN 16:126]

Seventh: Those who have patience will receive recompense for the best of their actions:

وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

{And We will surely give those who were patient their reward according to the best of what they used to do.} [QUR'AAN 16:96]

Eighth: They earn recompense without accounting:

إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ

{Indeed, the patient will be given their reward without account.} [QUR'AAN 39:10]

Ninth: The people of patience earn glad tidings:

وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

{And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.} [QUR'AAN 2:155]

Tenth: They earn promise of victory and aid:

بَلَى إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ

{Yes, if you remain patient and conscious of Allaah and the enemy come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction]} **[QUR'AAN 3:125]**

Eleventh: Allaah The Almighty Says that those who have patience have strong resolve:

وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ

{And whoever is patient and forgives - indeed, that is of the matters [requiring] determination.} **[QUR'AAN 42:43]**

Twelfth: Only those who have patience will meet their good actions, their recompense, and a hefty share of rewards:

وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ

{But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].} **[QUR'AAN 41:35]**

Thirteenth: Only those who have patience take heed in the signs and lessons that Allaah The Almighty gives:

أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُم بِأَيَّامِ اللَّهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

{Bring out your people from darknesses into the light and remind them of the days of Allaah. Indeed in that are signs for everyone patient and grateful.} **[QUR'AAN 14:5]**

Fourteenth: The desired and beloved victory, safety from undesirable matters, and entrance into paradise is earned through patience:

وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ سَلَامٌ عَلَيْكُم بِمَا صَبَرْتُمْ ۚ فَنِعْمَ عُقْبَى الدَّارِ

{And the angels will enter upon them from every gate, [saying], "Peace be upon you for what you patiently endured. And excellent is the final home."} **[QUR'AAN 13:23-24]**

Fifteenth: As a result of patience, people can earn the station of leadership:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

{And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.} **[QUR'AAN 32:24]**

Sixteenth: It has been coupled with the stations of Islaam and faith, just as Allaah The Almighty coupled it with certainty, faith, Taqwa, reliance, thankfulness, good actions,

and mercy. That is why patience to faith is like the head to the body. There is no faith for the one who has no patience, just as there is no body for the one who has no head. `Umar ibn Al-Khattaab, may Allaah be pleased with him, said: "We found that our life is best when we are patient."[1]

The difference between contentment and patience:

Patience is to withhold oneself from showing pain, albeit the presence of pain, and wishing that it goes away. It also consists of stopping one's limbs from acting in a discontented way. Contentment is when one feels at ease with predestination, and stops wishing that it goes away, even if they feel pain. With contentment, the certainty and love that one feels in their heart lessens the pain. If someone has a high level of contentment, they no longer feel pains.

The Prophet, sallallaahu 'alayhi wa sallam, said: *"Know that victory comes with patience."*

[1] Madaarij As-Saalikeen (2/152-156).

Therefore, the Prophet, sallallaahu 'alayhi wa sallam, informed that victory is coupled with patience, and that victory descends when patience occurs.

This is in cohesion with Allaah's Statement:

قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلاقُو اللهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللهِ وَاللهُ مَعَ الصَّابِرِينَ

{But those who were certain that they would meet Allaah said, "How many a small company has overcome a large company by permission of Allaah. And Allaah is with the patient."} **[QUR'AAN 2:249]**

And also His Statement:

فَإِنْ يَكُنْ مِنْكُمْ مِئَةٌ صَابِرَةٌ يَغْلِبُوا مِئَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللهِ وَاللهُ مَعَ الصَّابِرِينَ

{So if there are from you one hundred [who are] steadfast, they will overcome two hundred. And if there are among you a thousand, they will overcome two thousand by permission of Allaah. And Allaah is with the steadfast.} **[QUR'AAN 8:66]**

`Umar, may Allaah be pleased with him, said to some elders from Banu `Abbas: "What did you use to fight?" They said: "Patience. We never met a people in battle but that we were as patient against them as they were against us." One of the

Salaf said: "All of us dislike death and the pains of wounds, but we vary in this according to our patience." Al-Battaal, may Allaah have mercy on him,[1] said: "Bravery is to show patience for a while."[2]

When the battle would be fierce, the Muslims would advise one another to be patient for a while, and that victory would come from Allaah The Almighty. There are many battles that the Muslims engaged in, but were prevented from victory the first time, then after a long while in the battle, Allaah The Almighty gave them victory, patience, good thoughts of Allaah, and certainty regarding His promise. Allaah The Almighty Said:

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

{And do not weaken in pursuit of the enemy. If you should be suffering - so are they suffering as you are suffering, but you expect from Allaah that which they expect not. And Allaah is ever Knowing and Wise.} **[Qur'aan 4:104]**

[1] One of the most brave men, whose name was `Abdullaah ibn Al-Battaal, or Abu Yahya, and was one of the leaders of the Levant who humiliated and frightened the Byzantines. There were some impossible lies attributed to his life in his fabricated life-story. Refer to Siyar A`laam An-Nubalaa' (5/268-269).

[2] Jaami` Al-`Uloom wa Al-Hikam (2/582).

Therefore, the believers have hope in Allaah The Almighty in a way that the disbelievers to not. That is why they show patience, because they are certain of victory, and know that it is approaching, by the permission of Allaah. As for fighting and pain, it will definitely and naturally occur to both parties, but those believers who have been killed will go to Paradise, and those disbelievers who have been killed will go to Hellfire. This also encourages the Muslims to have patience; rather, it urges them to be happy and receive glad tidings. Many of them go back victorious, and are only saddened by the fact that they were unable to attain what they wanted, as in, martyrdom and death in the Sake of Allaah The Almighty.

The enemy that the Muslim fights and strives against is a hidden sometimes, and sometimes is outward. The outward enemy is the enemy in battle which the Muslims fight with weapons. The hidden enemy is the soul which orders one to do evil. These are two types of Jihaad. Jihaad of fighting the apparent and outward enemy, as in, Jihaad against the disbelievers and hypocrites, and Jihaad against the inward enemy, as in, Jihaad of the soul, which is the basis of all Jihaad, because the slave cannot fight the outward enemy

until they fight their souls and stop from following their desires, because the desires of the soul, if not restrained, stop a person from going out and fighting the enemies of Allaah The Almighty. The soul knows that in going out, they might die, and when the person dies, so do their desires. Therefore, if the slave does not overcome, struggle against, and overcome the whims of their soul, that would prevent them from going out to fight; it would also lead them to demoralization, humiliation, weakness, and cowardice.

Fadhaalah ibn `Ubayd, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: *"The Mujaahid is the one that makes Jihaad against their own soul."*[1] Hanaan ibn Khaarijah, may Allaah have mercy on him, said: "I said to `Abdullaah ibn `Amr, may Allaah be pleased with him: 'What do you say regarding Jihaad and going to war?' He said: 'Start with your soul, and perform Jihaad against it, and start with your soul and go to war against it, because if you are killed while fleeing, Allaah The Almighty will resurrect you while you are fleeing and if

[1] Reported by At-Tirmithi (1621) and he ruled it as authentic, and Al-Albaani ruled it as authentic.

you are killed patiently and expecting reward, Allaah The Almighty will resurrect you as a patient person expecting reward.'"[1]

Jaabir, may Allaah be pleased with him, said: "Some warriors came to the Prophet, sallallaahu 'alayhi wa sallam, and he said: *'You have come in an excellent manner from the minor Jihaad to the better Jihaad.'* They said: 'What is the major Jihaad?' He, sallallaahu 'alayhi wa sallam, said: *'A slave fighting their own desires.'*"

Al-Bayhaqi, may Allaah have mercy on him, said, commenting on this Hadeeth:

"This chain of narration is weak."[2]

Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy on him, said:

"As for the Hadeeth that some report, that the Prophet, sallallaahu 'alayhi wa sallam, said after the Battle of Tabook: *'We have left the minor Jihaad to the major Jihaad,' it has no basis; none of the scholars reported it through the words or actions of the Prophet, sallallaahu 'alayhi wa sallam.*

[1] Reported by Al-Bayhaqi in his book *Az-Zuhd* (380).

[2] Reported by Al-Bayhaqi in his book Az-Zuhd (380) and Al-Albaani mentioned it in his book his book As-Silsilah Adh-Dha`eefah (2460) and said: "It is a weak narration that contradicts authentic narrations."

Jihaad against the disbelievers is one of the greatest of actions, and one of the best voluntary actions."[1]

The Soofis typically spread these types of narrations, because they do not believe in Jihaad, and never go to fight the enemy. That is why the Islaamic Ummah has been betrayed by the Soofis in many instances. Many of them used to cooperate with the enemies of the Muslims against the Muslims. They would discourage people from going to fight, using these types of narrations as evidence. They believe that it is a natural thing for disbelievers to attack Muslim lands, saying one should submit to them, so that the Muslims know that since they are distant from Allaah The Almighty, Allaah The Almighty caused them to be overpowered by their enemies.

They view that when the disbelievers attack, fight the Muslims, transgress against their sanctities, take their wealth, and take their homes, this is something natural due to the condition of the Muslims, in terms of how they follow desires. That is why they say that one must perform the major Jihaad, as in, fighting one's own soul. If one does not

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[1] Majmoo` Al-Fataawa (11/197).

keep their soul away from desires, Allaah The Almighty causes the disbelieving enemy to overpower the Muslims until the Muslims go back to their religion and repent to Allaah The Almighty.

Due to this dispraised philosophy and lost statement, the disbelievers attain sovereignty over the Muslims, defile their sanctities, transcend above them, rule them, and put them through the worst of punishments. This is, no doubt, the evident loss.

This is why more than one scholar alluded to the difference between the condition of Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy on him, and Shaykh Abu Haamid Al-Ghazaali, may Allaah have mercy on him, the Soofi. The former used to go to Jihaad, encourage the army and leaders to fight, swear to them that they will be victorious, and fight alongside his Muslim brethren. As for the latter, it is not known that he fought in Jihaad, took arms against the enemy, called to Jihaad, or helped in Jihaad in any way.

If we were to submit that the Hadeeth is authentic, it is still evidence for those who fight in Jihaad, who spend their lives and wealth for the Sake of Allaah. It is not evidence for the

ignorant folk who stay back and are discouraged. The reason is that Jihaad against the soul leads to and encourages Jihaad against the apparent enemy. Actually, Jihaad of the apparent enemy is one of the greatest forms of Jihaad against the soul, because if the soul is susceptible to dying and does not care, that means the whims and evil desires have been totally extinguished from the person.

How does one view the one who fought for the Sake of Allaah, knowing that perhaps they will die and meet Allaah, would they have any of the whims, desires, or misguidance of their souls in them? Does that not lead them to have complete uprightness and repent from their previous sins, because they might meet Allaah at that time, so they hope that they meet Him while being repentant and going back to Him?

Jihaad of the soul is the source and root, but it is severe misguidance to say that Jihaad of the soul prevents Jihaad of the apparent enemy. This is an example of how the devil has deceived and discouraged individuals from going to Jihaad, through false claims, allegations, and understanding.

The rational believer knows of the religious benefits, both specific and general. Their Jihaad would be in various ways. They fight the disbelievers with weapons, the hypocrites with the pen, words, and correct thoughts, the people of innovation with calling to the Sunnah, the people of whims and desires by preventing others from their path, and themselves by stopping themselves from following their whims and desires. As such, the believer is in a constant state of Jihaad, spending, and sacrifice in the Sake of Allaah The Almighty until they meet their Lord. Anas, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: *"Fight the polytheists with your wealth, souls, and tongues."*[1]

The religion cannot have any strength but through Jihaad. Through preparation for Jihaad in the various ways, and through preparation of bold and courageous Mujaahideen, victory against the apparent and hidden enemies is achieved.

It is known that Jihaad is one of the most emphasized obligatory actions in Islaam, and that when the Ummah

[1] Reported by Abu Daawood (2504) and Al-Albaani ruled it as authentic.

abandons Jihaad, they are stricken by humiliation, and are susceptible to being overtaken by their enemies. Ibn `Umar, may Allaah be pleased with him, reported that he heard Messenger of Allaah, sallallaahu 'alayhi wa sallam, say: *"If you engage in `Eenah transactions [a type of interest based transaction], follow the tails of cows, feel content with farming, and abandon Jihaad, Allaah The Almighty will cause you to face humiliation which He will not remove until you go back to your religion."*[1]

Therefore, the Ummah must always be in one of two conditions, either preparing for Jihaad, or actually in Jihaad. As for the claim of peace, gentleness, and inclining to the Dunya, while letting the enemies spread corruption on the land, kill the Muslims, test the believers, and take the wealth of the land, this is no doubt a path to destruction.

One of the reprehensible innovations which some deviant sects mention is to discourage and prevent people from Jihaad unless it is under the leadership of a just ruler whom all Muslims agree on. This is also reprehensible and causes

[1] Reported by Abu Daawood (3462) and Al-Albaani ruled it as authentic.

Jihaad to be lost in the Ummah. From the beliefs of Ahl As-Sunnah is that Jihaad will remain until the Day of Resurrection; nothing invalidates it.

It must be behind the leader of the Muslims, regardless if he is righteous or sinful. Imaam At-Tahaawi, may Allaah have mercy on him, said in his book on `Aqeedah: "Hajj and Jihaad under the leadership of those in charge of the Muslims, whether they are right or wrong-acting, are continuing obligations until the Last Hour comes. Nothing can annul or controvert them."[1] This is something that no scholars of the Muslims disagree with; it is a point of agreement, therefore, may not be contradicted.

Having a just ruler to fight behind is not a condition in Jihaad. Actually, it is just something which makes the effort more complete. It if is present, it is good, but if not, we continue to make Jihaad behind the present leader who can present the banner of Jihaad and go out to fight the polytheists.

[1] Matn Al-`Aqeedah At-Tahaawiyyah (pg. 166).

This is clarified through knowledge of a comprehensive maxim in the intents of legislation which should be known and discussed, with some details, due to its importance in matters of Jihaad and otherwise:

Imaam Ash-Shaatibi, may Allaah have mercy on him, said:

"The responsibilities of legislation go back to preserving its intents in the creation. These intents are of three categories: First, they are indispensable (Dharooriyyaat), second, they are necessary (Haajiyyaat), and third, they make matters more complete (Tahseeniyyaat).

As for indispensable matters, they are matters without which religion and worldly life cannot be maintained.

If they are missing, worldly matters cannot be maintained in a good fashion; rather, they are corrupted, disorderly, and it leads to loss of life. As for the other matter that must be maintained, the loss of which results in loss of being saved and earning bliss, and returning with evident loss. Preservation of these matters occurs with one of two things:

First: Preserving what keeps its pillars and foundations settled, meaning, they should be present.

Second: Preventing it from being missing.

There are five essential and indispensable matters, which are, religion, soul, progeny, wealth, and intellect. Scholars have said these five things are preserved and protected in every religion.

As for necessary matters, they refer to those things which one needs to be at lease and to lift the hardship and difficulty which usually results from lack of what is needed. If it is not catered to, those responsible, in general, are put in hardships and difficulties. However, it does not reach the level of corruption which is usually expected from general corruption.

As for the completing factors, it refers to things which are considered good customs, and refers to avoiding corruptive matters which sound intellects reject. This is included within the concept of good character, and applies to what the previous two sections apply to. These matters go back to increased goodness which goes beyond the fundamental matters which are indispensable and necessary. Loss of these things does not necessitate corruption of anything indispensable or necessary, but rather, it beautifies and adorns those things.

All of these levels have issues which when included are considered completing favors, but if lost, they do not corrupt the default rulings.

The Haajiyyaat complete Dharooriyyaat, and the Tahseeniyyaat complete the Haajiyyaat. The Dharooriyyaat, however, are the root of all benefits and interests. Every completing factor has a condition, namely, it must not result in invalidation of the rotor of the matter, and if it does it is incorrect for two reasons.

The first reason is that invalidating the root of the matter necessitates invalidating the completing factor, because the completing factor is similar to an attribute [if the one attributed perishes, so does the attribute]. Therefore, if the attribute necessitates that the one attributed perishes, then the attribute itself also perishes. Therefore, considering the completing factor in such a manner leads to it being rejected, which is impossible. If it is impossible, the completing factor is not considered, but the root matter is considered.

The second reason is that if we were to say that the completing factor occurs by loss of the fundamental issue,

the fundamental issue would have been more worthy of preservation, because of their varying levels.

Therefore, performing Jihaad alongside corrupt leaders is permissible, according to the scholars. Maalik, may Allaah have mercy on him, said: 'If one were to abandon it, it would lead to harm for the Muslims.' Therefore, Jihaad is something indispensable, and uprightness of the ruler is something which completes it. If the completing factor invalidates the root of the issue, it is not considered.

That is why there have been orders that one fight alongside corrupt leaders. Also, there is an order than one must pray behind evil leaders, because abandoning that thing means abandoning congregation, and congregation is required. As for uprightness in religion and character, it is something that completes it, and the root is not to be nullified by the completing factor.

Another example is completing the pillars of prayer in the necessary fashion. If they are unable to pray, such as a sick person who is unable, the completing factor becomes void. Also, if it is difficult to complete the prayer, the difficulty is lifted from those unable to completely prefect their prayer.

At that, one would pray according to dispensations. Covering the private areas is one of the completing factors of prayer, but if it was absolute, those who do not have clothing would not be obligated to pray. There are other examples of this in legislation and cannot be enumerated, but all follow the same method."[1]

We have elaborated in order to clarify the importance of this topic in general and in specific in knowing the intents of legislation.

Jihaad is one of the indispensable aspects of the religion. If it is not padded with completing factors, it does not harm the root and default of the issue. If considering the completing factors as conditions negates the aspect, it becomes negated until the completing factor is brought about, since it is a condition for the presence of Jihaad. This is a great corruption, and a way to destroy many fundamentals and values of the religion. If one were to cater to the completing factors, it should be with the condition that it does not invalidate the origin of the issue.

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[1] Al-Muwaafaqaat (2/17-30).

If we were to say that a just Imaam is a condition for Jihaad, and that we were not to fight the enemy but under the leadership of the just leader, and since there is none, Jihaad is invalidated.

As for saying that justice in the leader of the Jihaad is a completing factor, not a condition, then we would fight the enemy behind every Imaam. If the Imaam is just, that is a good thing, but if not, Jihaad is not invalidated through him. Allaah The Almighty might rectify the Imaam's condition through Jihaad, causing him to repent from his old mistakes, and Allaah The Almighty might grant him martyrdom, causing all his sins to be forgiven. Further, their Jihaad might expiate their sins, and Allaah The Almighty does not hasten His punishment for his sins, but rather, expiates them through the virtue of Jihaad, and Allaah The Almighty is the One that has Great Bounties. Therefore, invalidating Jihaad behind an unjust Imaam disables many great benefits which aid and help the Muslim in general and in specific.

Also, being keen on praying behind the Sunni Imaam who has memorized the Qur'aan and recites properly is one of the intents of legislation. However, if we were to imagine a

land which has only one mosque, and the Imaam is a sinner, and you only pray behind the just and well-read Imaam, and made the condition that the Imaam must be just before you pray behind him, and there is none but this sinful Imaam, that would mean you abandon congregation altogether. Further, if you were to tell others to stop praying behind him, it would lead to abandoning congregation and causing Fitnah.

However, if we were to consider praying behind the just Imaam as a completing factor to something that is indispensable and obligatory, and we noticed that catering to this factor leads to dissolving the original issue, at that, we do not cater to it, because the condition of its acceptance is that it does not invalidate the origin of the issue, as has been mentioned by Ash-Shaatibi, may Allaah have mercy on him.

Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy on him, said:

“One of the principles of Ahl As-Sunnah wa Al-Jamaa`ah is that they pray Jumu`ah, `Eed, and congregation. They do not abandon Jumu`ah and the congregation as the

Raafidhah and other innovators did. If the Imaam is upright and has no innovations or sins they apparently engage in, they pray Jumu`ah and congregation behind him, according to the agreement of the Four Imaams and other Imaams of the Muslims. None of the Imaams said it is impermissible to pray behind anyone but he whose inward state is known. Actually, after the Prophet, sallallaahu 'alayhi wa sallam, the Muslims have always prayed behind the upright Muslim.

However, if the one praying sees an innovation or sin, and prays behind the one who is known to be an innovator or sinner, while they are able to pray behind others, most scholars say their prayer is valid.

As for if they are unable to pray behind anyone but the innovator or sinner, such as Jumu`ah where the Imaam is an innovator or sinner, and there is no other Jumu`ah, then it is to be prayed behind the innovator and sinner, according to the majority of Ahl As-Sunnah wa Al-Jamaa`ah."[1]

He, may Allaah have mercy on him, also said:

"If the one being led knows that the Imaam is an innovator that calls to his innovation, or is an apparent sinner, and is

[1] Majmoo` Al-Fataawa (3/280).

the paid Imaam, one can only pray behind them. For example, if the Imaam leads the Jumu`ah, two `Eeds, Hajj prayer in `Arafah, and so forth, this applies. The one being led in prayer is to pray behind such a person, according to the majority of the Salaf and latter scholars. This is also the view of Ahmad, may Allaah have mercy on him, Ash-Shaafi`i, may Allaah have mercy on him, Abu Haneefah, may Allaah have mercy on him, and others, which is why in their books of creed, they say that one must pray Jumu`ah and `Eed behind every Imaam, regardless if he is righteous or corrupt. Further, if the town only had one Imaam, congregation should be prayed behind them, because prayer in congregation is better than prayer alone, even if the Imaam is a sinner. This is the view of the majority of scholars. Those who abandon Jumu`ah and congregation behind the sinful Imaam is an innovator, according to Imaam Ahmad and other Imaams of Sunnah. The correct view is that one prays it and does not redo it, because the Sahaabah used to pray Jumu`ah and congregation behind sinful Imaams, and would not repeat their prayers. Ibn `Umar, may Allaah be pleased with him, used to pray behind Al-Hajjaaj, and Ibn

Mas`ood and others would pray behind Al-Waleed ibn `Uqbah, who used to drink alcohol. The prayer of the innovator and sinner is valid for themselves, and if someone prays behind them, their prayer is not invalidated.

Those who thought it disliked to pray behind sinful and corrupt Imaams thought so because ordering good and forbidding evil is obligatory, and one form of that is that those who show their innovations or sins are not to be made into official Imaams of the Muslims. Actually, they deserve an unrestricted penalty until they repent. If one is able to shun and boycott them until they repent, it is good. It would also be good if some people stopped praying behind him, and prayed behind someone else, if that had an effect on them, such as the Imaam repenting, being fired, or so that others stop doing the same sin as him. In such cases, if one stops praying congregation behind him, and there is a benefit and does not lead to abandoning Jumu`ah or congregation, it applies. As for if abandoning prayer behind such a person leads to one missing Jumu`ah or congregation, in such a case, only an innovator who contradicts the Sahaabah would stop praying behind such an

Imaam.Likewise, if the Imaam was hired by the leaders, and there is no benefit from boycotting prayer behind them, at that, one does not need to abandon prayer behind the Imaam. However, prayer behind a more virtuous Imaam is better.

Therefore, as it pertains to praying behind the innovator, if one cannot find any Imaam, such as during Jumu`ah which is only held in one place, `Eed, Hajj prayers behind the Imaam of the season, then one must complete these prayers behind every sinner and righteous Imaam, according to the agreement of Ahl As-Sunnah wa Al-Jamaa`ah. If there is only one mosque in the town, praying in congregation behind the sinful is better than praying alone at home, so that it does not lead to abandoning congregation altogether, but as for if they are able to pray behind someone who is not an innovator, it is no doubt better and more virtuous."[1]

Knowledge of these fundamental principles is very important, so that the slave's thoughts and perceptions can be upright, they do not act rashly or angrily in judging, and so that their views can be organized. This would be so that

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[1] Majmoo` Al-Fataawa (23/352-355).

they do not do something which harms their religion in its universal principles and indispensable matters.

The point is that these obligatory religious matters, such as Jihaad, cannot be invalidated. Since Jihaad against the apparent enemy needs Jihaad of the soul, the one making Jihaad is ordered to be patient, and they are promised that through their patience, they will earn victory. This is the meaning of the statement of the Prophet, sallallaahu 'alayhi wa sallam, when he said: *"Victory comes through patience."* Therefore, those who are patient earn victory, and those who are not patient will be defeated, conquered, and humiliated.

As for the soul, those who are patient in striving against it will also be victorious against their enemy. Those who are not patient, their enemy will overcome, imprison, and humiliate them. They will put them through all trials, and would play with them as a young person plays with a ball.

Ibn Rajab, may Allaah have mercy on him, said:

"Therefore, the statement of the Prophet, sallallaahu 'alayhi wa sallam: *'Patience comes through victory,'* includes victory in both types of Jihaad, as in, Jihaad against the apparent

enemy, and Jihaad against the inward enemy. Those who are patient in both will be victorious, and whoever does not and has worry will be defeated and imprisoned by their enemy, or will be killed."[1]

The Prophet, sallallaahu 'alayhi wa sallam, said: *"Relief comes after distress."*

Some people might reach a level of intense hardships to the point that they think there is no ending. Then, Allaah The Almighty would bring about relief and ease after the test. This is also attested to when Allaah The Almighty Said:

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ

{And it is He who sends down the rain after they had despaired and spreads His mercy.} **[Qur'aan 42:28]**

If Allaah The Almighty withholds rain from the people, they think it will never come, causing them to become anxious and do certain actions due to the infertility of the land, then Allaah The Almighty sends rain and spreads His Mercy, such as by allowing the provisions and sustenance of humankind

[1] Jaami` Al-`Uloom wa Al-Hikam (2/585).

and livestock to be extracted, causing them to regard it highly and become happy.

Abu Razeen, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: *"Our Lord Laughed due to how His slaves show despair and are tumultuous."*[1] The meaning is that Allaah The Almighty is amazed when His slaves show despair when rain is severed, and how they despair from mercy, while His time for relieving His slaves by sending rain is close, and He will change their condition while they do not know.

Allaah The Almighty Said:

فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمُبْلِسِينَ

{And when He causes it to fall upon whom He wills of His servants, immediately they rejoice although they were, before it was sent down upon them - before that, in despair.} **[Qur'aan 30:48-49]**

Also, Allaah The Almighty Said:

[1] Reported b Ibn Maajah (181) and Al-Albaani ruled it as inauthentic.

حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَاءهُمْ نَصْرُنَا

{[They continued] until, when the messengers despaired and were certain that they had been denied, there came to them Our victory.} **[QUR'AAN 12:110]**

حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللهِ أَلا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

{Until [even their] messenger and those who believed with him said, "When is the help of Allaah?" Unquestionably, the help of Allaah is near.} **[QUR'AAN 2:214]**

Also, Allaah The Almighty Said about Ya`qoob (Jacob), may Allaah exalt his mention, that he said to his sons:

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلا تَيْأَسُوا مِنْ رَوْحِ اللهِ

{O my sons, go and find out about Joseph and his brother and despair not of relief from Allaah.} **[QUR'AAN 12:87]**

Further, Allaah The Almighty has mentioned many stories of how He relieved hardships of His prophets, such as how He saved Nooh (Noah), may Allaah exalt his mention, and those with him in the ship, Ibraaheem (Abraham), may Allaah exalt his mention, from the fire, providing a sacrificial animal to Ibraaheem, may Allaah exalt his mention, instead of his son whom he was ordered to slaughter, saving Moosa (Moses), may Allaah exalt his mention, and his people from the sea

and drowning his enemies, the story of Ayyoob (Job), may Allaah exalt his mention, Yoonus (Jonas), may Allaah exalt his mention, and the stories of Muhammad, sallallaahu 'alayhi wa sallam, with his enemies, and how he was saved from them, such as the story of the cave, the day of Badr, the day of Uhud, the day of Al-Ahzaab, the day of Hunayn, and so forth.

Allaah The Almighty Said:

حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ

{[They continued] until, when the messengers despaired and were certain that they had been denied, there came to them Our victory, and whoever We willed was saved. And Our punishment cannot be repelled from the people who are criminals.} **[Qur'aan 12:110]**

Also, Allaah The Almighty Said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا * إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا * هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا

{O you who have believed, remember the favor of Allaah upon you when armies came to [attack] you and We sent

upon them a wind and armies [of angels] you did not see. And ever is Allaah, of what you do, Seeing. [Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats and you assumed about Allaah [various] assumptions. There the believers were tested and shaken with a severe shaking.} **[QUR'AAN 33:9-11]**

When they were patient with the order of Allaah The Almighty and were sure of earning the victory of Allaah The Almighty, they experienced the outcome:

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا * وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا * وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَئُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا

{And Allaah repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allaah for the believers in battle, and ever is Allaah Powerful and Exalted in Might. And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts [so that] a party you killed, and you took captive a party. And He caused you to inherit their land and their homes and their properties and a land which you have not trodden. And ever is Allaah, over all things, competent.} **[QUR'AAN 33:25-27]**

The Muslim might see things today in some Muslim lands, such as killing, persecution, and displacement, and would start to despair, thinking that the disbelievers will overcome and control the Muslims, taking their lands, and wealth, and humiliating them. However, Allaah The Almighty will complete His Light, even if the disbelievers hate that.

Therefore, when the Muslim sees a hardship that occurs to the Muslims, or sees a difficulty that overtakes some Muslim lands, they should not despair of the Mercy of Allaah The Almighty and that Allaah's victory and aid will come to His weak slaves.

Allaah The Almighty Said:

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَآلِهَتَكَ قَالَ سَنُقَتِّلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ * قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ * قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ

{And the eminent among the people of Pharaoh said," Will you leave Moses and his people to cause corruption in the land and abandon you and your gods?" [Pharaoh] said, "We will kill their sons and keep their women alive; and indeed, we are subjugators over them." Said Moses to his people,

"Seek help through Allaah and be patient. Indeed, the earth belongs to Allaah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous." They said, "We have been harmed before you came to us and after you have come to us." He said, "Perhaps your Lord will destroy your enemy and grant you succession in the land and see how you will do."} **[Qur'aan 7:127-129]**

owever, it is an obligation that we take the means of victory, because Allaah is with those who have Taqwa and Ihsaan. Those who aid Allaah The Almighty, Allaah The Almighty will aid them. Whoever takes the means of success, they will earn success, regardless of it is in this life or the hereafter. Success only occurs to the victorious and successful party of Allaah The Almighty, and one does not become a part of the party of Allaah The Almighty until they completely affiliate themselves to it and free themselves from the party of the devil, as Allaah The Almighty Said:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ
* وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

{Your ally is none but Allaah and [therefore] His Messenger and those who have believed - those who establish prayer and give Zakaah, and they bow [in worship]. And whoever is an ally of Allaah and His Messenger and those who have believed - indeed, the party of Allaah - they will be the predominant.} **[Qur'aan 5:55-56]**

Also, Allaah The Almighty Said:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

{You will not find a people who believe in Allaah and the Last Day having affection for those who oppose Allaah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allaah is pleased with them, and they are pleased with Him - those are the party of Allaah. Unquestionably, the party of Allaah - they are the successful.} **[Qur'aan 58:22]**

The Prophet, sallallaahu 'alayhi wa sallam, said: *"With hardship comes ease."*

This is taken from when Allaah The Almighty Said:

سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

{Allah will bring about, after hardship, ease.} [QUR'AAN 65:7]

Also:

إِنَّ مَعَ الْعُسْرِ يُسْرًا *فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

{For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease.} [QUR'AAN 94:5-6]

Al-Hasan, may Allaah have mercy on him, said: "When this verse was revealed, Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: 'Receive glad tidings, because ease has been given to you. One hardship will not overcome two eases.'"[1] Qataadah, may Allaah have mercy on him, said: "It has been mentioned to us that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, gave glad tidings to his companions due to this verse, saying: 'One hardship will not overcome two eases.'"[2]

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[1] Reported by At-Tabari (24/495).

[2] This is an inauthentic Hadeeth. Refer to As-Silsilah Adh-Dha`eefah (4342).

`Abdullaah ibn Mas`ood, may Allaah be pleased with him, said: "If hardship enters a home, ease will approach until it too enters, because Allaah The Almighty Said:

إِنَّ مَعَ الْعُسْرِ يُسْرًا* فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

{For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease.} **[QUR'AAN 94:5-6]"**[1]

Zayd ibn Aslam, may Allaah be pleased with him, said: "Abu `Ubaydah ibn Al-Jarraah, may Allaah have mercy on him, wrote to `Umar ibn Al-Khattaab, may Allaah be pleased with him, mentioning the assembly of the Byzantines and what is to be feared of from them,

and `Umar, may Allaah be pleased with him, wrote back, saying: 'Whatever hardship occurs to the slave, Allaah The Almighty will cause relief after it. One hardship will not overcome two eases and Allaah The Almighty Said in His Book:

[1] Reported by Al-Bayhaqi in his book Shu`ab Al-Eemaan (10011) with a weak chain of narration. Al-Bayhaqi, may Allaah have mercy on him, said after mentioning the Hadeeth: "It has been reported via another route to the Prophet, sallallaahu 'alayhi wa sallam, but is weak."

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

{O you who have believed, persevere and endure and remain stationed and fear Allaah that you may be successful.} **[QUR'AAN 3:200]**"[1]

Al-Bukhaari, may Allaah have mercy on him, said:

مَعَ الْعُسْرِ يُسْرًا

{Indeed, with hardship [will be] ease.} **[QUR'AAN 94:6]**

Ibn `Uyaynah, may Allaah have mercy on him, said: 'Meaning, with that hardship, there is another ease, such as Allaah The Almighty Saying:

هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيَيْنِ

{Say, "Do you await for us except one of the two best things?"} **[QUR'AAN 9:52]**

One hardship will not overcome two eases.'"[2]

Al-Haafith, may Allaah have mercy on him: said:

"His statement: *'One hardship will not overcome two eases,'* has been reported from the Prophet, sallallaahu 'alayhi wa sallam, via connected and severed chains of narration. It has

[1] Reported by Maalik in his book Al-Muwatta' (854) and Al-Bayhaqi in his book Shu`ab Al-Eemaan (10010).
[2] Reported by Al-Bukhaari (6/172).

also been reported from Companions. As for the narrations ascribed to the Prophet, sallallaahu 'alayhi wa sallam, Ibn Mardawayh, may Allaah have mercy on him, has reported it from the Hadeeth of Jaabir, may Allaah be pleased with him, albeit with a weak chain of narration, and its wording is: *`It has been revealed to me that with ease comes ease, and that with hardship comes ease, and one hardship will not overcome two eases.'* Sa`eed ibn Mansoor, may Allaah have mercy on him, and `Abd Ar-Razzaaq, may Allaah have mercy on him, reported it via Ibn Mas`ood, may Allaah be pleased with him, who said that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: *`If hardship enters a home, ease will approach until it too removes the hardship, and one hardship will not overcome two eases.'* Then he, sallallaahu 'alayhi wa sallam, said:

إِنَّ مَعَ الْعُسْرِ يُسْرًا * فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

{For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease.} **[Qur'aan 94:5-6]**

However, this chain of narration is weak. It was also reported by `Abd Ar-Razzaaq, may Allaah have mercy on

him, and At-Tabari, may Allaah have mercy on him, via Al-Hasan, may Allaah have mercy on him, who reported that the Prophet, sallallaahu 'alayhi wa sallam, said the statement. Also, `Abd ibn Humayd, may Allaah have mercy on him, reported via Ibn Mas`ood with a good chain of narration, through Qataadah, may Allaah have mercy on him, which states: ‘It has been mentioned to us that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, gave glad tidings to his companions due to this verse, saying: *`One hardship will not overcome two eases.'*

As for the routes going back to the Companion, Maalik, may Allaah have mercy on him, reported it from Zayd ibn Aslam, may Allaah be pleased with him, from his father, that `Umar, may Allaah be pleased with him, wrote to Abu `Ubaydah, may Allaah be pleased with him, saying: ‘Whatever hardship occurs to the slave, Allaah The Almighty will cause relief after it. One hardship will not overcome two eases.’ Al-Haakim, may Allaah have mercy on him, said: ‘This is authentic from `Umar, may Allaah be pleased with him, and `Ali.’ It is also reported in Al-Muwatta from `Umar, may Allaah be pleased with him, but via a disconnected chain.

`Abd ibn Humayd, may Allaah have mercy on him, reported this narration from Ibn Mas`ood with a good chain of narration, and Al-Farraa', may Allaah have mercy on him, reported it from Ibn `Abbaas, may Allaah be pleased with him, with a weak chain of narration."[1]

Allaah The Almighty Said:

إِنَّ مَعَ الْعُسْرِ يُسْرًا * فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

{For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease.} **[QUR'AAN 94:5-6]**

Since Allaah The Almighty placed the prefix, "Al," before the hardship, it shows that it is just one hardship, because it is a definitive prefix. However, when He The Almighty mentioned ease, He mentioned it indefinite, showing that the second ease is not the same as the first. The meaning is that with hardship comes ease, with the same hardship comes another ease, not the same as the first. That is why they say: 'One hardship will not overcome two eases.'

[1] Fat-h Al-Baari (8/712).

Ibn Al-Qayyim, may Allaah have mercy on him, said:

"Even if hardship was mentioned twice, it was mentioned with a definitive prefix, showing that it is the same hardship, but the ease was mentioned without a definitive prefix, showing that it is two eases. Therefore, one hardship is surrounded by two eases. It has an ease before it, and an ease after it. Therefore, one hardship will not overcome two eases."[1]

Shaykh As-Si`di, may Allaah have mercy on him, said:

"By defining the hardship with Alif and Laam, it shows generality, meaning that every hardship, no matter how hard, ends with ease; this is necessary and a constant."[2]

Ibn `Aashoor, may Allaah have mercy on him, also has good points regarding the two verses. He said:

"The first sentence is emphasized by the second and the benefit of that is that the promise is the steadiness and generality of this promise, because it is amazing news.

[1] Badaa'i` Al-Fawaa'id (2/383).
[2] Tafseer As-Si`di (pg. 929).

Some exegetes have said that the first ease is ease in this life, and the next is ease in the Hereafter. However, the style of Arabic speech does not aid this, because it is purely due to the second being an emphasis.

The statement of the Prophet, sallallaahu 'alayhi wa sallam: *'One hardship will not overcome two eases,'*[1] has a connection in wording and meaning to this verse. In some narrations, it is explicitly mentioned that he read this verse when stating that Hadeeth. The exegetes are unanimous united in deriving the Hadeeth from the verse, making it necessary to mention it. It is mentioned and well known among the scholars that it is taken from the fact that the hardship was with a definitive clause, and was repeated in the same format, and the ease is mentioned indefinitely, and repeated in the same format.

In explaining the meaning of: *'One hardship will not overcome two eases,'* it appears that the verse:

إِنَّ مَعَ الْعُسْرِ يُسْرًا

{Indeed, with hardship [will be] ease.} **[QUR'AAN 94:5-6]**

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[1] We have previously mentioned that this Hadeeth is inauthentic.

Is actually a confirmation of:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

{For indeed, with hardship [will be] ease.} [QUR'AAN 94:5-6]

It is affirmed that the point from emphasizing the sentence with the same wording is to emphasize the ruling which the information implies. There is no doubt that the benefit from this is that whenever hardship comes, it is followed by ease. The emphasis tells of the overweighing effects of the ease over the effects of hardships. This is referred to by the Prophet, sallallaahu 'alayhi wa sallam, in dual form, when he said: 'Two eases.' Therefore, the dual form here is a symbolic metaphor referring to overweighing and overpowering. At other times, it might refer to increase in abundance, such as when Allaah The Almighty Said:

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

{Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued.} [QUR'AAN 67:4]

Meaning, return your vision many times, because vision does not go back fatigued only after two looks. Repetition necessitates the strength of the repeated thing.

This is not taken from making the hardship definite and the ease in indefinite form, however, repeating it indefinitely is a branch of what has been mentioned, as in, reminding of Allaah's Compassion, Care, Promise, and facilitating what is hard on [the Prophet, sallallaahu `alayhi wa sallam] in obedience to Him, the greatest action of which is conveying the message without boredom or weariness."[1]

This occurs often. A slave goes through hardships and difficulties, to the point that they think there is no way out, no matter how close or far. However, during their strife, difficulty, and feeling straitened in their souls, ease and relief approaches and brings its good tidings. Therefore, the slave must never despair of the Mercy or relief of Allaah The Almighty and must always have good thoughts about Allaah. They must know that the promise of Allaah The Almighty is true, and He has promised that with hardship comes ease, with difficulty comes relief, and with constriction comes expansion. Many people have evil thoughts of Allaah The Almighty. Anytime something bad happens to them, their minds become confused, life becomes hateful to them, and

[1] At-Tahreer wa At-Tanweer (30/415-416).

they feel despondent that any goodness will happen or any hardship will be removed. Waathilah ibn Al-Asqa`, may Allaah be pleased with him, said that he heard Messenger of Allaah, sallallaahu 'alayhi wa sallam, say: *"Allaah Said: `I am as My slave thinks of Me; if good, then Good, and if evil, then evil.'"*[1]

In the narration of Abu Hurayrah, may Allaah be pleased with him, it states: *"I am as My slave thinks of Me. If they think good of Me, they will get goodness, and if they think evil of Me, they will get evil."*[2]

You might find a person hastening to bodily acts of worship, such as prayer, fasting, Hajj, `Umrah, and charity, both obligatory and voluntary. However, when it comes to actions of the heart, such as patience, contentment, awareness, and so forth, they are incapable. The reason is that the actions of the heart, curing the diseases of the soul, and repelling whisperings and evil thoughts are many times harder than bodily acts of worship.

[1] Reported by At-Tabaraani in his book Al-Mu'jam Al-Aswat (7951) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (1663).

[2] Reported by Ahmad (8833) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (1663).

Ibn Al-Qayyim, may Allaah have mercy on him, said:

"The one that does actions without knowledge thinks that virtue lies in abundance of hardships, so, they force themselves into hardships, even if what they are doing is not preferred over other actions. There might be a virtuous action, but one that is not as virtuous is harder. Consider this with the situation of As-Siddeeq, may Allaah be pleased with him, who is the best of this Ummah. It is known that there were people that had more actions, Hajj, fasting, prayer, and recitation of the Qur'aan than him. Abu Bakr ibn `Ayyaash, may Allaah have mercy on him, said: 'Abu Bakr did not pass you with abundance of prayer or fasting, but rather, with something that settled in his heart."

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: *"Aid from Allaah to the slave comes in accordance with the amount of provisions needed, and patience from Allaah comes in accordance with the magnitude of the calamity."*[1]

Al-Munaawi, may Allaah have mercy on him, said:

[1] Reported by Al-Bayhaqi in his book Shu`ab Al-Eemaan (9956) and Al-Albaani ruled it as authentic in his book Saheeh Al-Jaami` (1952).

“The meaning is that if the slave is tasked with providing for those whom they must take care of, if the needed provisions is little, Allaah The Almighty provides them, albeit little, and if it is plenty, and the person takes responsibility according to their ability, fulfils its rights, and learns worldly trades in the manner they are ordered so that they can provide, Allaah The Almighty will give them His aid and provisions from where they will never expect, but also according to its amount and magnitude. The pillar of that is to seek aid from Allaah The Almighty with sincerity and devotion. If one does so, they will be answered in the help they seek. If someone has the responsibility of providing, and seeks Allaah’s Help, they will get aid as much as they need. Those that rely on asking Allaah The Almighty will never be rendered incapable in wake of their needs, ever. This indicates that one should hold fast to the Power and Ability of Allaah The Almighty and direct all aspirations to Him by asking and supplicating to Him for them. It also contains a prohibition against withholding provisions and being stingy with one’s family.

The Prophet, sallallaahu 'alayhi wa sallam, said: *‘Patience from Allaah comes,’* to the afflicted slave, *‘In accordance*

with the magnitude of the calamity,' therefore, if the calamity is large, Allaah The Almighty gives them much patience, so that they do not show discontentment. If it is small, it is decreased accordingly."[1]

A person was imprisoned unjustly, and left behind a wife and young children. They did not have enough to suffice them, and the mother and oldest daughter would go to buy food for them. She was very careful with the money when going and the food when coming back.

One morning, she went to purchase food, as was her practice, and when she did and was on her way back, she tripped and fell down, and the pot carrying the food fell as well. She sat there, crying. When the owner of the place she bought the food saw her crying, he asked her what was the matter and she mentioned the situation and how they had no money. She said that if she were to go home with the broken pot, her mother would severely punish her. When the man came to know of the situation, he sent someone to the mother to tell her that he would take care of her food

[1] Faydh Al-Qadeer (2/495).

every day for free, until her husband leaves jail, by the permission of Allaah The Almighty.

Therefore, aid from Allaah The Almighty comes in accordance with the calamity and need. If the calamity and need is big, so is the help, and if it is small, so is the help. This is from the Mercy and Compassion of Allaah The Almighty towards His slaves. Indeed, He is Ever-Forgiving and the Giver of Mercy.

Someone might be in a car accident with their wife and children, and their whole family dies, but you find them patient and content all the while. He might not have known that he could be this patient before. Where did the patience come from? He was not used to severe difficulties and calamities. It is from the Mercy of Allaah The Almighty with His slaves; He sends aid according to what is needed and in accordance with the calamity and hardship.

Regardless of what befalls the slave in terms of hardships and tests, it is followed by ease and relief. That is why Allaah The Almighty has ordered that one be patient and gives rewards for that in this life and the hereafter. Allaah The Almighty Said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

{O you who have believed, persevere and endure and remain stationed and fear Allaah that you may be successful.} **[QUR'AAN 3:200]**

Also, Allaah The Almighty Said:

وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ الْأُمُورِ

{And whoever is patient and forgives - indeed, that is of the matters [requiring] determination.} **[QUR'AAN 42:43]**

Also, Allaah The Almighty Said:

إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ

{Indeed, the patient will be given their reward without account.} **[QUR'AAN 39:10]**

Therefore, it is obligatory on the slave to turn to their Lord in everything that bothers them in their worldly life or their religion. They should leave the issues and affairs of the people, and should not look at what they have. They should keep away from the people when needing them, and be sufficed with their Generous Lord, the Rich, the Praiseworthy. Al-Fudhayl ibn `Iyaadh, may Allaah have mercy on him, said: "By Allaah, if you were to lose hope in

creation, to the point that you do not want anything from them, your Master will give you all you want."[1]

What is the wisdom in delaying relief?

There are many positives and wisdoms behind delaying relief. The Muslim should understand, comprehend, and know them, so that they can be aware of what they do not know. If one knows this, their soul would feel tranquil and they would feel at ease. Among these benefits:

First: Despair from creation: At that, one would feel that they seek nothing from creation, but have good hope in the Countenance of Allaah The Almighty, the Generous.

This is complete and devoted Tawheed, and when a slave is keen on the station of Tawheed, it benefits them in the biggest of ways. If the slave goes to creation at every hardship, and they help them, their certainty in Allaah The Almighty would be weakened, and they would not ask Allaah The Almighty often. Instead, they would increase in trust in creation, and this would weaken their faith and reliance on Allaah The Almighty.

[1] Jaami` Al-`Uloom wa Al-Hikam (2/588).

When the ill person is in despair of doctors, and has gone to them more than once, you find they have a strong connection with their Lord, since everyone else left them, and they could not hope of anything from them. Allaah The Almighty, however, cares for those who trust Him. He The Almighty Said:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

{And whoever relies upon Allaah - then He is sufficient for him.} **[QUR'AAN 65:3]**

Second: Whenever the believer feels the relief is not coming soon, they increase in supplication and turning to their Lord, and insist on Him more; Allaah The Almighty Loves that one insist on Him in supplication, and does not feel weary of the many questions of those who ask, and the insistence of those who insist. This would not be the case if He were to relieve the person immediately, as in, every time He sends a hardship, He sends relief. If that were the case, you would not find this insistence on, turning to, connection with, and hope in Allaah. Therefore, delaying the relief produces this result.

Third: The slave takes himself to account and blames themselves, saying that they were tested due to their own souls and sins. They say that if they were to fear Allaah The Almighty, He would protect them, and would not overtake them in that way. They would constantly be in a state of reprimanding, censuring, and reproaching their soul, leading them to correct their state, review their souls, and turn to Allaah The Almighty in repentance, fear, hope, and good thoughts. They would admit to Allaah The Almighty that whatever happened to them was due to their sins, causing them to be humbled. At that, they receive relief, since they are waiting and hoping for it.

Al-Haafith Ibn Rajab Al-Hanbali, may Allaah have mercy on him, said:

“One of the benefits of why relief is coupled with distress and ease with hardships is that when the distress becomes very overwhelming, and the slave feels despair in the creation’s ability to relieve them, their heart becomes connected to Allaah The Almighty, Alone. This is the reality of reliance on Allaah, and is one of the best means that one

uses in relieving needs. Allaah The Almighty suffices those who rely on Him, as He said:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

{And whoever relies upon Allaah - then He is sufficient for him.} **[QUR'AAN 65:3]**

Also, when a believer feels the relief is slow to come, and feels despair even after their constant supplications and humbling themselves before Allaah, and still do not see the effects of the answer, they blame themselves, saying that they only incurred such a thing from themselves, and that if there was goodness in them, they would be answered. This blaming is more beloved to Allaah The Almighty than many actions of worship. It necessitates the slave humbling themselves to their Master, and admitting that they deserve the calamity that has befallen them. They also admit that they are not worthy of having their supplications accepted. That would lead to their supplications being hastily answered and their distress removed. Allaah The Almighty is with the hearts that are humbled for His Sake."

Therefore, this Hadeeth has many benefits, wisdoms, and good lessons in a very summarized and easy way which everyone can understand and benefit from its meanings.

The twentieth Hadeeth

Abu Mas`ood Al-Badri, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Some speech of the previous prophets which has reached the people is: `If you have no shame, do as you wish.'"*[1]

The biography of Abu Mas`ood Al-Badri:

He is `Uqbah ibn `Amr ibn Tha`labah ibn Usayrah ibn `Usayrah Al-Ansaari. It was said it is Yusayrah ibn `Usayrah ibn `Atiyyah ibn Khudaarah ibn `Awf ibn Al-Haarith ibn Al-Khazraj, Abu Mas`ood Al-Ansaari.

Ath-Thahabi, may Allaah have mercy on him, said:

"He did not witness the Battle of Badr, according to the more correct view, rather, he took water to Badr and became famous for that. He was present during the Pledge of `Aqabah. He was a young man and was close in age to Jaabir, may Allaah be pleased with him. He narrated many Ahaadeeth, and is counted among the scholars of the Sahaabah."

[1] Reported by Al-Bukhaari (3484), Abu Daawood (4797), Ibn Maajah (17131), Ibn Abu Shaybah (8/336), At-Tabaraani (640), Al-Bayhaqi (21307) and Ibn `Asaakir (36/183).

Al-Haafith, may Allaah have mercy on him, said:
"Al-Bukhaari, may Allaah have mercy on him, counted him among those who witnessed Badr, and Muslim ibn Al-Hajjaaj said in his book Al-Kuna that he witnessed Badr. Abu Ahmad Al-Haakim said: 'It is said that he witnessed Badr.' Abu Al-Qaasim Al-Baghawi, may Allaah have mercy on him, said: 'Abu `Amr – meaning `Ali ibn `Abd Al-`Azeez – reported to me, that Abu `Ubayd – meaning, Al-Qaasim ibn Sallaam – said: 'Abu Mas`ood `Uqbah ibn `Amr witnessed Badr.' Ibn Al-Buraqi, may Allaah have mercy on him, said: 'Ibn Is-haaq did not mention him among those who witnessed Badr, but more than one Hadeeth said he witnessed Badr.' Abu Al-Qaasim At-Tabaraani, may Allaah have mercy on him, said: 'The people of Al-Koofah say that he witnessed Badr, but the people of Madeenah did not mention him among those who witnessed it.'"

His son, Basheer, reported from him, as did Aws ibn Dham`aj, `Alqamah, Waa'il, Qays ibn Abu Haazim, Rab`iy ibn Hiraash, `Abd Ar-Rahmaan ibn Yazeed, `Amr ibn Maymoon, Ash-Sha`bi, and others.

Basheer ibn `Amr, may Allaah have mercy on him, said:
"We said to Abu Mas`ood: 'Advise us.' He said: 'You must keep with the congregation, because Allaah will not gather the Ummah on misguidance until those who are pious rest, or others rest after the passing of a sinner or corrupt person."

Khaleefah, may Allaah have mercy on him, said:
"Abu Mas`ood died before the year 40 A.H." Ibn Qaani`, may Allaah have mercy on him, said: "He died during the year 39 A.H."

Al-Mada'ini, may Allaah have mercy on him, and others said: "He died in the year 40 A.H."

Al-Haafith, may Allaah have mercy on him, said:
"The correct view is that he died after the year 40 A.H, because he witnessed the emirate of Al-Mugheerah which he held over Al-Koofah, which was definitely after the year 40 A.H. It was said that he died in Al-Koofah, and others said he died in Al-Madeenah."[1]

[1] Siyar A`laam An-Nubalaa' (4/105-106), Tahtheeb At-Tahtheeb (7/248), and Al-Isaabah (4/432).

Ibn Rajab, may Allaah have mercy on him, said:

"This Hadeeth was reported by Al-Bukhaari via Mansoor ibn Al-Mu`tamir, may Allaah have mercy on him, from Rab`iy ibn Hiraash, may Allaah have mercy on him, from Abu Mas`ood, may Allaah be pleased with him, from the Prophet, sallallaahu `alayhi wa sallam. I think Muslim did not narrate it, because a number of people have narrated it, and they said it is from Rib`iy from Huthayfah, may Allaah be pleased with him, from the Prophet, sallallaahu `alayhi wa sallam, thereby having a different chain of narration. Most scholars of Hadeeth ruled that the correct chain of narration is from Abu Mas`ood, such as Al-Bukhaari, may Allaah be pleased with him, Abu Zur`ah Ar-Raazi, may Allaah have mercy on him, Ad-Daaraqutni, may Allaah have mercy on him, and others. The proof that their claim is true is that it has been reported via another route from Masrooq, may Allaah have mercy on him, who reported it from Abu Mas`ood. At-Tabaraani, may Allaah have mercy on him, also

reported it via Abu At-Tufayl, may Allaah be pleased with him, who reported it from the Prophet, sallallaahu `alayhi wa sallam."[1]

Al-Haafith Ibn Hajar, may Allaah have mercy on him, said:

"'From Abu Mas`ood,' this is the preserved narration. Ibraaheem ibn Sa`d reported from Mansoor from `Abd Al-Malik who said: 'From Rib`iy ibn Hiraash from Huthayfah, may Allaah be pleased with him, as mentioned by Ad-Daaraqutni in his book Al-`Ilal, saying: 'Abu Maalik Al-Ashja`i also reported from Rib`iy from Huthayfah.' This narration is present with Muslim, and it is not implausible that Rib`iy heard it from both Abu Mas`ood and Huthayfah."[2]

The Prophet, sallallaahu `alayhi wa sallam, said: *"If you have no shame, do as you wish."*

There are two views concerning the meaning of this Hadeeth. The first is that it is not an order to do whatever one wants, rather it is a prohibition and censuring. Those who have this view take two paths:

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[1] Jaami` Al-`Uloom wa Al-Hikam (2/591).
[2] Fat-h Al-Baari (6/523).

First: It is an order with the intention of threatening, and the meaning is: 'If you have no shame, do as you wish, because Allaah the Exalted will recompense you for that.' Allaah the Exalted Said:

اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

{Do whatever you will; indeed, He is Seeing of what you do.} **[QUR'AAN 41:40]**

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ

{So worship what you will besides Him.} **[QUR'AAN 39:15]**

Second: It is an imperative sentence, but has the meaning of a declarative sentence, meaning: 'Those who have no shame do as they wish.' The reason is that the preventive quality that stops one from doing shameful actions is shame. If someone has no shame, they do every filthy and reprehensible action, which would be avoided by someone who has shame. This is similar to the Hadeeth: *"Whoever lies about me intentionally should take their place in Hellfire."*[1] It is an imperative sentence with the meaning of a declarative sentence, meaning, the one that lies about him will take their place in Hellfire. This is the view of Abu

[1] Reported by Al-Bukhaari and Muslim.

`Ubayd Al-Qaasim ibn Sallaam, may Allaah have mercy on him, Ibn Qutaybah, may Allaah have mercy on him, Muhammad ibn Nasr Al-Marwazi, may Allaah have mercy on him, and others. Abu Daawood, may Allaah have mercy on him, reported a similar view from Imaam Ahmad, may Allaah have mercy on him.

Al-Haafith Ibn Hajar, may Allaah have mercy on him, said:

"His statement: 'Do as you wish,' is an imperative sentence with the meaning of the declarative sentence, or is a warning, meaning, do what you wish, because Allaah the Exalted will recompense you. Or, it means, 'Look at what you want to do, if it is something that one would not be ashamed of doing, then do it, but if it is something one would be ashamed of, do not do it.' Or, the meaning is that if you do not have shame from Allaah in something, you must not have shame from Him in matters of religion, so do it and do not care about what creation thinks. Or, the meaning is encouraging shame and mentioning its virtues,

meaning, since it is not permissible to do every action, it is also impermissible to abandon shamefulness."[1]

Ibn Al-Atheer, may Allaah have mercy on him, said: "It has two interpretations, the first is the apparent and famous interpretation, which is that if you have no shame from doing something shameful and do not fear disgrace from what you do, do whatever your soul tells you to do, regardless if it is good or bad. It is formed as an imperative sentence, although it has the meaning of censuring and warning. It also indicates that shame is what prevents a person from falling into evil actions.

If someone sheds of their shame, they are similar to the one who is ordered to fall into every misguidance and perform every sin.

The second interpretation is to say the imperative sentence is actually considered an order, as if to say, if you feel safe from being ashamed of the action, due to its being a good action and not a shameful action, do as you wish."[2]

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[1] Fat-h Al-Baari (6/523).
[2] An-Nihaayah (1/1106).

Ibn Battaal, may Allaah have mercy on him, said:
"Al-Khattaabi, may Allaah have mercy on him, said: 'His statement: 'Some speech of the previous prophets which has reached the people,' indicates that Hayaa' (shame) was something that was thought of as good throughout the legislations of previous prophets, and was not abrogated along with the rest of their legislations.'

His statement: 'Do as you wish,' has two explanations. The first is that it is an imperative sentence but has the meaning of warning and threatening the one who abandons Hayaa', as Allaah the Exalted Said:

اعْمَلُوا مَا شِئْتُمْ

{Do whatever you will.} [QUR'AAN 41:40]

Allaah the Exalted did not give them authorization to fall into disbelief and perform sins, but rather, He is warning them with this sentence, because He has clarified what they should and should not do.

The second interpretation is that it means do whatever you are not ashamed of doing. The first interpretation is more

popular in the language of the Arabs, and no one explained the aforementioned verse in another way."[1]

Ibn Al-Qayyim, may Allaah have mercy on him, said: "If you have no shame, do as you wish,' has two interpretations:

First: It is an order, but actually a warning and a declarative sentence, meaning whoever has no shame will do as they wish.

Second: It is an order, but gives the meaning of allowing some actions, as in, look at the action that you wish to do, and if it is something that one would not be ashamed of, do it. The first interpretation is sounder, and it is the explanation of most scholars."[2]

Al-Qaari, may Allaah have mercy on him, said:

> "His statement: 'Do as you wish,' has various interpretations:
>
> First: It is a declarative sentence, even if it is formed as an imperative one. It is as if he is saying, if your shame does not stop you, you would do whatever evil action your soul tells you to do.

[1] Sharh Saheeh Al-Bukhaari (9/299).
[2] Madaarij As-Saalikeen (2/248).

Second: It is a threat, meaning, do as you wish, because Allaah the Exalted will recompense you.

Third: Look at what you want to do, and if you think it is something that one would not be ashamed of, then do it, but if it is something one would be ashamed of, do not do it.

An-Nawawi, may Allaah have mercy on him, opined that the imperative sentence gives the meaning of lawfulness, meaning, if you want to do something, if it is something that one would not be shy from before Allaah or before people, then do it, otherwise, do not. His point is that if you are not ashamed of doing an action, it shows it is permissible. Then, he said: 'Islaam revolves around this.' His point is that the actions of a person are either actions one would be ashamed of or not. The former consists of the unlawful and disliked actions, abandoning which would be the desired and legislated thing. The latter consists of the obligatory, recommended, and the lawful, and doing the first two (the obligations and recommended actions) is legislated, and the third (the

lawful) is merely allowed. Therefore, this Hadeeth consists of all five rulings.

Some righteous folk said: 'The view that is deemed sounder after scrutiny is that Hayaa' emerges from one's heart knowing that Allaah the Exalted is Watchful over them. That causes a person to preserve their inward and outward states from contradicting His rulings, to deem their mistakes as reprehensible, to withstand various trials, and to not complain to anyone but Him.

If one goes beyond that level, and realizes that Allaah the Exalted is the closest to them, there is no doubt they will have shyness from His nearness, add to that, they will be shy because He is watching them, which leads to loving Him, finding solace in remembering Him, and feeling aversion from others.'"[1]

Al-Munaawi, may Allaah have mercy on him, said: "'If you have no shame, do as you wish,' because you will receive recompense for your actions. Therefore, it is a

[1] Murqaat Al-Mafaateeh (2/248).

warning for the one who abandons shame, similar to when Allaah the Exalted Said:

اعْمَلُوا مَا شِئْتُمْ

{Do whatever you will.} [QUR'AAN 41:40]

Either that, or it is a declarative statement, implying that lack of shame leads to heedlessness and occupying oneself in uncovering those veils. Or, the meaning is that if you are not ashamed of Allaah in doing an action, then do it, otherwise, do not, making it an order that gives the ruling of general lawfulness [of every action one is not ashamed of doing before Allaah]. The first view is better, however.

Some said that it gives the meaning that the thing that causes a person to keep away from evil is shame. If someone rejects it and unloosens it, they are similar to one that is ordered to fall into every misguidance and perform every sin."[1]

[1] Faydh Al-Qadeer (2/685).

If someone were to ask if we can hold the Hadeeth to have both meanings:

The answer is no, even if we were to say that connotative words are to be held according to all its meanings. The reason is that it would combine between declaring something lawful and warning at the same time, which is contradictory. However, recognition of one of the two meanings necessitates acceptance of the other.[1]

It has been said in explanation of this Hadeeth:

It is an order that one does what they want according to its apparent wording, but the meaning is that if the action you wish to do is not something one would be ashamed of, neither from Allaah nor from people, because it is an action of obedience, good manners, and good character, then do it if you wish.

Ibn Rajab, may Allaah have mercy on him, said:

> "This is the view of a group of scholars, such as Abu Is-haaq Al-Marwazi Ash-Shaafi`i, may Allaah have mercy on him, and the statement of one of the Salaf

[1] Al-Jawaab Al-Kaafi (pg. 69).

who was asked about chivalry, and he said: 'It is to not do something in secret that you would not do in public.' Later, the Hadeeth of the Prophet, sallallaahu `alayhi wa sallam, will be mentioned, when he said: *`The sin is what causes disturbance in your chest and would dislike that people see it.'*[1]

`Abd Ar-Razzaaq, may Allaah have mercy on him, reported from Ma`mar, may Allaah have mercy on him, who reported from Abu Is-haaq, may Allaah have mercy on him, who reported from a man from Muzaynah who said: 'It was said: 'O Allaah's Messenger, what is the best thing a Muslim has been given?' He, sallallaahu `alayhi wa sallam, said: *`Good manners.'* He said: 'What is the worst thing a Muslim has been given?' He, sallallaahu `alayhi wa sallam, said: *`If you dislike that you are seen doing something before everyone, do not do it when you are alone.'*[2]

[1] Reported by Muslim (2553).
[2] Reported by `Abd Ar-Razzaaq in his book Al-Musannaf (20151) and its chain of narration of weak, but the next Hadeeth attests to it.

Further, Usaamah ibn Shurayk, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *'If Allaah the Exalted dislikes something you do, do not do it in seclusion.'*[1] Abu Maalik Al-Ash`ari, may Allaah be pleased with him, said: 'I said: 'O Allaah's Messenger, what is complete piety?' He, sallallaahu `alayhi wa sallam, said: *'To do in secret the actions you do in public.'*[2]

**Harmalah ibn `Abdullaah, may Allaah be pleased with him, said:** 'I went to the Prophet, sallallaahu `alayhi wa sallam, to increase in knowledge. I stood before his hands and said: 'O Allaah's Messenger, what do you order me to do?' He, sallallaahu `alayhi wa sallam, said: *'Perform good actions and avoid reprehensible ones. Also, listen to the good things that people say to you, and when you*

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[1] Reported by Ibn Hibbaan in his book Saheeh Ibn Hibbaan (403) and Al-Albaani ruled it as acceptable in his book As-Silsilah As-Saheehah (1055).

[2] Reported by At-Tabaraani in his book Al-Mu'jam Al-Kabeer (3420) and Al-Albaani ruled it as weak in his book As-Silsilah Adh-Dha`eefah (3414).

leave, do those actions, and think of evil things people could say to you, and if you leave their presence and avoid those actions.' He said: 'I thought, and found that these are two matters that leave nothing out. They are: Performing good deeds, and avoiding reprehensible actions.'[1]

Abu `Ubayd, may Allaah have mercy on him, mentioned another interpretation of the Hadeeth which he transmitted from Jareer, may Allaah have mercy on him. He said: 'It means that a person would wish to do a good action, but would leave it out of shyness, as if they fear showing off. He is saying instead, do not let shame prevent you from doing what you wish, as in the Hadeeth: *`If the devil comes to you while you are praying and says: `You are showing off,' then increase it in length.'*[2]

**Abu `Ubayd, may Allaah have mercy on him, then said:** *`This Hadeeth's wording and context does*

[1] Reported by Al-Bukhaari in his book Al-Adab Al-Mufrad (222) and Al-Albaani ruled it as weak in his book Dha`eef Al-Adab Al-Mufrad and As-Silsilah Adh-Dha`eefah (1489).
[2] Reported by Ibn Abu Shaybah (2/476) and Ibn Al-Mubaarak in his book Az-Zuhd (pg. 12) with an authentic chain of narration from Al-Haarith ibn Qays.

not fit this interpretation, and the scholars have not held it to this interpretation.' If it is as Jareer said, the wording of the Hadeeth would be: `If you are shy from something you should not be shy from, do whatever you wish.' This is clearly far from the wording and meaning of the Hadeeth, and Allaah the Exalted knows best."[1]

**As for the Hadeeth of `Ali, may Allaah be pleased with him, he said:** "I used to get excessive urethral discharge frequently, but would be shy from asking the Prophet, sallallaahu `alayhi wa sallam, because I was married to his daughter, so I ordered Al-Miqdaad ibn Al-Aswad to ask, and he, sallallaahu `alayhi wa sallam, said: *`One should wash their penis and perform ablution.'*"[2] There is no problem in this type of shyness, but is actually a form of good manners and character. `Ali's shyness did not prevent him from learning the ruling, but rather, it only prevented him from asking the Prophet, sallallaahu `alayhi

[1] Jaami` Al-`Uloom wa Al-Hikam (2/599-601).
[2] Reported by Al-Bukhaari and Muslim.

wa sallam, directly, because he was married to his daughter. When he ordered Al-Miqdaad, may Allaah be pleased with him, to ask Allaah's Messenger, sallallaahu `alayhi wa sallam,

he then became acquainted with the legal ruling, contrary to the one who is too shy to ask and does not want to ask someone else to ask, thereby never knowing the answer. This is not religious shyness which only brings goodness, but rather, it is censured shyness.

The definition of Al-Hayaa':

Ibn Faaris said:

> "Hayaa' has two root meanings: One is the opposite of death, and the other is shyness, as in, the opposite of insolence.
>
> Regarding the first, rain is called Hay because it brings life to the earth, and a camel is called Muhyi and Muhyiyah because its children almost never die. It is also said that one went to a land and brought Hayaah to it, as in, found it full of lively vegetation.

As for the other word, it is used in a plethora of ways, and it is used to refer to the privates of a camel. It could have such connotation, as if it is held to mean that if someone had shyness, they would not want that area uncovered."[1]

Ibn Al-Qayyim, may Allaah have mercy on him, said:

"Hayaa' comes from the word Hayaat, and Hayaah also refers to rain. The more life (Hayaat) the heart has, the more shyness (Hayaa') it has. Lack of Hayaa' is actually the result of a dead heart and life.

The livelier the heart, the more complete it is in shyness.

Some said: 'Modesty and shyness (Hayaa') is to see virtues and vices, causing a person to reach a level in between, called Hayaa'.' Its reality is that it is a quality that causes a person to avoid reprehensible actions and prevents negligence with the one that deserves a right.

[1] Maqaayees Al-Lughah (2/122).

A wise person once said: 'Revive Hayaa' by sitting with those whom one is shy from.' The structure of the heart is awe and shyness. If they leave the heart, there remains no more goodness.

Thu An-Noon, may Allaah have mercy on him, said: 'Hayaa' is to be in awe in the heart, as well as a feeling of desolation from your Lord, due to your previous actions. Love causes one to speak, shyness causes one to remain silent, and fear causes one to be worried.'

If someone is overcome by the quality of shyness from Allaah the Exalted even during times of obedience to Him, their heart treads to Him in a shy and modest way. If they fall into a sin, Allaah the Exalted becomes Shy from looking at them during that time, because they are noble to Him. He is Shy to see His slave doing something that disfigures them to Him, and this is witnessed. If someone looks at someone close and beloved to them, such as a friend, child, or beloved one while they are doing something treacherous, they become very shy, as if they are the

ones that committed the crime. This is the utmost level of nobility.

It was said that the reason behind this Hayaa' is that they feel that even during obedience to Allaah, they are disobeying Him, causing them to feel shy from Him during that case. That is why it is legislated to say: 'I seek Allaah's forgiveness (Astaghfirullaah),' after righteous actions and after actions a slave does to get closer to Allaah the Exalted.

It was said that they also feel they are treacherous, causing them to become shy, such as seeing a friend injured, or someone on the pulpit unable to speak. It causes one to become shy, because they imagine themselves in that situation. This also might occur."[1]

Sins eliminate shyness:

One of the results of sin is that it does away with shyness, which is the essence of the life of the heart and the root of all goodness. If shyness goes away, all goodness leaves with it.

[1] Madaarij As-Saalikeen (2/248-250).

Sins weaken one's modesty and might cause it to be shed completely, to the point that they are not affected by the fact that people know of their terrible condition or that they see them doing something evil. Actually, many of them inform others of their condition and actions. The reason they do so is that they have no modesty or shyness. If a person reaches this stage, one feels that they have no hope for being guided.

Hayaa' comes from the word Hayaat (life) and rain is called Hayaah, because it entails life for the earth, vegetation, and livestock. Likewise, life in the Dunya and the Hereafter has been called Hayaa'. If someone does not have Hayaa' in the Dunya he is dead in this life and miserable in the Hereafter. There is an intrinsic connection between sins, lack of shyness, and lack of protective zeal. Both these matters incite the other. If someone is shy of Allaah the Exalted when performing a sin, Allaah the Exalted will be Shy from punishing them on the Day He meets them. Whoever is not

shy from Allaah the Exalted when performing a sin, Allaah the Exalted will not be shy from punishing them.[1]

Why has the condemnation in the Hadeeth come in the form of an order, and not a prohibition?

The Prophet, sallallaahu `alayhi wa sallam, said: *"Do as you wish,"* as a threatening order. The meaning is that it is a declarative sentence, as previously mentioned, and it means that if a person loses their conscience which reminds them of Allaah the Exalted in their heart, there remains nothing that would stop them from committing things made unlawful by Allaah, until they reach the point where they do what they want without caring about any censure or warning.

Ibn Al-Qayyim, may Allaah have mercy on him, said:

> *"The Prophet, sallallaahu `alayhi wa sallam, said: `If you have no shame, do as you wish,'* and it is constructed in the form of an order, and its meaning is a purely declarative statement. Meaning, if someone has no shame, they do as they wish. It was mentioned in an imperative form for a very great

[1] Al-Jawaab Al-Kaafi (68-69).

benefit, namely, that a slave has, in the form of their shyness, someone who orders them to do good, and someone who censures them from doing evil things. If someone does not have this element, no order would benefit them. This is the one that advises on behalf of Allaah, and is in the heart of the believing slave, and the Prophet, sallallaahu `alayhi wa sallam, alluded to it.[1]

Outward advice does not benefit one if they do not have an inward adviser, as well. If someone does not have an adviser within them, advice would not benefit them. If one loses this element that orders and prohibits by losing their Hayaa', they will undoubtedly and surely follow and obey the caller to sin and

[1] He is referring to the Hadeeth of An-Nawwaas ibn Sam`aan, may Allaah be pleased with him, that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted gave a parable of a Straight Path, and on both sides of the path, there are two walls with opened doors. On these doors are curtains, and on the door of the path, there is a caller saying: 'O people, enter the path, all of you, and do not deviate.' There is also another caller on the path, and when someone wishes to open one of those doors, the caller says: 'Beware, do not open it, because if you do, you will not be able to stop yourself from entering.' The path is Islaam, the walls are the limits of Allaah, and the opened doors are things Allaah the Exalted has ruled as unlawful. That caller on the head of the path is the Book of Allaah, and the other called above the path is the adviser Allaah the Exalted places in the heart of every Muslim."* (Reported by Ahmad (17671) and Al-Albaani ruled it as authentic in his book Saheeh At-Targheeb wa At-Tarheeb (2347).

desires completely, making them in the position of one that is being ordered to do something.

It is as if he is saying that if you do not follow the orders of your shyness, you will follow the orders of sin and foolishness, and you will certainly follow them and do as you wish. Therefore, when mentioning it in the form of an order, he is notifying of this meaning. If he mentioned it as a purely declarative statement, and said: 'If you do not have shame, you will do as you wish,' this point will not be understood. So, reflect on it, and beware of having a thick head and harsh personality, because it causes you to reject these and other benefits. Therefore, do not obey [those qualities]."[1]

He, may Allaah have mercy on him, also said:

"The more sound of the two views is the view of Abu `Ubayd and the majority of scholars, as in, it is a threat, similar to when Allaah the Exalted Said:

اعْمَلُوا مَا شِئْتُمْ

{Do whatever you will.} **[QUR'AAN 41:40]**

[1] Badaa'i` Al-Fawaa'id (1/104).

Also, when Allaah the Exalted Said:

كلوا وتمتعوا قَليلا

{Eat and enjoy yourselves a little.} [QUR'AAN 77:46]

A group of scholars said that it provides permission and legalization, meaning, if you wish to do something, then look beforehand at the action. If it is something that one would feel shy of doing in front og Allaah the Exalted and the people, and if not, then do it, because it is not a bad action.

In my view, this is an imperative sentence with the meaning of a declarative sentence, as if to say: 'Whoever has no shame does as they wish.' Therefore, it is not merely a warning, but rather, it is a declarative statement, saying that Hayaa' is what prevents someone from doing evil actions, and if someone does not have Hayaa', they do as they wish. Making the meaning in the form of a request is very unlikely. It is said that a person has two things that give them orders and two things that prohibit them. They have a thing giving them orders and censuring

them from the standpoint of their Hayaah, and if they obey Hayaa', they will refrain from everything they want. Further, there is another thing giving them orders and censuring them, namely, desires and natural inclination.

If someone does not obey the orders and prohibitions of Hayaa' they will obey the orders of their desires and whims, without a doubt.

If we were to say it is a request, it gives this meaning, without having to say: 'Whoever does not have shame does what they want.'"[1]

The virtues of Hayaa' in the Sunnah and speech of the Salaf:

There are many authentic narrations which speak about the virtue of Hayaa', and there are many reports from the pious predecessors. There is no doubt that Hayaa' is one of the praiseworthy qualities that pure natural disposition affirms and sound intellects testify to its virtue. The religion praises good qualities and censures evil ones. The Prophet,

[1] Miftaah Daar As-Sa`aadah (1/278).

sallallaahu `alayhi wa sallam, said in the authentic Hadeeth: *"I have been sent to complete good manners."*[1]

The Prophet, sallallaahu `alayhi wa sallam, said that Hayaa' is a part of faith. Ibn `Umar, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, passed by a man who was censuring his brother and saying: "You are shy," as if to say his shyness harmed him. The Prophet, sallallaahu `alayhi wa sallam, said: *"Leave him alone, because Hayaa' is a part of faith."*[2]

Ibn Battaal, may Allaah have mercy on him, said:

> "The meaning is that Hayaa' is one of the causes of faith and a quality of those who have faith. since Hayaa' prevents one from doing unlawful acts, causes one to remain patient, and engage in good actions, just as faith prevents one from falling into sin, [Hayaa'] also prevents from sin and encourages one to do actions of obedience, it becomes tantamount to faith, due to the resembling quality. Although Hayaa' is a quality and impulse and faith consists of the

[1] Reported by Ahmad (8939) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (45).
[2] Reported by Al-Bukhaari and Muslim.

action of the believer, they resemble one another from the aforementioned standpoint."[1]

Al-Qaadhi `Iyaadh, may Allaah have mercy on him, and others who explained the Hadeeth said:

"Hayaa' is a part of faith, even though it is an impulse, because it could be something that is acquired, like all other righteous actions. It might be a natural impulse, but using it in accordance with the laws of legislation requires one to acquire that ability, have the intention, and have knowledge. As such, it is a part of faith, because it causes one to perform acts of piety and prevents them from sins."[2]

Ibn Al-Atheer, may Allaah have mercy on him, said:

"*'Hayaa' is a part of faith,'* although it is an impulse, he, sallallaahu `alayhi wa sallam, mentioned it as being a part of faith, because it can be earned. The one who is shy stops doing sins due to their shyness, even if they do not do so completely out of fear of Allaah, making it similar to faith, which prevents one from sins.

He said it is a part because faith comprises of obeying Allaah's commands and avoiding His prohibitions. If one

[1] Sharh Saheeh Al-Bukhaari (9/298).
[2] The explanation of An-Nawawi on the book of Muslim (2/5).

stops doing evil things through Hayaa', it becomes a part of faith."[1]

Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Faith is seventy or sixty odd branches. Its highest branch is saying: 'La Ilaaha Illallaah,' its lowest branch is removing harmful things from the pathway, and Hayaa' is a part of faith."*[2]

`Imraan ibn Husayn, may Allaah be pleased with him, said that the Prophet, sallallaahu `alayhi wa sallam, said: *"Hayaa' only brings goodness."* At that, Basheer ibn Ka`b, may Allaah be pleased with him, said: *"It is written as a wise parable that from modesty comes solemnity and tranquility." At that, `Imraan, may Allaah be pleased with him, said: "I am informing you of what Allaah's Messenger, sallallaahu `alayhi wa sallam, said, and you are telling me what is in your scrolls of wisdom?"*[3]

[1] An-Nihaayah (1/1106).
[2] Reported by Al-Bukhaari and Muslim.
[3] Reported by Al-Bukhaari and Muslim.

In another narration, Abu Qataadah, may Allaah have mercy on him, said:

"We were with `Imraan ibn Husayn with some others, and Basheer ibn Ka`b was with it. At that time, `Imraan told us that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *'Modesty is completely good,'* or: *'All modesty is good.'*

At that, Basheer ibn Ka`b said: *'We find in some books or wise sayings that some parts of shyness are solemnity and some parts are weakness.' At that, `Imraan became very angry, until his eyes became red and said: 'I am narrating a Hadeeth of Allaah's Messenger, sallallaahu `alayhi wa sallam, and you are opposing it.' `Imraan repeated the Hadeeth, and Basheer repeated his statement over again, causing `Imraan to become angry. We kept saying about [Basheer]: 'O Abu An-Nujayd, he is one of us, there is nothing wrong with him.'"*[1]

Ibn Rajab, may Allaah have mercy on him, said:

"The matter is as `Imraan said. Hayaa' that is praiseworthy in the speech of the Prophet, sallallaahu `alayhi wa sallam, is the quality that encourages one to do good actions and abandon evil ones. As for weakness and incapability that

[1] Reported by Muslim (37).

results in negligence in one of the rights of Allaah or His slaves, it is not shyness, but rather, is weakness, feebleness, incapability, and humiliation, and Allaah the Exalted knows best."[1]

Al-Haafith, may Allaah have mercy on him, said:
"Regarding his statement: 'Hayaa' is from faith,' Ibn At-Teen, may Allaah have mercy on him, reported from Abu `Abd Al-Malik that he said the intent is completeness of faith; Abu `Ubayd Al-Harawi, may Allaah have mercy on him, said: 'Its meaning is that the one who is shy stops doing sins due to their shyness, even if they do not do so completely out of fear of Allaah, making it similar to faith, which prevents one from sins.' `Iyaadh, may Allaah have mercy on him, and others said: 'The fact that all shyness is good and only brings goodness is contentious when held in general, because it might lead a person from facing the one who does reprehensible actions, and lead them to be negligent in some rights. The answer is that the intent of Hayaa' in these narrations is the legal and religious type. The type that results in negligence in rights is not religious Hayaa', but

[1] Jaami` Al-`Uloom wa Al-Hikam (2/598-599).

rather, is incapability and humiliation. It is only referred to as Hayaa' only because it is similar slightly to the religious Hayaa' which cause one to abandon evil actions.'"[1]

Ashaj `Abd Qays, may Allaah be pleased with him, said that the Prophet, sallallaahu `alayhi wa sallam, said: *"You have two qualities which Allaah the Exalted Loves."* He said: "I said: 'What are they, O Allaah's Messenger?'" He, sallallaahu `alayhi wa sallam, said: *"Forbearance and Hayaa'."* He said: "Have I had them for a long time, or are they new?"

He, sallallaahu `alayhi wa sallam, said: *"You have had them for a long time."* He said: "All praise is to Allaah who fashioned me with two qualities which Allaah loves."[2]

`Abdullaah ibn Mas`ood, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Be shy from Allaah as you should."* They said: "O Allaah's Messenger, we have shyness, and praise belongs to Allaah." He, sallallaahu `alayhi wa sallam, said: *"That is not what I am speaking about; being shy from*

[1] Fat-h Al-Baari (10/522).
[2] Reported by Al-Bukhaari in his book Al-Adab Al-Mufrad (584) and Al-Albaani ruled it as authentic in his book Saheeh Al-Adab Al-Mufrad.

Allaah is to preserve the head and what it contains, to preserve the internal self and what it contains, and to remember death and the trial. Whoever wants the Hereafter abandons the vanities of the Dunya. Whoever does these things is shy from Allaah the Exalted."[1]

Salmaan, may Allaah be pleased with him, said:
"When Allaah the Exalted wishes evil on a slave, He strips them of their Hayaa', leaving them miserable. If they are miserable, they are stripped of mercy, leaving them harsh and hard-hearted. If that is the case, they are stripped of trustworthiness, leaving them treacherous. If that the state, Islaam is removed from their necks, leaving them accursed."[2]

Hayaa' is of two types:

Ibn Rajab, may Allaah have mercy on him, said:

> "Hayaa' is of two types: The first is a natural quality which cannot be acquired, and it is one of the best qualities that Allaah the Exalted gives the slave and furnishes them with, which is why the Prophet,

[1] Reported by At-Tirmithi (2458) and he said: "It has been reported with only one chain of narration." Al-Albaani ruled it as acceptable.
[2] Hilyat Al-Awliyaa' (1/204).

sallallaahu `alayhi wa sallam, said: *`Hayaa' only brings goodness,'* because it causes one to stop performing evil actions and having lowly mannerisms. Also, it encourages use of lofty and good manners. Therefore, in this way, it is one of the qualities of faith. Al-Jarraah ibn `Abdullaah Al-Hakami, the knight of the people of Ash-Shaam, said: 'I abandoned sins out of shyness for forty years, then I finally attained abstinence [from sins].' Another said: 'I found that sins are lowly, so I abandoned them out of chivalry, and that in turn forced itself to become religiosity.'

Second: Hayaa' that is earned through knowledge of Allaah, knowledge of His Greatness, Nearness to His slaves, Watchfulness over them, Knowledge of the treachery of the eyes and Knowledge of what the hearts conceal. This is one of the highest levels of faith; actually, it is one of the highest levels of Ihsaan."[1]

[1] Jaami` Al-`Uloom wa Al-Hikam (2/597-598).

The difference between Hayaa' and Khajal:

Abu Hilaal Al-`Askari, may Allaah have mercy on him, said:

"The difference between Khajal and Hayaa' is that Khajal is something that appears in the face which follows worry in the heart when one loses evidence or doing something doubtful, and so forth. It is something that causes one's outward appearance. As for Hayaa', it is refraining oneself due to the strength of their modesty. It is said: 'This person has Hayaa', so they will not do the action,' but the same is not said about Khajal, because one's appearance does not change before they do the action. Khajal, therefore, is a type of modesty that deals with the previous, and Hayaa' is a type of modesty that deals with what will occur. Hayaa' may be used in place of Khajal.

Al-Anbaari, may Allaah have mercy on him, said: 'Linguistically, Khajal refers to laziness, slacking, and lack of movement in seeking sustenance, then the

Arabs used it frequently in the context of one refraining from speaking.'"[1]

Az-Zabeedi, may Allaah have mercy on him, said:

"Some said there is a difference between the two, and that Khajal is more specific than Hayaa' and only occurs after something additional occurs that the one performing the action did not wish to do. Hayaa' is when someone does not do an action and abandons it out of Hayaa'. This was transmitted from our Shaykh."[2]

Therefore, Khajal could sometimes be praiseworthy and other times be condemned, contrary to Hayaa', which is always praiseworthy and always results in something good.

Can one earn Hayaa'?

If someone does not have Hayaa', and it is not a part of their qualities out of their innate disposition, and have not acquired it, can they acquire it?

The answer is that there is no virtue that a person has but that through striving against their soul they can acquire it, such as patience, knowledge, modesty, shyness, and

[1] Al-Furooq Al-Lughawiyyah (pg. 212).
[2] Taaj Al-`Aroos (pg. 7021).

forbearance. Abu Sa`eed Al-Khudri, may Allaah be pleased with him, reported that some people from the Ansaar asked Allaah's Messenger, sallallaahu `alayhi wa sallam, for some charity, and he gave them, then they repeated this request two more times, and the Prophet, sallallaahu `alayhi wa sallam, gave them two more times, until he was left with nothing.

Then, he, sallallaahu `alayhi wa sallam, said: *"If I have some goodness, I will not hoard it and keep it from you. Whoever acts modestly, Allaah the Exalted will grant them modesty, whoever renders themselves self-sufficient, Allaah the Exalted will make them self-sufficient and whoever acts patiently, Allaah the Exalted will give them patience. No person has ever been given anything better or more vast than patience."*[1]

It is reported from Abu Ad-Dardaa', may Allaah be pleased with him, that he said:

> "Forbearance comes through acting with forbearance, whoever seeks goodness will be given it,

[1] Reported by Al-Bukhaari and Muslim.

and whoever tries their best to keep away from evil will be kept away from it."[1]

Hayaa' is earned by knowledge of Allaah, knowledge of His Greatness, Nearness from His slaves, and Watchfulness over them. when the slave knows that Allaah the Exalted is Watching them, and Knows their secrets and open affairs, and that prevents them from sinning, they have earned the quality of Hayaa'.

When the one with sound intellect knows that there is an angel who is recording their sins, they become shy from having something written about them which they will be censured for or cause them to be susceptible to the punishment of Allaah the Exalted.

A slave can acquire shyness by practicing it, reminding their soul of it, and reproaching their soul for doing actions that are shameful. One should tell their soul that if people were to see you doing this action, it would be heinous. They should remind themselves that if their brothers or friends were to know of what I have done, they would boycott or shame me. How, then, can I do the action when Allaah the

[1] Shu`ab Al-Eemaan (13/237).

Exalted is Watching me, Knows what I hide and do openly, what I show and what I conceal. This exercising and making one accustomed to blaming and shaming themselves causes the one with sound intellect to have Hayaa', leading them to avoid censured acts.

Another way of earning Hayaa' is to remember Allaah's apparent and hidden blessings on them. Allaah the Exalted gave them hearing, vision, intellect, good health, a wife, children, a large home, and a job to earn money, and others are deprived of some of these favors. If the slave remembers Allaah's favors on them and their deficiency in thanking Him for them, they would be ashamed before Allaah of using any of these things in disobedience to Him.

Ibn Rajab, may Allaah have mercy on him, said: *"Hayaa' could result from looking at the favors of Allaah the Exalted, causing the slave to be shy from Allaah and from using His favors in disobedience to Him. This is from the highest qualities of faith."*[1]

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[1] Fat-h Al-Baari by Ibn Rajab (1/96).

The best way to acquire Hayaa' is for the slave to account themselves while they know that Allaah the Exalted is Watching them. They should remember Allaah's punishment, which would cause them to be shy from and fearful of their Lord and would abandon the sin.

One of the Salaf said: "Fear Allaah the Exalted as much as He is Able over you, and be shy of Allaah the Exalted as much as He is close to you."[1] Sa`eed ibn Zayd, may Allaah have mercy on him, said that a man said to the Prophet, sallallaahu `alayhi wa sallam: "Advise me." The Prophet, sallallaahu `alayhi wa sallam, said: *"I advise you to fear Allaah and to be shy of Allaah just as you would of a pious person from your people."*[2]

The believer is more bashful from Allaah than from a pious man.

Al-Mannaawi, may Allaah have mercy on him, said:

> "Ibn Jareer said: 'This is eloquent advice with concise wordings and the clearest of explanations. Every sinner is shy from doing an evil action before pious

[1] Fat-h Al-Baari by Ibn Rajab (1/96).

[2] Reported by Al-Bayhaqi in his book Shu`ab Al-Eemaan (7738) and Al-Albaani ruled it as authentic in his book Saheeh Al-Jaami` (2541).

individuals and those who have position and virtue; they do not wish to be seem by them doing the action. Allaah the Exalted is Watchful over all actions of His creation. If the slave is shy of Allaah the Exalted as they are of a pious man from their people, they would avoid all inward and outward sins. It is an advice that is at the pinnacle of eloquence and is comprehensive.'

Fruits of Hayaa':

There are many fruits of Hayaa', such as:

- Hayaa' is a quality that results in one doing acts of obedience.
- Hayaa' is a part of faith.
- It is a quality of Islaam.
- It is a quality that leads one to abandoning reprehensible and evil actions.
- It is a quality that leads to having good character.
- It leads one to having humbleness and serenity.
- It indicates soundness of one's intellect.

- Hayaa' is the quality of Islaam, which is why it only results in goodness.
- It is a path to Paradise. Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Modesty is part of faith, and faith will be in Paradise. Obscenity in speech is part of harshness and harshness will be in Hell."*[1]

[1] Reported by At-Tirmithi (2009) and he ruled it as authentic, and Al-Albaani ruled it as authentic.

The twenty-first Hadeeth

Sufyaan ibn `Abdullaah, may Allaah be pleased with him, said: "I said: 'O Allaah's Messenger, tell me something about Islaam that I can ask none but you.' He, sallallaahu `alayhi wa sallam, said: *'Say: 'I believe in Allaah,' then remain steadfast.'*"[1]

The biography of Sufyaan ibn `Abdullaah:

He is Sufyaan ibn `Abdullaah ibn Rabee`ah ibn Al-Haarith Ath-Thaqafi. It is said that his name is Sufyaan ibn `Abdullaah ibn Hateet, Abu `Amr. It is also said his name is Abu `Amrah At-Taa'ifi. He was a Companion of the Prophet, sallallaahu `alayhi wa sallam, and was `Umar's delegate to At-Taa'if. He reported from the Prophet, sallallaahu `alayhi wa sallam, and from `Umar, may Allaah be pleased with him,, and his sons `Aasim, `Abdullaah, `Alqamah, `Amr, and Abu Al-Hakam reported from him, as did his grandson, Muhammad.

[1] Reported by Muslim (38), Ahmad (15454), Ibn Hibbaan (942) At-Tabaraani in his book Al-Mu'jam Al-Kabeer (6398), Al-Bayhaqi in his book Shu`ab Al-Eemaan (4916), and others.

Abu Al-Hasan Al-Madeeni, may Allaah have mercy on him, said:

"Sufyaan ibn 'Abdullaah ibn Rabee'ah attended the battle of Hunayn and was not yet Muslim. When his brother 'Uthmaan was killed, he went forward towards the Muslim army and said to Abu Suwayd: 'Life is not worth living after his death (i.e. 'Uthmaan).' Abu Suwayd wanted to prevent him from immersing in the Muslim army so he got on his horse and tricked Sufyaan and took him away far from the Muslim army. The way he did that was by making the horse of Sufyaan move in the opposite direction of the Muslim army. Abu Suwayd was riding a mare (filly) and Sufyaan was riding a (male) horse; Abu Suwayd tricked Sufyaan into retreating by cutting the saddle of Sufyaan's horse (without his knowledge) and moved his mare close to the horse of Sufyaan. This made Sufyaan's horse follow Abu Suwayd's mare. Sufyaan tried to stop his horse from following the mare, so he pulled the horse back by holding the saddle, but the saddle was cut off when he attempted to pull it. This

> made him lose control over his horse, which kept walking after the mare until both (Sufyaan and Abu Suwayd) were far enough and were thus saved from getting killed. Later, Sufyaan embraced Islaam when he came as part of the delegation from Taa'if."[1]

In another narration of this Hadeeth, it states: "I said: 'O Allaah's Messenger, tell me of something I can hold fast to.' He, sallallaahu `alayhi wa sallam, said: *`Say: `I believe in Allaah,' then remain steadfast.'* I said: 'O Allaah's Messenger, what do you fear most for me?' At that, he, sallallaahu `alayhi wa sallam, took his tongue and said: *`This.'*"[2]

Therefore, he asked the Prophet, sallallaahu `alayhi wa sallam, to teach him something comprehensive about Islaam, which would suffice him and so that he would need nothing else. At that, the Prophet, sallallaahu `alayhi wa sallam, said: *"Say: `I believe in Allaah,' then remain steadfast."* In another narration, he, sallallaahu `alayhi wa sallam, said: *"Say: `My Lord is Allaah,' then remain steadfast."*

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[1] Tahtheeb At-Tahtheeb (4/115-116) and Al-Isaabah (3/104).
[2] Reported by At-Tirmithi (2410), Ibn Maajah (3972) and Ahmad (15456).

This is taken from Allaah's Statement:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ

{Indeed, those who have said, "Our Lord is Allaah" and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.}
[QUR'AAN 41:30]

Also:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

{Indeed, those who have said, "Our Lord is Allaah," and then remained on a right course - there will be no fear concerning them, nor will they grieve. Those are the companions of Paradise, abiding eternally therein as reward for what they used to do.} **[QUR'AAN 46:13-14]**

The Prophet, sallallaahu `alayhi wa sallam, said: *"Say: `I believe in Allaah.'"*

This is the root and fundamental. The statement: 'I believe in Allaah,' causes one to enter the religion. When one enters the religion, they are tasked with remaining steadfast on Allaah's legislation and be careful of His rulings.

A person might utter a statement while they attest to it and believe in it, but do not proceed on the necessities of this speech which they utter and believe in. That is why the Prophet, sallallaahu `alayhi wa sallam, said: *"Then remain steadfast."* Therefore, there are those who believed then apostatized and died as disbelievers. So, one must have two things, they should enter the religion, then should remain steadfast on it and be careful of its rulings.

What is the meaning of steadfastness (Al-Istiqaamah)?

The Salaf differed in defining Allaah's Statement:

ثُمَّ اسْتَقَامُوا

{Then remained on a right course.} **[QUR'AAN 41:30]**

However, they are all similar. It was said it means that one does not associate partners in worship with Allaah. It was also said that it means that they do not direct attention to any deities but Allaah. It was also said that they are steadfast in that Allaah the Exalted is their Lord. It was also said that they do not deviate as wolves do. It was also said that they are steadfast in performing the obligations of Allaah. It was also said that they are sincere to Allaah the Exalted in

religion and action. Lastly, it was said they are steadfast in obeying Allaah.

The intent is that one must hold fast to the Straight Path and be steadfast on it. One must hold on to it, should never deviate from it, and should not change; trials and tribulations should not affect a person.

Istiqaamah has been explained as holding fast to faith and monotheism. Is it enough to merely have Tawheed and not have any disbelief of polytheism in one's steadfastness?

The answer is no. However, one must actualize the completeness of Tawheed which causes one to be forbidden from the fire. It is not just to utter the phrase of Tawheed. Merely uttering the phrase of Tawheed does not necessitate that one abandons forbidden matters and acts on obligations. However, it does become realized when one acts on the obligatory completeness of Tawheed.

Therefore, the Salaf who defined Istiqaamah as being steadfastness on Tawheed means that they do so inwardly and outwardly; they should have complete steadfastness by actualizing the root and obligatory level of completeness of Tawheed. Meaning, they act in accordance with Tawheed,

making them by necessity of those who perform what Allaah the Exalted ordered and abstain from what He forbade.

Allaah ordered His Prophet, sallallaahu `alayhi wa sallam, and the believers to have Istiqaamah:

Allaah the Exalted Said:

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

{So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allaah], and do not transgress. Indeed, He is Seeing of what you do.} **[QUR'AAN 11:112]**

Therefore, Allaah the Exalted ordered him and those who repent with him to remain steadfast, and to avoid transgressing. Then, He informed that He is Watchful over their actions. Allaah also Said:

فَلِذَٰلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ

{So to that [religion of Allaah] invite, [O Muhammad], and remain on a right course as you are commanded and do not follow their inclinations.} **[QUR'AAN 42:15]**

Therefore, Allaah the Exalted ordered His Prophet, sallallaahu `alayhi wa sallam, to remain steadfast on the order of Allaah. So, what about others?

Allaah the Exalted also Said:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ

{Say, O [Muhammad], "I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness."}
[QUR'AAN 41:6]

Allaah the Exalted ordered that the entirety of the religion be maintained and that there should be no differing or dividing. This is one of the fruits of Istiqaamah. Allaah the Exalted Said:

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

{He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein.} **[QUR'AAN 42:13]**

Therefore, Istiqaamah is to follow the Straight Path. It is the upright religion that deviates neither left nor right. It comprises of all actions of obedience, both inward and outward, and avoiding all prohibited matters.

Therefore, this advice gathers all qualities of the religion. Further, Allaah the Exalted Said:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

{And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous.} **[QUR'AAN 6:153]**

Deviation from the religion, which is contrary to Istiqaamah, could sometimes be a way of leaving the religion, sometimes be an innovation, and sometimes be a sin. Therefore, one is ordered to hold fast to the Straight Path without deviation from it.

When Allaah Said:

فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ

{So take a straight course to Him and seek His forgiveness.} **[QUR'AAN 41:6]**

It shows that one will inevitably have some shortcomings in their Istiqaamah which they are ordered to do. They can make up for that shortcoming by seeking forgiveness and going back to Istiqaamah. It is similar to the statement of the Prophet, sallallaahu `alayhi wa sallam, when he said:

"Fear Allaah the Exalted wherever you are, and follow an evil deed with a good one, and it will be erased."

Further, the Prophet, sallallaahu `alayhi wa sallam, informed that people cannot bear being upright in the complete way, as in the Hadeeth of Thawbaan, may Allaah be pleased with him, when he said that the Prophet, sallallaahu `alayhi wa sallam, said: *"Be steadfast and upright, but you will never be complete. Know that the best of your actions is prayer, and only a believer continuously maintains their ablution."*[1] In another narration, the Prophet, sallallaahu `alayhi wa sallam, said: *"Try to be the best, and if you are unable, get as close to that as possible, do actions, and seek goodness. Know that the best of your actions is prayer, and only a believer continuously maintains their ablution."*[2]

Therefore, the slave commits mistakes, forgets, sins, and even possibly follows their desires. Every child of Adam is prone to mistakes, and this mistake does not nullify Istiqaamah. When Allaah the Exalted ordered that one have

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[1] Reported by Ibn Maajah (277) and Ahmad (22432) and Al-Albaani ruled it as authentic.
[2] Reported by Ahmad (22486).

steadfastness, He then ordered that they seek forgiveness. It is as if He is saying: 'I have taken into consideration your human mistakes and shortcomings, ordering you to be steadfast, then ordering you to seek forgiveness for the mistakes which will inevitably happen.' This is from the Mercy of Allaah the Exalted with His slaves.

`Aa'ishah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Try to be the best, but if you are unable, get as close to that as possible."*[1]

The person must try their best to be the best, sometimes reaching that level, and sometimes getting very close. Or, if one is unable to reach the level of being the best, they should at least get at close to it as possible. Allaah the Exalted Said:

فاتقوا الله ما استطعت

{So fear Allaah as much as you are able.} **[QUR'AAN 64:16]**

Al-Hakam ibn Hazm Al-Kulafi, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"O people, you will be unable to perform all I order you*

[1] Reported by Al-Bukhaari and Muslim.

to do, or you will not do all I ordered you to do, however, be the best, and give good tidings."[1]

An-Nawawi, may Allaah have mercy on him, said: "The meaning of: 'Try to be the best, but if you are unable, get as close to that as possible,' is to seek to be the best, but if one is incapable, get as close as possible. Being the best means to seek the truth, and it lies in being between extremism and negligence. Therefore, do not be extreme, and do not be negligent."[2]

Therefore, humankind must seek to be the best in all matters, otherwise, they get as close as possible, but with the condition that they be determined to seek what is correct and reach the goal. Therefore, getting 'close' should not be by choice [but rather, by incapability].

That is why if humankind tries to reach what is correct and strives in that, but does not, they are rewarded for their effort and for their getting close. When the scholar exercises effort in reaching a ruling, they gain one reward. Therefore, not everyone who makes a mistake is rewarded, but rather, if

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[1] Reported by Abu Daawood (1096) and Al-Albaani ruled it as acceptable.
[2] The explanation of An-Nawawi on the book of Muslim (17/162).

someone puts their effort and makes a mistake, they are rewarded for their effort.

Further, if someone does what they are ordered to do and are capable of doing, but is incapable of doing it perfectly they have the reward of doing the action, because they are forgiven and excused for this deficiency and has feared Allaah the Exalted as much as they are able. Anas ibn Maalik, may Allaah be pleased with him, reported that when the Messenger of Allaah, sallallaahu `alayhi wa sallam, went back from the Battle of Tabook, he said: *"In Madeenah, there are some individuals, you did not tread a path or cross a valley but that they were with you."* They said: "O Allaah's Messenger, while they are in Madeenah?" He, sallallaahu `alayhi wa sallam, said: *"While they are in Madeenah; they were held back by an excuse."*[1]

[1] Reported by Al-Bukhaari (4423).

Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy on him, said:

"Whoever intends something good and does whatever they are able but is incapable of completing it has the reward of doing the action."[1]

Therefore, one must seek to be steadfast when they are able, and when unable, they must not seek anything less than being as close as possible to steadfastness. Allaah the Exalted forgives His slave for their shortcomings if they put their effort in enjoining good and prohibiting evil.

The root of Istiqaamah is for a slave to have steadfastness in their heart. When the heart is steadfast in knowing Allaah, fearing Him, honoring Him, being in awe of Him, love of Him, seeking Him, supplicating to Him, reliance on Him, and shunning anyone but Him, the limbs become steadfast on obedience to Him. The heart is the king of the limbs, and the limbs are the soldiers of the heart. When the king is upright, his army and those under his control will be upright.

Abu Hurayrah, may Allaah be pleased with him, said: "The heart is a king and has soldiers. If the king is upright, the

[1] Majmoo` Al-Fataawa (22/243).

soldiers will also be upright. If the king is corrupt, the soldiers will be corrupt. The ears are funnels, the eyes are armed protectors, the tongue is a translator [for what is in the heart], the hands are like wings, and the feet are like deliverers."[1]

The most important thing one must keep steadfast, after the heart, is the tongue, because it translates on behalf of the heart, and expresses what the heart feels.

Istiqaamah can only be attained through Taqwa. Allaah the Exalted Said:

وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

{And whoever fears Allaah - He will make for him a way out and will provide for him from where he does not expect. And whoever relies upon Allaah - then He is sufficient for him.}
[QUR'AAN 65:2-3]

At death, Istiqaamah benefits the one who had it. The angels descend on those who have Istiqaamah and reassure them and give them good tidings of Paradise and safety from Hellfire.

[1] Reported by Al-Bayhaqi in his book Shu`ab Al-Eemaan (108).

Allaah the Exalted Said:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ * نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ * نُزُلًا مِنْ غَفُورٍ رَحِيمٍ

{Indeed, those who have said, "Our Lord is Allaah" and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We were your allies in the worldly life and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request as accommodation from a [Lord who is] Forgiving and Merciful."} **[Qur'aan 41:30-32]**

This Hadeeth is a fundamental in knowing the importance of remaining steadfast on the religion, lack of deviation, and lack of diversion after being steadfast:

Many people who have been steadfast, acted in accordance with legislation in their dealings and affairs are quick to relapse and turn back from the guidance they previously were following; they turn on their heels. This relapse occurs for a plethora of reasons, such as sicknesses of the heart which were not cured. When they initially set out on the path, they did not free themselves from the residue and

remnants of previous times, making these old remnants appears on the surface, affecting their steadfastness.

That is why the vestiges from pre-Islaamic ignorance must be removed in the beginning before setting out on the path of Istiqaamah, so that the slave does not become affected by them while on their path, and so that it does not deviate them from their path.

When the slave begins moving on the path of Istiqaamah, and was previously a liar, a show off in their actions, used to have unlawful relationships, or had evil friends, they must first rid themselves of all these factors, because these things come between them and Istiqaamah.

Further, some do tread the path of Istiqaamah in a good way, but do not begin in a good way, making it easy for them to leave it quickly, and making their soul and desires call them to leave it quickly. They might know they are unable to be patient in striving against their soul and its desires, causing him to be uneasy while striving for Istiqaamah, and their soul would seek to be freed from that.

The one calling to the path of their Lord must remind such individuals who began practicing only a short while ago that

the important thing is to remain on the path of guidance and steadfastness.

Also, the slave must strive in trying to earn the means of Istiqaamah, such as performing acts of worship, having good friends, and seeking knowledge. Some people grow their beards, thinking they have been guided, but in reality, they are only guided in some external issues, but apart from that, they did not take a path in seeking knowledge and do not have friends that encourage them in matters of their religion. This is not Istiqaamah.

Holding fast to Islaam requires sufficient knowledge, understanding, and familiarity

Also, beginning to follow the religion has a certain taste and sweetness in the beginning. It is the sweetness of repentance, abandoning the painful past, abandoning evil friends, connecting with good friends, learning with scholars, and so forth. The beginner has energy, resolve, and determination that they have along with their sweetness. However, this sweetness quickly goes away, and afterwards, the person would feel a huge responsibility, making it easy

for them to turn back; actually, they would desire to go back, and think it is good.

This is contrary to the one who is steadfast, and the sweetness is renewed. This only occurs, usually, through seeking knowledge. That is why we find the scholars are those who have most happiness due to their knowledge of Allaah's religion.

If the one who is new in trying to take the path is not keen on seeking knowledge, they will quickly lose that sweetness that they felt at one time. This is something that must be emphasized with those who try to undertake following the religion. This Hadeeth is very important in this pivotal matter.

The twenty-second Hadeeth

Jaabir, may Allaah be pleased with him, reported that a man asked the Messenger of Allaah, sallallaahu `alayhi wa sallam: *"If I were to pray the obligatory prayers, fast Ramadhaan, perform the lawful, and avoid the unlawful, without increasing anything on that, would I enter Paradise?" The Prophet, sallallaahu `alayhi wa sallam, said: "Yes." The man said: "By Allaah, I will not add anything to that."*[1]

He said: *"Perform the lawful and avoid the unlawful."*

Al-Haafith Ibn Rajab, may Allaah have mercy on him, said:

"The meaning is that they do lawful actions and avoid unlawful things, as mentioned in the Hadeeth. Allaah the Exalted Said about the disbelievers who change the lawfulness of the Sacred Months:

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[1] Reported by Muslim (15).

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَاماً وَيُحَرِّمُونَهُ عَاماً لِيُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللهُ فَيُحِلُّوا مَا حَرَّمَ اللهُ

{Indeed, the postponing [of restriction within sacred months] is an increase in disbelief by which those who have disbelieved are led [further] astray. They make it lawful one year and unlawful another year to correspond to the number made unlawful by Allaah and [thus] make lawful what Allaah has made unlawful.} **[Qur'aan 9:37]**

The meaning is that they used to fight during the Sacred Months some years, thereby making it lawful, they refrain from fighting in the next year, thereby ruling it unlawful.

Allaah the Exalted Said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللهُ لَكُمْ وَلا تَعْتَدُوا إِنَّ اللهَ لا يُحِبُّ الْمُعْتَدِينَ وَكُلُوا مِمَّا رَزَقَكُمُ اللهُ حَلالاً طَيِّباً

{O you who have believed, do not prohibit the good things which Allaah has made lawful to you and do not transgress. Indeed, Allaah does not like transgressors. And eat of what Allaah has provided for you [which is] lawful and good.} **[Qur'aan 5:87-88]**

This verse was revealed regarding some people that refrained from eating some pure foods out of asceticism. Some of them prohibited it for themselves, either through an

oath or by outright ruling it unlawful, which does not necessitate it is unlawful in reality, while some others refrained without an oath or ruling it unlawful. However, all were said to have ruled it as prohibited, since they refrained from it in order to harm their soul and prohibit it from its desires. It is said in a parable: 'So-and-so does not legalize or prohibit,' if they do not refrain from unlawful actions and do not stop at the lawful actions. This applies even if they think the unlawful is actually unlawful, however, [those that use the parable] regard those who perform unlawful actions and do not avoid them the same as ruling it lawful, even if they do not believe it is lawful.

Either way, the Hadeeth shows that whoever performs the obligations and avoids the prohibited matters will enter Paradise."[1]

Therefore, the first thing a person must be aware of is ruling things lawful and unlawful. It is not the right of any of Allaah's creation to legalize what Allaah the Exalted has made unlawful, or to prohibit anything Allaah the Exalted has ruled as lawful.

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[1] Jaami` Al-`Uloom wa Al-Hikam (2/613).

Allaah the Exalted Said:

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ

{And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allaah. Indeed, those who invent falsehood about Allaah will not succeed.} **[QUR'AAN 16:116]**

Whoever believes that fornication is unlawful but commits it does not leave the fold of Islaam. However, if someone knows that Allaah the Exalted has prohibited fornication but says: 'There is nothing wrong with it, and it is not unlawful,' knowing that Allaah the Exalted has ruled it unlawful, has left the fold of Islaam, even if they never committed fornication.

The scholars of the Permanent Committee said:

> "Halaal and Haraam are two legal rulings, the knowledge of which is acquired from the Qur'aan and the Sunnah (whatever is reported from the Prophet). The believer should firmly believe in the impermissibility of whatever Allaah the Exalted has made Haraam and the permissibility of whatever

Allaah the Exalted has made Halaal. This belief leads to entering Jannah (Paradise).

It was authentically reported that a man asked the Prophet, sallallaahu `alayhi wa sallam, saying, 'Tell me, if I regard as Halaal (lawful) whatever has been declared Halaal (by Sharee`ah) and regard as Haraam (forbidden) whatever has been declared Haraam (by Sharee`ah), shall I be admitted into Jannah?' The Prophet, sallallaahu `alayhi wa sallam, said, **'Yes.'**

This is why it is not permissible for the Muslim to rule things lawful and unlawful according to their own accord, because that is of the greatest of unlawful things. Allaah the Exalted Said:

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

{Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allaah that for which He has not sent down authority, and that you say about Allaah that which you do not know."}

[QUR'AAN 7:33]

Also, Allaah the Exalted Said:

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ

{And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allaah . Indeed, those who invent falsehood about Allaah will not succeed.} **[QUR'AAN 16:116]**

> Muslims unanimously agree that when a person regards as Halaal that which is well established and known to be Haraam, such as permitting Zina (sexual intercourse outside marriage), Riba (usury/interest), or Khamr (intoxicants), this constitutes Kufr (disbelief) and Riddah (apostasy from Islaam).
>
> Likewise, when a person regards that which is well established and known to be Halaal as Haraam, such as prohibiting meat, bread, and the like, they thereby violate the Law of Allaah and have apostatized from Islaam."[1]

Many people today argue regarding what Allaah the Exalted has ruled as unlawful, so that they can make it lawful, out of injustice and transgression, knowing that it is unlawful as per

[1] Fataawa Al-Lajnah Ad-Daa'imah (4/6-7).

the Book of Allaah and the Sunnah of His Messenger, sallallaahu `alayhi wa sallam, but they only pretend. Some say: 'Why do you prohibit interest? Is not this transaction mutually consented? Does not a man have more right to their wealth than others, and they can do what they want? If modern economy, banks, and business institutions around the world are all founded on what you claim is interest, then everyone's wealth is unlawful, and you have made things hard on people in their work which consists of trade, selling, and earning profits.' This type of argumentation is common among people, and is a type of apostatizing, a relapse against the natural innate disposition into misguidance and deviance.

Whoever has this belief but does not perform the action is a disbeliever. Whoever performs the action while believing it is unlawful, but is overcome by their soul and desires, is not a disbeliever.

`Adiyy ibn Haatim, may Allaah be pleased with him, said: "I went to the Prophet, sallallaahu `alayhi wa sallam, while I was wearing a golden cross, and he said: *'O `Adiyy, take that idol off,'* and heard him recite:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِن دُونِ اللَّهِ

{They have taken their scholars and monks as lords besides Allaah.} **[QUR'AAN 9:31]**

He, sallallaahu `alayhi wa sallam, said: *'They did not worship them, but when [the rabbis and priests] would rule something as lawful, they would rule it as lawful, and when they would rule something as unlawful they would take it as unlawful.'*"[1]

Abu Al-Bakhtari, may Allaah have mercy on him, said:

"They did not pray to them, and if [the rabbis and priests] told them to worship them besides Allaah, they would not have obeyed them. However, they ordered them, causing them to rule the things Allaah the Exalted has made lawful as being unlawful, and vice versa, and [the people] obeyed [the rabbis and priests]. That was lordship which they ascribed to them. Ar-Rabi` ibn Anas, may Allaah have mercy on him, said: 'I said to Abu Al-`Aaliyah: 'How was the

[1] Reported by At-Tirmithi (3095) and Al-Albaani ruled it as acceptable.

> lordship among the Children of Israel?' He said: 'Their concept of lordship is that they found in the Book of Allaah the Exalted what they were ordered to do and forbidden from doing, and said: 'We will never hasten past our rabbis; whatever they order us to do, we will do it, and whatever they order us to abstain from, we will abstain from it, due to what they say.' Afterwards, they asked advice from men and threw the Book of Allaah the Exalted behind their backs. The Prophet, sallallaahu `alayhi wa sallam, clarified that their worship of the rabbis and priests was in ruling unlawful things as lawful and vice versa, not that they prayed to them, fasted for them, or supplicated to them besides Allaah the Exalted.'"[1]

Therefore, the importance of knowing, believing in, and stopping at Islaamic rulings becomes known. We should not prohibit things that Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam, have ruled as lawful, and we should not obligate things on people which Allaah the Exalted and His Messenger did not obligate.

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[1] Majmoo` Al-Fataawa (7/67).

After knowing the lawful and unlawful via legislation, it becomes obligatory to act in accordance with it:

Therefore, anything that is unlawful should be avoided, and anything that is obligatory should be performed. Further, we should give our best effort in trying to perform actions that are recommended. This is the intent of the Hadeeth; it has a creedal part and an action-based part.

When the Companion who asked the Prophet, sallallaahu `alayhi wa sallam, said: *"Will I enter Paradise,"* he meant to enter it at first sight, without being punished beforehand in Hellfire. The default rule pertaining to entering Paradise at the first sight is that it does not occur via belief in things being unlawful and others being lawful, alone, without acting on it, as proven by the Hadeeth of Abu Hurayrah, may Allaah be pleased with him, who reported that Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"All of my Ummah will enter Paradise, except those who refuse."* They said: *"O Messenger of Allaah, who would refuse?"*

The Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever obeys me will enter Paradise, and whoever disobeys me has refused."*[1]

Therefore, the one who will enter Paradise will be the obedient one. As for the one who is disobedient, if they are believers, they are under the Will of Allaah, if Allaah the Exalted Wishes, He punishes them or forgives them. If they are not believers, they are in the Hellfire. The point is that the one who is said to enter Paradise is the one who is obedient, as in, acts in accordance with legislation by ruling the lawful as lawful and the unlawful as unlawful in statement, action, and belief.

Some might ask the meaning of the Hadeeth of Abu Tharr, may Allaah be pleased with him, who said: "I went to the Prophet, sallallaahu `alayhi wa sallam, while he was wearing a white garment and sleeping, then I went to him, and he, sallallaahu `alayhi wa sallam, woke up and said: *`There is not a slave that says there is no deity worthy of worship besides Allaah, then dies in that state, except that they will*

[1] Reported by Al-Bukhaari (7280).

enter Paradise.' I said: 'Even if they commit fornication and steal?' He, sallallaahu `alayhi wa sallam, said: *`Even if they steal and commit fornication.'* I said: 'Even if they commit fornication and steal?' He, sallallaahu `alayhi wa sallam, said: *`Even if they steal and commit fornication.'*

I said: 'Even if they commit fornication and steal?' He, sallallaahu `alayhi wa sallam, said: *`Even if they steal and commit fornication, in spite of Abu Tharr.'*"[1]

The meaning is that they will enter Paradise, definitely, if they died as a believer. Their fornication and theft will not prevent them from entering Paradise one day, even if they are punished beforehand. The reason is that Ahl As-Sunnah unanimously agree that those from this Ummah who commit major sins, even if they enter Hellfire due to their sins, will exit from the Fire and enter Paradise; they will not remain forever in Hellfire.

We must notify of a very important concept in this issue, namely, that forbidden things are known via many different things, such as a prohibition, an order that one abandons it,

[1] Reported by Al-Bukhaari and Muslim.

describing it as being warned against, describing it as being a sin, and so forth. This is important in responding to some commoners who have no knowledge of legal terms. Some say they have searched in the Qur'aan for the verse that proves alcohol is unlawful, and we did not find that Allaah the Exalted explicitly prohibited it,

but rather, Said:

إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

{Intoxicants, gambling, [sacrificing on] stone alters [to other than Allaah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.}
[Qur'aan 5:90]

This shows a lack of understanding and ignorance regarding the rules that Allaah the Exalted has sent to His Messenger; actually it is a form of following one's desires, because none would be ignorant of the fact that the order to avoid these things means it is completely prohibited. This is addition to the prohibition of alcohol which has been mentioned in other legal texts; no Muslim is ignorant of that fact. However, those who follow their desires, Allaah will misguide them and would not lead them to the guided path.

Allaah the Exalted Said:

فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

{But if they do not respond to you - then know that they only follow their [own] desires. And who is more astray than one who follows his desire without guidance from Allaah? Indeed, Allaah does not guide the wrongdoing people.} **[QUR'AAN 28:50]**

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ

{Have you seen he who has taken as his god his [own] desire, and Allaah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allaah?} **[QUR'AAN 45:23]**

Therefore, it is not a condition that should be explicitly mentioned for it to be unlawful, where it is said: 'This matter is unlawful.'

Actually, it might be mentioned with other wordings and phrases, making it more severe in prohibition and censuring the one who does the action.

With regard to things that are unlawful, two things are required, as has been mentioned.

First, one must believe it is unlawful, and second, one must comply with the order of Allaah the Exalted.

As for the Halaal, it is opposite of unlawful things, and includes Waajib (obligatory), Mustahabb (recommended), and Mubaah (lawful) things.

As for the Waajib, it must be done and is an obligation; it is not permissible to leave it. This includes the five prayers, fasting Ramadhaan, Zakaat for those whom it is obligatory on in their wealth, and other things that Allaah the Exalted has made obligatory on His slaves. As for Mustahabb, it is recommended and desirable to perform the action, but is not obligatory. This has already been clarified. As for Mubaah, the default is that the slave can choose to perform it or abstain from it.

However, the ruling might change based on the belief the slave has towards the action. The slave might perform a recommended or lawful action while believing it is obligatory. This is impermissible, because it is obligating something legislation did not obligate. This is a form of legislating in the religion of Allaah the Exalted in a manner

Allaah the Exalted did not allow. The least it is would be prohibited.

Further, a person might abandon an action believing it is unlawful, or rule it unlawful for themselves, such as ruling that meat is unlawful for themselves. This, too, is unlawful and impermissible.

A person might abandon an action knowing it is lawful and not forbidden, due to sickness, or due to their incapability, such as someone abandoning eating meat because they cannot buy it. There is nothing wrong with that, because they did not couple the fact that they do not eat meat with an unlawful belief, but rather, a valid cause.

When we know that the Halaal is equally acceptable if one does it or does not do it, then if someone abandons it for a valid reason, it is lawful by default. It might be recommended for them to abandon it, at times, such as if someone were to abandon some food because it harms their stomach. At times, it might also be obligatory, such as someone abandoning some food which they know for sure will destroy their health or perhaps kill them. In such a case, it becomes obligatory to abandon something that is lawful by

default, as in, doing it or not doing it is the same and of equal ruling.

If a slave believes that something Halaal is lawful, then abandons it for a valid cause, this does not affect the fact that they think it is lawful. This is clear. If someone were to abandon something lawful out of asceticism, if it is in accordance with the Sunnah, it is recommended, or if the Sunnah did not prohibit abandoning that particular lawful matter or something similar, there is no problem in that.

If someone were to refrain from buying soft beds, expensive rugs, and pricey clothing because they know that legislation encourages one to be an ascetic and avoid the Dunya and that one should not enjoy and bask in the vanities of this world out of following the Sunnah and asceticism, they are rewarded for that.

Sahl ibn Mu`aath ibn Anas Al-Juhani, may Allaah have mercy on him, reported from his father that Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"If someone abandons beautiful clothing out of humbleness to Allaah, while they are able to wear nice clothing, Allaah the Exalted will call*

them on the Day of Resurrection before all creation and allow them to choose which garments of faith they wish to wear."[1]

However, if someone were to say that they wish to abandon meat absolutely, in order to avoid the Dunya and its pleasures and seeking what is with Allaah the Exalted, such a person is to be blamed; actually, it is not permissible for them to engage in such action, because this type of asceticism is prohibited textually in legislation and because it is an innovation and contrary to the Sunnah and the norms of people. People eat meat and the lawful things that Allaah the Exalted has favored His slaves by giving them.

The Prophet, sallallaahu `alayhi wa sallam, was the most ascetic and abstinent of all people. He also had the most fear and awe of Allaah, but never abandoned meat; rather, he and his Companions used to eat meat. Therefore, anyone who comes later on says they are abandoning meat out of Zuhd (asceticism) and to get closer to Allaah, they

[1] Reported by At-Tirmithi (2481) and he ruled it as acceptable, and Al-Albaani ruled it as acceptable.

have innovated and have contradicted the Sunnah. They are given further burden by their action and are not rewarded.

In the authentic Hadeeth, Anas, may Allaah be pleased with him, reported that some of the Companions of the Prophet, sallallaahu `alayhi wa sallam, asked the wives of the Prophet, sallallaahu `alayhi wa sallam, about his actions in secret, and one said: *"I will not marry women," another said: "I will not eat meat," and the third said: "I will not sleep on a bed."*

At that, the Prophet, sallallaahu `alayhi wa sallam, praised Allaah the Exalted and said: *"What is the case of some people saying such-and-such? I pray and sleep, fast and break my fast, and marry women. Whoever shuns my Sunnah is not from me."*[1] Therefore, abandoning something that is lawful could possibly be lawful, recommended, obligatory, or a forbidden innovation.

A person might abandon something and swear that they will never have it. This has the ruling of an oath. `Aa'ishah, may Allaah be pleased with her, reported that the Prophet, sallallaahu `alayhi wa sallam, used to remain with Zaynab

[1] Reported by Al-Bukhaari and Muslim.

bint Jahsh, may Allaah be pleased with her, and would drink honey with her. She said: "I and Hafsah made a plan that whoever among us the Prophet, sallallaahu `alayhi wa sallam, entered on first should say: 'You smell like Maghaafeer (a type of gum which has a bad smell); you ate Maghaafeer.'" Then, the Prophet, sallallaahu `alayhi wa sallam, entered on one of them, and one of them said that statement, causing the Prophet, sallallaahu `alayhi wa sallam, to say: *"I drank honey with Zaynab bint Jahsh, and I will not do that again."*

Then, Allaah the Exalted revealed:

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَّحِيمٌ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَن بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

{O Prophet, why do you prohibit [yourself from] what Allaah has made lawful for you, seeking the approval of your wives? And Allaah is Forgiving and Merciful. Allaah has already ordained for you [Muslims] the dissolution of your oaths. And Allaah is your protector, and He is the Knowing,

the Wise. And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allaah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted." If you two [wives] repent to Allaah, [it is best], for your hearts have deviated. But if you cooperate against him - then indeed Allaah is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants.} **[QUR'AAN 66:1-4]**[1]

The Hadeeth also shows that if someone abandons recommended actions, they are not sinful, but have missed out on virtue:

Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: **"Allaah Said:** *`Whoever takes an ally of mine as an enemy, then I have declared war on them. My slave has never come close to Me through anymore more beloved to Me than what I have made obligatory on them. My slave will continuously come closer to me through voluntary actions until I love them. When I love them, I will be the hearing that they listen with, the vision that they see with, the hand that they reach*

[1] Reported by Al-Bukhaari and Muslim.

with, and the foot that they walk with. If they were to ask Me, I would grant them what they ask for, and if they were to seek refuge in Me, I would grant them refuge.'"1

Some recommended actions are very indispensable due to the deficiency one has in obligatory actions. Abu Hurayrah, may Allaah be pleased with him, reported that he heard the Prophet, sallallaahu `alayhi wa sallam, say: *"The first action that a slave will be accounted for on the Day of Resurrection is their prayer. If the prayer is good, they will win and pass, and if it is bad, they will fail and lose. If a part of their obligatory prayers are deficient, the Lord will Say: 'Look to see if My slave has any voluntary prayers to complete the obligatory prayers.' Then, the rest of their actions will be accounted for in the same manner."*[2]

There are many texts that show that the one who performs obligations and avoids prohibitions will enter Paradise:

This does not mean to just believe they are obligatory or unlawful. For example, Abu Ayyoob Al-Ansaari, may Allaah

[1] Reported by Al-Bukhaari (6502)
[2] Reported by At-Tirmithi (413) and Al-Albaani ruled it as authentic.

be pleased with him, reported that Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"Whoever worships Allaah without associating anything in worship with Him, establishes prayer, gives obligatory charity, fasts Ramadhaan, and avoids major sins will earn Paradise, or will enter Paradise."* He then asked what the major sins are, and he, sallallaahu `alayhi wa sallam, said: *"Associating a partner in worship with Allaah, killing a Muslim, and fleeing from battle."*[1]

Ibn `Abbaas, may Allaah be pleased with him, narrated that Dhimaam ibn Tha`labah came in a delegation to the Prophet, sallallaahu `alayhi wa sallam, and he mentioned the five prayers, Zakaat, Hajj, and all rituals of Islaam. Afterwards, he said: "I bear witness that there is no deity worthy of worship but Allaah, and that Muhammad is the Messenger of Allaah. I will maintain these obligations and avoid what you forbade me from doing, without increasing on or decreasing from that."

[1] Reported by Ahmad (23553) and the *Hadeeth* is acceptable via its supporting routes.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"If he is truthful, he will enter Paradise."*[1]

Some authentic narrations prove that if someone were to perform some major sins and abandon some obligations, it would prevent them from entering Paradise:

For example, the Prophet, sallallaahu `alayhi wa sallam, said: *"The one who severs the ties of kinship will not enter Paradise."*[2] Also, the Prophet, sallallaahu `alayhi wa sallam, said: *"The one who has an atom's weight of arrogance in their heart will not enter Paradise."*[3] Further, the Prophet, sallallaahu `alayhi wa sallam, said: *"There are three people that Allaah the Exalted will not look at on the Day of Resurrection: The one who is undutiful to their parents, the woman who imitates men, and the cuckold. There are three that will not enter Paradise: The one who is undutiful to their parents, the alcoholic, and the one who reminds of what they have given in charity."*[4]

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[1] Reported by Ahmad (2380) and the chain of narration is acceptable.
[2] Reported by Al-Bukhaari and Muslim.
[3] Reported by Muslim (91).
[4] Reported by An-Nasaa'i (2652) and Al-Albaani ruled it as authentic.

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"You will not enter Paradise until you believe, and you will not believe until you have mutual love for one another."*[1] This love for the Sake of Allaah the Exalted is a religious obligation. Abandoning this obligation is forbidden and prevents one from entering Paradise.

Actually, it might be disbelief at times. Whoever does not love all believers is a disbeliever, because to abandon love of them all necessitates they hate them all, and hating them all means they do not merely have personal animosity, but rather, it is based on religion. Further, loving polytheists stems from hatred of and enmity towards Islaam and its people, which is why Allaah the Exalted Said:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً

{Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allaah, except when taking precaution against them in prudence.} **[QUR'AAN 3:28]**

[1] Reported by Muslim (54).

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ

{Give tidings to the hypocrites that there is for them a painful punishment Those who take disbelievers as allies instead of the believers.} **[QUR'AAN 4:138-139]**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

{O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allaah guides not the wrongdoing people.} **[QUR'AAN 5:51]**

Therefore, those that call to Islaam must be aware of this issue, because people take some texts and leave others. Some might take a part of the same text and leave out the rest, out of following their desires and distortion of something from its context. The real legal meanings of legal texts should be clarified to the people, and they should be informed that it is not permissible to merely use texts dealing with promises of rewards while neglecting texts dealing with promises of punishment; rather, one should use both. This would cause the slave to perform what Allaah the Exalted obligated on them and avoid what He has forbade

them from doing. In such case, they would be between fear and hope.

If doing acts of obedience such as prayer, fasting, charity, dutifulness to the parents, ordering good, forbidding evil, and so forth, are means to entering Paradise, then doing forbidden things, such as fornication, consuming usury, consuming the wealth of the orphan, theft, drinking alcohol, unlawful gazes, being undutiful to the parents, and severing the ties of the womb are impediments which prevent one from entering paradise, and are means to entering hellfire. Therefore, one must utilize all texts, causing the slave to strive in both performing righteous actions and abandoning all forbidden actions in order to enter Paradise and be saved from hellfire.

This is why there must be some understanding and Fiqh pertaining to Da`wah, and things that would cause obscurity and ambiguity for the commoners should not be mentioned to them. For example, the Hadeeth of Abu Tharr, may Allaah be pleased with him, who said: "I went to the Prophet, sallallaahu `alayhi wa sallam, while he was wearing a white garment and sleeping, then I went to him, and he woke up

and said: *'There is not a slave that says there is no deity worthy of worship besides Allaah, then dies in that state, except that they will enter Paradise.'* I said: 'Even if they commit fornication and steal?' He, sallallaahu `alayhi wa sallam, said: *'Even if they steal and commit fornication.'* I said: 'Even if they commit fornication and steal?' He, sallallaahu `alayhi wa sallam, said: *'Even if they steal and commit fornication.'* I said: 'Even if they commit fornication and steal?' He, sallallaahu `alayhi wa sallam, said: *'Even if they steal and commit fornication, in spite of Abu Tharr.'"*[1]

Such a Hadeeth should not be mentioned to common folk, unless one clarifies the intent behind it, so that they do not rely on it, causing them to be intent on committing actions that would cause Allaah the Exalted to be angry with them, merely because they testify that there is no deity worthy of worship besides Allaah. Therefore, not every Hadeeth should be mentioned to the common folk.

This is why one of the important issues in calling to Allaah is to choose the texts that are in accordance with and deal with

[1] Reported by Al-Bukhaari and Muslim.

the state of the one being called. Legal texts are medicinal and cure the sicknesses and problems of the heart. Every sickness has a cure that is appropriate for it. Therefore, do not go to someone who is feeling despair and recite verses pertaining to punishment, and do not go to someone who is taking everything as a game and read verses of hope. However, go to the one with despair and mention narrations of hope and having good thoughts of Allaah, and go to the one who is engaged in play and mention the narrations of promise of punishment and which cause one to fear the punishment, wrath, and torment of Allaah the Exalted.

There are many narrations with similar meanings to that of Abu Tharr, may Allaah be pleased with him. For example, the Hadeeth of `Ubaadah ibn As-Saamit, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"If anyone testifies that None has the right to be worshipped but Allaah Alone Who has no partners, and that Muhammad is His Slave and Messenger, and that `Eesa [Jesus] is Allaah's Slave, Messenger, His Word which He bestowed on Maryam [Mary] and a Spirit created by Him,*

that Paradise is true, and Hell is true, Allaah will admit them into Paradise with the deeds which they had done even if those deeds were few."[1]

Al-A`mash, may Allaah have mercy on him, reported that Abu Saalih, may Allaah have mercy on him, reported that Abu Hurayrah, may Allaah be pleased with him, or Abu Sa`eed, may Allaah be pleased with him, – the doubt was on part of Al-A`mash – reported that Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"I bear witness that there is no deity worthy of worship but Allaah, and that I am the Messenger of Allaah. No slave shall meet Allaah with these two testimonies without any doubt in them except that they shall enter Paradise."*[2]

[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Muslim (27).

Therefore, there are some narrations that indicate that the one who says: 'There is no deity worthy of worship but Allaah,' will enter Paradise, and that whoever says it will be forbidden from the Fire. So, what does that mean?

Al-Haafith Ibn Rajab, may Allaah have mercy on him, said:

"A group of scholars said that the phrase of Tawheed is a phrase which necessitates one enters Paradise and is saved from the Fire. However, it has conditions, namely, performing the obligations, and impediments, namely, performing major sins. Al-Hasan, may Allaah have mercy on him, said to Al-Farazdaq, may Allaah have mercy on him: 'La Ilaaha Illallaah has conditions. Therefore, beware of accusing the chaste woman.' It is also reported that he said: 'This is the pillar, however, where are the supporting features?' Meaning, the phrase of Tawheed is the pillar of the pavilion, but the pavilion cannot remain upright without its supporting features, namely, performing obligations and avoiding prohibited actions. It was said to Al-Hasan: 'There are people who say: 'Whoever says La Ilaaha Illallaah will

enter paradise,' and he said: 'Whoever says La Ilaaha Illallaah and fulfils its rights and obligations will enter paradise.'

Another group of scholars, among them Adh-Dhahhaak, may Allaah have mercy on him, and Az-Zuhri, may Allaah have mercy on him, said that this occurred before legislation of obligations and penalties. Some of them said this Hadeeth is abrogated, and some said that actually some conditions were added to it, and there is a famous difference of opinion among scholars of legal theory regarding if addition of conditions is a form of abrogation.

Another group of scholars said these unrestricted texts have restricting texts which say they must utter the phrase with sincerity and devotion, both of which prevent one from persisting on sin.

Al-Hasan, may Allaah have mercy on him, seemed to indicate this point in what we mentioned he said, because if the heart actualizes the meaning of La Ilaaha Illallaah and is sincere and devoted in that, it

necessitates that it only deifies Allaah the Exalted Alone, in honoring Him, being in awe of Him, fearing Him, loving Him, hoping from Him, glorifying Him, and reliance on Him, causing the heart to be filled with these matters. Also, it negates deifying anything in creation. When the heart is in such a condition, it has no more love, yearning, or seeking of anything but what Allaah the Exalted Loves and Seeks. Also, it negates all desires and intents of the soul, as well as the whisperings of the devil. If someone loves something, obeys it, loves for its sake, and hates for its sake, it becomes their deity. If someone only loves, hates, shows affiliation, and shows disavowal only for the sake of Allaah, then Allaah the Exalted is truly their deity. If someone loves, hates, shows alliance, and shows disavowal for the sake of their desires, then their desires is their deity, as Allaah the Exalted Said:

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ

{Have you seen he who has taken as his god his [own] desire?} **[Qur'aan 45:23]**

Al-Hasan, may Allaah have mercy on him, said: 'It is the person that does everything they desire.' Qataadah, may Allaah have mercy on him, said: 'It is the one that does everything whenever they desire it, and whenever they want something, they do it. No abstinence or fear of Allaah the Exalted prevents them from that.'

Further, if someone obeys the devil in disobedience to Allaah, they have worshipped him.

Allaah the Exalted Said:

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

{Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.} **[QUR'AAN 36:60]**

Through this, it becomes clear that true realization of La Ilaaha Illallaah only occurs for the one who does not have insistence in their heart on loving what Allaah the Exalted Hates, or seeking what Allaah the Exalted does not Seek. Whenever the heart has some of these qualities, it is deficient in Tawheed, and is a

type of hidden polytheism. In commenting on the Statement of Allaah the Exalted:

أَلَّا تُشْرِكُوا بِهِ شَيْئًا

{Do not associate anything with Him.} **[Qur'aan 6:151]**

Mujaahid, may Allaah have mercy on him, said: 'Meaning, do not love anyone but Me.'

Therefore, through this meaning, the meaning of the statement of the Prophet, sallallaahu `alayhi wa sallam: *'Whoever testifies that there is no deity worship of worship but Allaah, truthfully from their heart, Allaah the Exalted will forbid them from entering Hellfire,'* becomes clear.

It also becomes clear that if someone who utters this phrase enters paradise, it is due to their lack of sincerity and truthfulness. If this phrase is honestly and sincerely uttered, it rids the heart of everything but Allaah. If someone sincerely says La Ilaaha Illallaah, they would only love Him, seek Him, fear Him, and rely on Him; they would have no remnants of their desires and whims. When the heart contains

remnants of other that Allaah, it is due to its lack of sincerity in uttering that phrase.

This meaning is testified to by the Hadeeth of Mu`aath, may Allaah be pleased with him, that the Prophet, sallallaahu `alayhi wa sallam, said: *'Whoever's last words are: 'La Ilaaha Illallaah,' will enter Paradise.'*[1] The reason is that the one dying can only say it with sincerity, repentance, regret over what has passed, and intent to never go back to it again. Al-Khattaabi, may Allaah have mercy on him, ruled this opinion to be strongest in a book that he wrote specifically about Tawheed, and it is a good explanation."[2]

Shaykh `Abd Al-`Azeez ibn Baaz, may Allaah have mercy on him, was asked:

"'Whoever says: 'La Ilaaha Illallaah,' will enter Paradise.' Is it sufficient that a person says: 'La Ilaaha Illa Allaah,' without acting on it?"

He answered:

[1] Reported by Abu Daawood (3116) and Al-Albaani ruled it as authentic.
[2] Jaami` Al-`Uloom wa Al-Hikam (2/623-627).

Many Hadeeths are narrated from the Prophet, sallallaahu `alayhi wa sallam, to the effect that whoever says: *`La Ilaaha Illallaah,' truthfully, will enter Jannah.'* According to some other Hadeeths: *`Sincerely from the bottom of their heart.'* Yet, some other narrations state: *`I have been ordered to fight against the people until they declare that La Ilaaha Illallaah. so if they say it, then their blood and property are guaranteed protection on my behalf except through its rights, and their affairs rest with Allaah.'* In some other narrations, the Prophet , sallallaahu `alayhi wa sallam, said: *`I have been commanded to fight against people until they testify that there is no god worthy of worship but Allaah, and that Muhammad is the Messenger of Allaah, perform the Salaat [Prayer], and pay Zakaat [obligatory charity]. If they do that, their blood and property are guaranteed protection on my behalf except when justified by Islaamic law, and their affairs rest with Allaah.'*

The foregoing Hadeeths explain each other. The meaning is that whoever says La Ilaaha Illallaah truthfully from the bottom of their heart and sincerely

to Allaah Alone and fulfill its rights by performing the Obligations of Allaah and abandoning His Prohibitions, then dies on such a state will enter Jannah and his blood and property will be protected in this world except when justified by Islaam.

Thus, all Muslims have to fear Allaah the Exalted, worship Him Alone, and believe in His Messenger, sallallaahu `alayhi wa sallam, as being sent to all Jinn and mankind and as being the final Prophet. All Muslims have to fulfill the Obligations of Allaah, abandon what He prohibited, help one another in righteousness and piety, recommend one another to the truth and to patience, and renounce all religions of polytheism. Whoever dies in the state mentioned above will enter Jannah without being reckoned or punished. Whoever commits some sins such as Zina (sexual intercourse outside marriage), drinking Khamr (intoxicant), devouring Riba (usury/interest), is not dutiful to parents, and so on, and dies in such state i.e. without making Tawbah (repentance to Allaah); are subject to Allaah’s Will. Allaah may bestow His

Favor upon them and forgive them for their Tawheed, belief in Allaah and His Messenger, sallallaahu `alayhi wa sallam, and being free from Shirk or He the Exalted may punish them according to the state of sins that they die in, then they are to be taken out Fire after being purified and they will enter Jannah, because Allaah the Exalted Said:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

{Indeed, Allaah does not forgive association with Him, but He forgives what is less than that for whom He wills.} **[Qur'aan 4:48]**

This verse shows that Allaah the Exalted does not forgive whoever dies as a polytheist. However, the same Ayah signifies that whoever dies in a state of committing sins - other than Shirk - is subject to Allaah's Will. Allaah the Exalted may bestow His Favor and Mercy on them and forgive them without the Shafa`ah (intercession) of anybody or through the Shafaa`ah of the prophets, the pious, or any of those

that Allaah the Exalted permits to intercede. Allaah the Exalted Said:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

{Who is it that can intercede with Him except by His permission?} **[Qur'aan 2:255]**

Allaah the Exalted Said with regard to angels:

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى

{They cannot intercede except on behalf of one whom He approves.} **[Qur'aan 21:28]**

Moreover, it is authentically reported from the Messenger of Allaah, sallallaahu `alayhi wa sallam, that he will intercede for a large number of the sinners among his Ummah after their being entered the Hellfire due to their sins. Allaah the Exalted will then take them out of the Fire. Similarly, angels, prophets, and pious people also intercede after being permitted by Allaah the Exalted.

Nevertheless, a remnant of sinners will remain in the Fire for not being encompassed by Shafaa`ah but Allaah the Exalted bestows on them His Favor and

Mercy and takes them out of the Hellfire. No one remains forever in Fire except disbelievers as Allaah Said:

كَذَٰلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ

{Thus will Allaah show them their deeds as regrets upon them. And they are never to emerge from the Fire.} **[QUR'AAN 2:167]**

There are many other verses to the same effect. This is the opinion of Ahl As-Sunnah wa Al-Jamaa`ah among the Companions of the Prophet, sallallaahu `alayhi wa sallam, and those who follow them in righteousness."[1]

Therefore, what is indicated in the texts of the Qur'aan and Sunnah, and what the Salaf have unanimously agreed on is that if someone has an atoms weight of faith in their heart, they will not remain in Hellfire forever. Therefore, the sinful Muslim, if they die without repenting from their sins, their matter is up to Allaah. If so Wishes, He will forgive them, and if He so Wishes, He punishes them. However, in no case do they remain in the fire.

[1] Majmoo` Fataawa Ibn Baaz (25/79-83).

As for the Hadeeth of Ibn Mas`ood, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"The one who has an atom's weight of arrogance in their heart will not enter Paradise, and the one who has an atom's weight of faith in their heart will not enter Hellfire."* At that, someone said: "O Messenger of Allaah, I like that my clothes and shoes are nice." The Prophet, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted is Beautiful and Loves beauty. Arrogance is to reject the truth and look down on people."*[1]

The meaning of: *"The one who has an atom's weight of arrogance in their heart will not enter Paradise,"* is referring to those who will enter without punishment. Also, the meaning of: *"The one who has an atom's weight of Hellfire in their heart will not enter Hellfire,"* is referring to the disbelievers who enter Hellfire who remain therein forever.

[1] Reported by At-Tirmithi (1999), Abu Daawood (4091) and Ibn Maajah (59) and Al-Albaani ruled it as authentic.

Two groups were misguided in understanding these texts, the Khawaarij and the Murji'ah. The Khawaarij gave predominance to the texts of promise of punishment, and the Murji'ah gave predominance to the texts of promise of reward and forgiveness. However, Allaah the Exalted guided Ahl As-Sunnah to the correct opinion which gathers the evidences and is not contradictory.

Hadeeth 23

Abu Maalik Al-Ash`ari, may Allaah be pleased with him, said that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Purity is half of faith. Al-Hamdu Lillaah [All praise is for Allaah] fills the scale, and Subhaana Allaah wal-Hamdu Lillaah [Transcendent is Allaah and all praise is for Allaah] fills what is between the heavens and the earth. Prayer is a light, charity is evidence, patience is illumination, and the Qur'aan is either a proof for or against you. Every person departs and sells their soul, and they either ransom it or put it into perdition."*[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"Purity is half of faith."*

The scholars have differed regarding the meaning of this statement.

An-Nawawi, may Allaah have mercy on him, said:

"There is a difference regarding the meaning of his statement: 'Purity is half of faith.' Some said it

[1] Reported by Muslim (223).

means that the reward of purity can equal to half of the reward of faith. it was also said that it means that faith cleanses and purifies one of the sins that they did before accepting faith. Likewise, ablution is only valid for someone who has faith, therefore, it is bound by faith, making it half of faith. It was said that faith here refers to prayer,

as Allaah the Exalted Said:

وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ

{And never would Allaah have caused you to lose your faith.} **[QUR'AAN 2:143]**

Since purity is a condition of the validity of prayer, it is as if it is half of it. The word used for half 'Shatr,' does not necessitate being an exact half, and this is the stronger view. It might mean that faith is affirmation of the heart and submission via apparent actions, making them the two halves of faith. Purity includes prayer, making it the half of submission via apparent actions."[1]

[1] The explanation of An-Nawawi on the book of Muslim (3/100-101).

Al-Haafith Ibn Rajab, may Allaah have mercy on him, said:

"Some scholars interpreted purity here as meaning abandoning sins, as Allaah the Exalted Said:

إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ

{Indeed, they are men who keep themselves pure.} **[QUR'AAN 7:82]**

Also, Allaah the Exalted Said:

وَثِيَابَكَ فَطَهِّرْ

{And your clothing purify.} **[QUR'AAN 74:4]**

Also, Allaah the Exalted Said:

إِنَّ اللهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

{Indeed, Allaah loves those who are constantly repentant and loves those who purify themselves.} **[QUR'AAN 2:222]**

They said that faith is of two types: Actions, and abandoning some actions. Therefore, half is performing obligations and half is avoiding forbidden actions. Therefore, it is purifying the soul by abandoning sins. This is a view that is possible, but is

rejected by the other narration which states: 'Ablution is half of faith,' and: 'Performing ablution correctly.'

Further, it is contentious from another meaning. Many actions purify the soul from previous sins, such as prayer, so how can it not be included in the meaning of purity? If actions, or at least some actions, are included in the meaning of purity, it negates the understanding that abandoning sins is half of faith.

The correct view that most scholars hold to is that the meaning of purity is purifying oneself from filth with water.

Likewise, Muslim, may Allaah have mercy on him, began his chapter on ablution with this Hadeeth, and An-Nasaa'i and Ibn Maajah also reported it. Therefore, the scholars differed regarding why purity with water is half of faith.

Some said that half actually means a part and does not refer to a literal half, making purity a part of faith. This is a weak explanation, however, because the word in Arabic, 'Shatr,' is commonly used to refer to half. Also,

the Hadeeth of the man from Banu Sulaym states: 'Purity is half [nisf] of faith.'

Others said that the reward of ablution is multiplied to reach half of the reward of faith, without doubling. This is contentious and far-fetched.

Others said that faith expiates all major sins, and ablution expiates minor sins, making it half of faith. This is rejected by the Hadeeth: *'Whoever is evil in Islaam will be accounted for things they did in pre-Islaamic ignorance.'*[1]

Some said that ablution expiates sins if one has faith, making it half of faith. This is a weak interpretation.

Others said that faith here refers to prayer, as occurs in Allaah's Statement:

وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ

{And never would Allaah have caused you to lose your faith.} **[QUR'AAN 2:143]**

The meaning of faith here is prayer to Jerusalem. In this meaning, the scholars say that rules of inheritance

[1] Reported by Al-Bukhaari and Muslim from Ibn Mas`ood, may Allaah be pleased with him, and the wording goes: *"Whoever does bad in Islaam will be accounted for the former and latter."*

are half of knowledge, because the rulings of those who are accountable are of two types: A type that deals with their life, and a type that deals with what occurs after death, namely, inheritance.

Another example is the statement of Ibn Mas`ood, may Allaah be pleased with him, when he said: ‘Patience is half of faith, and certainty is faith, entirely.’ Since faith consists of performing obligations and avoiding prohibitions, that only occurs through patience, making patience half of faith. Likewise, it can be said that ablution is half of prayer.

Further, prayer expiates sins with the condition that one performs the ablution correctly and in a good manner, making it half of prayer in that respect, as well. Further, ablution is the key to prayer, and prayer is the key to Paradise. Both ablution and prayer are means to opening the doors of Paradise.

Ablution is one of the hidden qualities of faith that only a believer maintains, as in the Hadeeth of Thawbaan, may Allaah be pleased with him, who said

that the Prophet, sallallaahu `alayhi wa sallam, said: *`Only a believer maintains ablution.'*[1]

It can be said that the qualities of faith, such as actions and statements, all purify and cleanse the heart. As for cleaning with water, it deals with cleaning the body, making the qualities of faith of two types: A type that cleans the outward parts of the body, and another which cleans the inward parts of the body. Therefore, these are two halves in this respect. Allaah the Exalted knows best of what His Messenger, sallallaahu `alayhi wa sallam, meant by this statement."[2]

Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, said:

"The Prophet, sallallaahu `alayhi wa sallam, said: *`Purity,'* meaning, cleanliness of a person. Then, he said: *`Is half of faith,'* the reason is that faith consists of cleansing then adorning. Meaning, one must free themselves from polytheism, sins, polytheists, and

[1] Reported by Ibn Maajah (277) and Al-Albaani ruled it as authentic.
[2] Jaami` Al-`Uloom wa Al-Hikam (2/631-638).

> sinners, depending on how many sins they have committed. That is cleansing, and this is purity. A person must purify themselves in a tangible way from everything that is harmful.
>
> That is why the Prophet, sallallaahu `alayhi wa sallam, said that purity is half of faith."[1]

Thus, to summarize, the meaning of the statement of the Prophet, sallallaahu `alayhi wa sallam, when he said: *"Purity is half of faith,"* is that since tangible purity occurs via ablution, that purifies the outward body of the person, and since inward purity occurs through good words and righteous actions, purity is half of faith in this respect.

There are many authentic narrations regarding the virtues of ablution, such as:

Abu Hurayrah, may Allaah be pleased with him, said that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Shall I not tell you of something through which Allaah the Exalted wipes away sins and raises ranks?"* They said: "Yes, O Allaah's Messenger." He, sallallaahu `alayhi wa sallam, said: *"Performing ablution properly, even in difficulty, frequently*

[1] Sharh Riyaadh As-Saaliheen (1/187-188).

going to the mosque, and waiting eagerly for the next prayer after a prayer is over; indeed, that is Ar-Ribaat, that is Ar-Ribaat [meaning, it is the type of keeping oneself in one worship that is desired].”[1]

Ibn `Abbaas, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *“My Lord the Exalted came to me tonight in the Best Image, it was in a dream. He Said: `O Muhammad, do you know what the exalted assembly [the angels] dispute about?' I said: `No.' Then, He placed His Hand between my shoulders until I felt the coolness in my sternum, causing me to know what is in the heavens and earth. He Said: `O Muhammad, do you know what the exalted assembly [the angels] dispute about?' I said: `Yes, in the acts that atone: and the acts that atone are: lingering in the Masjid after the prayer, walking on foot to the congregation, and performing ablution correctly in difficulty, and whoever does that lives in goodness and dies*

[1] Reported by Muslim (251).

upon goodness, and their wrongs shall be like that of the day his mother bore him."[1]

`Uthmaan ibn `Affaan, may Allaah be pleased with him, said that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Whoever performs ablution correctly and in a good manner, their sins leave their body, until they leave from under their nails."*[2] There are many other narrations about ablution, these are just a few.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Al-Hamdu Lillaah [All praise is for Allaah] fills the scale."*

All the narrations are unanimous in stating that Al-Hamdu Lillaah fills the scales, however, is this literal? There are two views regarding this.

The first view is that it is a parable, and that the meaning is that if Al-Hamdu Lillaah was a scale, it would fill the scale. The second view is that it is real, and that on the Day of Resurrection, Allaah the Exalted will bring the actions and statements of the child of Adam in an image that can be seen, and it will be weighed. This is the preferred view,

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[1] Reported by At-Tirmithi (3233) and Al-Albaani ruled it as authentic.
[2] Reported by Muslim (245).

because the default is that texts should be interpreted literally and not reinterpreted. There are many narrations which indicate this:

Abu Umaamah Al-Baahili, may Allaah be pleased with him, reported that he heard Allaah's Messenger, sallallaahu `alayhi wa sallam, say: *"Read the Qur'aan, because it appears on the Day of Resurrection as an intercessor for its fellow. Read the two bright Surahs, Al-Baqarah and Aal `Imraan, because they come on the Day of Resurrection as two clouds, or two shades, or two flocks of birds in ranks, and plead for their companion."*[1]

Abu Hurayrah, may Allaah be pleased with him, said that the Prophet, sallallaahu `alayhi wa sallam, said: *"There are two phrases that are beloved to Ar-Rahmaan, easy on the tongue, and heavy in the scales: 'Transcendent is Allaah, and praise is to Him [Subhaana'llaahi wa bi-Hamdihi],' and 'Transcendent is Allaah, the Great [Subhaana'llaahi'l-`Atheem].'"*[2]

[1] Reported by Muslim (804).
[2] Reported by Al-Bukhaari (7563).

Abu Ad-Dardaa', may Allaah be pleased with him, said that he heard the Prophet, sallallaahu `alayhi wa sallam, say: *"There is nothing heavier that will be placed on the scale than good character."*[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"Subhaana Allaah wa'l-Hamdu Lillaah [Transcendent is Allaah and all praise is for Allaah] fills what is between the heavens and the earth."*

The narrator of the Hadeeth was doubtful whether the narration mentions that each of those phrases fill what is between the heavens and earth or if they fill what is between the heavens and earth when compounded. In another narration, it states: *"Tasbeeh [Subhaana Allaah] and Takbeer [Allaahu Akbar] and the filling of the heavens and earth."*[2] Ibn Rajab, may Allaah have mercy on him, said:

> "This narration is more likely; is the intent that they fill what is between the heavens and earth when compounded, or that individually they do so? This is

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[1] Reported by Abu Daawood (4799) and At-Tirmithi (2003) and Al-Albaani ruled it as authentic.
[2] Reported by Ibn Maajah (280).

subject to differences of opinion. In the Hadeeth of Abu Hurayrah, may Allaah be pleased with him, and the other man, it states that Takbeer alone fills what is between the heavens and earth. Either way, Tasbeeh is less than Tahmeed (Al-Hamdu Lillaah) in virtue, as has been explicitly mentioned in the Hadeeth of `Ali, may Allaah be pleased with him, Abu Hurayrah, may Allaah be pleased with him,

`Abdullaah ibn `Amr, may Allaah be pleased with him, and the man from Banu Sulaym, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said: *'Tasbeeh is half of the scale, and Al-Hamdu Lillaah fills the scale.'* The reason is that Tahmeed is to affirm all praiseworthy attribute to Allaah, including all of His Complete Attributes and Lofty Descriptions. Tasbeeh is to declare Allaah transcendent above all deficiencies, faults, and ailments. Affirmation is more complete than negation, which is why there is no narration with only Tasbeeh; it is always coupled with something that shows and affirms completeness. Sometimes, it is coupled with

Hamd, such as saying: ‘Subhaana’llaahi wa bi Hamdihi (Transcendent is Allaah, and praise belongs to Him),’ at other times: ‘Subhaana’llaahi wa’l-Hamdu lillaah (Transcendent is Allaah, and praise belongs to Allaah),’ and at other times, with one of His Names that shows His Greatness and Loftiness, such as: ‘Subhaana Allaah Al-`Atheem (Transcendent is Allaah, the Great).’

Therefore, if the Hadeeth of Abu Maalik, may Allaah be pleased with him, indicates that Tasbeeh and Tahmeed, when compounded, fill what is between the heavens and earth, then the matter is clear. If the intent that both of these phrases individually fill that space, then the scale is vaster than what is between the heavens and earth; therefore, if something fills the scale, it is greater than what fills what is between the heavens and earth.

This is proven by the authentic narration from Salmaan, may Allaah be pleased with him, who said: ‘The scale will be placed on the Day of Resurrection. Had the heavens and earth been weighed in it, they would both fit. The angels will say: ‘O Lord, who will

be weighed by this?' He will Say: 'Those whom I wish from My creation.' The angels will then say: 'Transcendent are You, we did not worship You as You deserve.' This is reported by Al-Haakim as attributed to the Prophet, sallallaahu `alayhi wa sallam, and he ruled it as authentic,[1] but more famously it is reported as being attributed to Salmaan, may Allaah be pleased with him,.[2]

As for Takbeer, it states in the Hadeeth of Abu Hurayrah, may Allaah be pleased with him, and the man from Banu Sulaym, may Allaah be pleased with him: 'It fills what is between the heavens and the earth.' In the Hadeeth of `Ali, may Allaah be pleased with him, it states that Takbeer with Tahleel fill the heavens, earth, and what is between them."[3]

There are many narrations that relate the virtue of these righteous words. For example, there are narrations that pertain to the virtues of Hamd, such as the one reported

[1] Reported by Al-Haakim in his book *Al-Mustadrak* (8739)
[2] Reported by Ibn Al-Mubaarak in his book *Az-Zuhd* (1357).
[3] Jaami` Al-`Uloom wa Al-Hikam (2/641-642).

from Sahl ibn Mu`aath ibn Anas, may Allaah be pleased with him, who reported from his father,

who said that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Whoever eats a meal then says: 'All praise is for Allaah who provided and sustained me with this food without any effort or strength on my part [Al-Hamdu Lillaahi'llathi At`Amani Haatha wa Razaqaneehi min Ghayri Hawlin minni wa la Quwwah],' will be forgiven for all their previous sins. Also, the one who wears a garment and says: 'All praise is for Allaah who dressed and provided me with this garment, without any effort or strength on my part [Al-Hamdu Lillaahi'llahi Kasaani haatha'th-Thawba wa Razaqaneehi min Ghayri Hawlin minni wa la Quwwah],' will be forgiven for all their previous sins."*[1]

Abu Ayyoob Al-Ansaari, may Allaah be pleased with him, reported that whenever Allaah's Messenger, sallallaahu `alayhi wa sallam, would eat or drink, he would say: *"All praise is for Allaah who fed, provided drink, made it easy to swallow, and provided a way to excrete it [Al-Hamdu*

[1] Reported by Abu Daawood (4023) and Al-Albaani ruled it as acceptable.

Lillaahi'llathi At`ama wa Saqa wa Sawwaghahu wa Ja`ala lahu Makhraja]."[1]

Anas, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, when he would go to bed would say: *"All praise is for Allaah who fed us, gave us drink, protected us, and granted us refuge, for how many are those who have no protectors or refuge [Al-Hamdu Li'llaahi'llathi At`amana wa Saqaana wa Kafaana wa Aawaana, Fakam Mimman la Kaafia lahu wa laa Mu'wi]."*[2]

`Umar, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Whoever sees someone being tested, they should say: `All praise is for Allaah who has protected me from what He has tested you with, and has preferred me over many of His creation [Al-Hamdu Li'llaahi'llathi `Aafaani Mimma'btalaaka bihi wa Fadhalani `ala Katheerin mimman Khalaqa*

[1] Reported by Abu Daawood (3851) and Al-Albaani ruled it as authentic.
[2] Reported by Muslim (2715).

Tafdheela],' and if they do, they will be saved from that test."[1]

Therefore, constant praise of Allaah the Exalted is of the best of remembrances that the slave utters with their tongue and heart. Hamd is better than merely saying Tasbeeh, as previously mentioned. It consists of complete neediness of Allaah the Exalted, affirming His blessings, and affirming that He deserves to be praised for them; rather, He is deserving of praise due to His Essence, alone.

As for Tasbeeh, there are many narrations that state its virtue:

Juwayriyah bint Al-Haarith, may Allaah be pleased with her, reported that the Prophet, sallallaahu `alayhi wa sallam, passed by her while she was in her area of prayer, then passed by again close to the middle of the day, and said: *"Are you still in your same state?"* She said: "Yes."

He, sallallaahu `alayhi wa sallam, said: *"Should I not teach you statements and phrases to utter? Say: `Glorified is Allaah as many creations He has, Glorified is Allaah as many*

[1] Reported by At-Tirmithi (3431) and Al-Albaani ruled it as acceptable.

creations He has, Glorified is Allaah as many creations He has, Glorified is Allaah in accordance to what pleases Him, Glorified is Allaah in accordance to what pleases Him, Glorified is Allaah in accordance to what pleases Him, Glorified is Allaah equal to the weight of His throne, Glorified is Allaah equal to the weight of His throne, Glorified is Allaah equal to the weight of His throne, Glorified is Allaah equal to the amount of His Words Glorified is Allaah equal to the amount of His Words Glorified is Allaah equal to the amount of His Words [Subhaana Allaahi `Adada Khalqihi Subhaana Allaahi `Adada Khalqihi Subhaana Allaahi `Adada Khalqihi Subhaana Allaahi Ridha Nafsihi Subhaana Allaahi Ridha Nafsihi Subhaana Allaahi Ridha Nafsihi Subhaana Allaahi Zinata `Arshihi Subhaana Allaahi Zinata `Arshihi Subhaana Allaahi Zinata `Arshihi Subhaana Allaahi Midaada Kalimaatih Subhaana Allaahi Midaada Kalimaatih Subhaana Allaahi Midaada Kalimaatih].'"[1]

[1] Reported by Muslim (2726) and At-Tirmithi (3555) and the wording belongs to him.

In another narration, Juwayriyah, may Allaah be pleased with her, reported that the Prophet, sallallaahu `alayhi wa sallam, left her early in the morning when he went to go pray Fajr. He, sallallaahu `alayhi wa sallam, left her in her prayer area, then went back after dawn, and found her sitting.

He, sallallaahu `alayhi wa sallam, said to her: *"Are you still doing the same thing that I left you while doing?"* She said: "Yes." He, sallallaahu `alayhi wa sallam, said: *"I said four words three times after leaving you, if they were to be weighed against what you have done today, it would have outweighed it; they are: `Glorified is Allaah, and praise is His, as many creations He has, in accordance to what pleases Him, equal to the weight of His throne, and the amount of His Words [Subhaana Allaahi wa bi-Hamdihi `Adada Khalqihi wa Ridha Nafsihi wa Zinata `Arshihi wa Midaada Kalimaatih].'"*[1]

Abu Tharr, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Shall I not inform you of the most beloved speech to Allaah?"* He

[1] Reported by Muslim (2726).

said: "O Allaah's Messenger, tell me of the most beloved speech to Allaah." He, sallallaahu `alayhi wa sallam, said: *"The most beloved speech to Allaah the Exalted is: `Glorified is Allaah, and praise is His [Subhaana Allaahi wa bi-Hamdihi].'"*[1]

Abu Hurayrah, may Allaah be pleased with him, said that the Prophet, sallallaahu `alayhi wa sallam, said: *"There are two phrases that are beloved to Ar-Rahmaan, easy on the tongue, and heavy in the scales: `Transcendent is Allaah, and praise is to Him [Subhaana'llaahi wa bi-Hamdihi],' and `Transcendent is Allaah, the Great [Subhaana'llaahi'l-`Atheem].'"*[2]

In the authentic Sunnah, there are numerous such words of remembrance. For example, Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Whoever says when they wake and when they go to sleep: `Glorified is Allaah, and praise is His [Subhaana Allaahi wa bi-Hamdihi],' a hundred*

[1] Reported by Muslim (2731).
[2] Reported by Al-Bukhaari (7563).

times, none will come forth on the Day of Resurrection with something better than what that person has done, unless they say as much as they said, or increased on it."[1]

In another narration: *"If someone says, when waking: 'Transcendent is Allaah, the Great, and praise belongs to Him [Subhaana Allaahi'l-`Atheem wa bi-Hamdihi]' a hundred times, and likewise when they sleep, no one from the creatures will bring anything like the one which they will bring."*[2]

When the Prophet, sallallaahu `alayhi wa sallam, used to be amazed by something, he would say: *"Transcendent is Allaah [Subhaana Allaah]."*

Abu Waaqid Al-Laythi, may Allaah be pleased with him, reported that when Allaah's Messenger, sallallaahu `alayhi wa sallam, went to Hunayn, he passed by a tree belonging to the polytheists which was called Thaat Anwaat, where they would hang their swords [for a good omen]. The Companions said: "O Allaah's Messenger, give us a Thaat

[1] Reported by Muslim (2692).
[2] Reported by Abu Daawood (5091) and Al-Albaani ruled it as authentic.

Anwaat, as they have Thaat Anwaat." The Prophet, sallallaahu `alayhi wa sallam, said: *"Subhaana Allaah! This is as the people of Moosa said: 'Give us an idol, just as they have an idol.' By Allaah, you will follow the traditions of those before you."*[1]

Anas, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, visited a Muslim in order to inquire (about his health) who had grown feeble like a chicken. Allaah's Messenger said: *"Did you supplicate for anything or beg of Him about that?"* He said: "Yes. I used to utter (these words): O Allaah, if You were to punish me in the Hereafter, then do so in this life instead." At that, Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Subhaana Allaah, you have neither the power nor forbearance to take upon yourself [the burden of His Punishment]. Why did you not say this: 'O Allaah, grant us good in the world and good in the Hereafter, and save us from the torment of Fire [Allaahumma Aatina fi'd-Dunya Hasanah wa fi'l-Aakhirati Hasanah, wa Qina `Athaaba'n-Naar].'"*

[1] Reported by At-Tirmithi (2180) and he ruled it as authentic, as did Al-Albaani.

Then, the Prophet, sallallaahu `alayhi wa sallam, supplicated for him, and he was cured.[1]

It is also legislated to say Subhaana Allaah to remind the Imaam when he makes a mistake in the prayer. Sahl ibn Sa`d, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"O people, why is it when something disturbs you in prayer, you clap? Clapping is for women, and if someone notices something in prayer, they should say: `Subhaana Allaah.'"*[2] Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Tasbeeh is for the men, and clapping is for women."*[3]

As for Takbeer:

Takbeer is one of the lasting good deeds, and there are many narrations relating the virtues of these phrases. Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Take*

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[1] Reported by Muslim (2688).
[2] Reported by Al-Bukhaari (1218).
[3] Reported by Al-Bukhaari and Muslim.

your shields." They said: "O Allaah's Messenger, should we do so in protection from an enemy that has approached?"

The Prophet, sallallaahu `alayhi wa sallam, said: *"No, but rather, take your protection from the Fire. Say: 'Transcendent is Allaah, praise belongs to Allaah, there is no deity worthy of worship but Allaah, and Allaah is greater [Subhaana Allaah wa'l-Hamdu Lillaah, wa La Ilaaha Illallaah, wa'llaahu Akbar],' because they come on the Day of Resurrection as causes to avoid [Hellfire], and consecutive words; they are the remaining good deeds."*[1]

Takbeer has been reported at times of amazement and joy. Abu Sa`eed Al-Khudri, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"By the One who my soul is in His Hand, I hope that you would be a fourth of the people of Paradise."* At that, the Sahaabah said: "Allaah is Greater (Allaahu Akbar)!" Then, the Prophet, sallallaahu `alayhi wa sallam, said: *"I hope that you will be a third of the people of Paradise."* They said: "Allaah

[1] Reported by An-Nasaa'i (10684) and Al-Albaani ruled it as authentic in his book Saheeh At-Targheeb wa At-Targheeb (1567).

is Greater (Allaahu Akbar)!" Then the Prophet, sallallaahu `alayhi wa sallam, said: *"I hope that you will be a half of the people of Jannah."* They said: "Allaah is Greater (Allaahu Akbar)!" Then the Prophet, sallallaahu `alayhi wa sallam, said: *"You, compared with other peoples, are like a black hair in the skin of a white ox or like a white hair in the skin of a black ox [i.e. your number is very small as compared with theirs]."*[1]

It has also been reported to say Takbeer in prayer every time one goes down or rises up.

`Abdullaah ibn Mas`ood, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, used to make Takbeer whenever he would go down, rise up, or sit down, as did Abu Bakr and `Umar, may Allaah be pleased with them.[2]

As for Tahleel, it reaches Allaah the Exalted without any veil between them and Allaah. Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu

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[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by At-Tirmithi (253) and he ruled it as authentic, and Al-Albaani ruled it as authentic.

`alayhi wa sallam, said: *"Whenever a slave says: 'There is no deity worthy of worship besides Allaah [La Ilaaha Illallaah],' sincerely, the doors of the heavens open until it reaches the Throne, as long as they avoid the major sins."*[1]

In a famous Hadeeth, it is mentioned that there is nothing similar to it in the scales. Further, `Abdullaah ibn `Amr reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"When the Prophet of Allaah, Nooh (Noah), was on the verge of dying, he said to his son: 'I will tell you my testament. I order you to do two things, and forbid you from two things. I order you to adhere to 'La Ilaaha Illaa Allaah,' because had the seven heavens and seven earths been placed on one side of a scale, and 'La Ilaaha Illallaah,' in another, the latter would be heavier. Further, if the seven heavens and the seven earths were a dark ring, they would be cut by 'La Ilaaha Illallaah.'"*[2]

[1] Reported by At-Tirmithi (3590) and he ruled it as acceptable, and Al-Albaani ruled it as acceptable.

[2] Reported by Ahmad (6583) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (134).

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever swears and says while swearing: 'By Al-Laat and Al-`Uzza,' should follow that by saying: `La Ilaaha Illallaah.'"*[1] By default, swearing by other than Allaah is minor polytheism, unless the one swearing believes that the one they are swearing by is as Great and Lofty as Allaah the Exalted, which would make it major Shirk.

The Prophet, sallallaahu `alayhi wa sallam, ordered that "La Ilaaha Illallaah," should be said by whoever swears (by mistake) by Al-Laat and Al-`Uzza, which were two of the Arab's idols worshipped besides Allaah, because swearing by Al-Laat and Al-`Uzza contradicts the Phrase of Tawheed (Monotheism) if it is intended to glorify Al-Laat and Al-`Uzza in the same way of glorifying Allaah. If swearing by them is not intended to glorify them, then this is against the perfection of Tawheed, and whoever swears by them indeed glorifies them. Whoever swears by idols and the like, their oath is not considered valid but they should seek forgiveness

[1] Reported by At-Bukhaari and Muslim.

from Allaah and say "La Ilaaha Illallaah," and no expiation is due on them. The word of Tawheed annuls any kind of association with (anything or anyone) other than Allaah, and it acquits those who say it from Al-Laat and Al-`Uzza and every other false deity but Allaah. This word essentially means that there is no one that has the right to be worshipped but Allaah; so it emphasizes worship of Allaah and denies such a right to anyone but Allaah.

Consequently, if a person says it from the depths of his heart out of loyalty to Allaah coupled with true repentance to Him for what he has said, such a sin will be expiated.[1]

When the Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever swears and says while swearing: 'By Al-Laat and Al-`Uzza,' should follow that by saying: 'La Ilaaha Illallaah,'"* it shows that swearing by other than Allaah the Exalted is Shirk which is cleansed by uttering the Phrase of Devotion, namely, La Ilaaha Illallaah.

It has also been reported that through Tahleel, Allaah the Exalted removes difficulties. Ibn `Abbaas, may Allaah be pleased with him, reported that Allaah's Messenger,

[1] Fataawa Al-Lajnah Ad-Daa'imah (1/131).

sallallaahu `alayhi wa sallam, used to say at times of difficulty: *"There is no deity worthy of worship but Allaah, the Great, the Forbearing. There is no deity worthy of worship but Allaah, the Lord of the great throne. There is no deity worthy of worship but Allaah, the Lord of the heavens, the Lord of the earth, and the Lord of the noble Throne (La Ilaaha Illallaahu Al-`Atheemu Al-Haleem, La Ilaaha Illallaahu Rabbu Al-`Arshi Al-`Atheem, La Ilaaha Illallaahu Rabbu As-Samaawaati wa Rabbu Al-Ardhi wa Rabbu Al-`Arshi Al-Kareem]."*[1]

Asma' bint `Umays, may Allaah be pleased with her, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Shall I not teach you some words to utter when there is difficulty, or when you are in difficulty? [Say:] 'Allaah, Allaah is my Lord; I associate none with Him [Allaahu Allaahu Rabbi La Ushriku bihi Shay'a].'"*[2]

There are narrations reported that combine between Tasbeeh, Tahmeed, Takbeer, and Tahleel. An example is the

[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Abu Daawood (1525) and Al-Albaani ruled it as authentic.

remembrances after prayer, as in the Hadeeth of Abu Hurayrah, may Allaah be pleased with him, where he reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Whoever says: `Subhaana Allaah,' `Al-Hamdu Lillaah,' and `Allaahu Akbar,' after the prayer, making it ninety-nine, then says: `There is no deity worthy of worship but Allaah, without any partners, to Him belong kingship and praise, and He is able to do all things [La Ilaaha Illallaahu Wahdahu La Shareeka Lah, Lahu Al-Mulku wa Lahu Al-Hamdu wa Huwa `ala Kulli Shay'in Qadeer],' their sins will be forgiven, even if they are as plenty as the scum on the ocean."*[1]

Another example is what one says before sleep. `Ali, may Allaah be pleased with him, reported:

> "Faatimah, may Allaah be pleased with her, complained of what she suffered from the hand mill and from grinding, when she got the news that some slave girls from the war booty had been brought to Allaah's Messenger, sallallaahu `alayhi wa sallam,.

[1] Reported by Muslim (597).

She went to him to ask for a maid-servant, but she could not find him, and told `Aa'ishah, may Allaah be pleased with her, of her need. When the Prophet, sallallaahu `alayhi wa sallam, came, `Aa'ishah, may Allaah be pleased with her, informed him of that. The Prophet, sallallaahu `alayhi wa sallam, came to our house when we had gone to our beds. (On seeing the Prophet) we were going to get up, but he said, *'Keep at your places.'* I felt the coolness of the Prophet's feet on my chest. Then he said, *'Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: `Allaah is Greater [Allaahu Akbar],' 34 times, and, `All the praises are for Allaah [Al-Hamdu Lillaah]' 33 times, and, `Transcendent is Allaah [Subhaana Allaah],' 33 times. This is better for you than what you have requested.'"*[1]

Samurah ibn Jundub, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"The most beloved of speech to Allaah is four*

[1] Reported by Al-Bukhaari and Muslim.

phrases: 'Transcendent is Allaah [Subhaana Allaah],' 'All praise is for Allaah [Al-Hamdu Lillaah],' 'There is no deity worthy of worship but Allaah [La Ilaaha Illallaah],' and: 'Allaah is Greater [Allaahu Akbar].' It does not matter which you start with."[1]

Anas, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, passed by a dry tree with dead leaves and hit it with a stick, causing the leaves to disperse. He said: *"The phrases: 'All praise is for Allaah [Al-Hamdu Lillaah],' 'Transcendent is Allaah [Subhaana Allaah],' 'There is no deity worthy of worship but Allaah [La Ilaaha Illallaah],' and: 'Allaah is Greater [Allaahu Akbar],' cause the sins of the slave to fall just as the leaves fall from this tree."*[2]

Ibn Mas`ood, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"I met Ibraaheem [Abraham] the night that I went to the heavens, and he said: 'O Muhammad, give your Ummah my*

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[1] Reported by Muslim (2137).
[2] Reported by At-Tirmithi (3533) and Al-Albaani ruled it as acceptable.

greetings of peace, and inform them that Paradise has pure soil and delicious water, and that it is a flat treeless plain, and that its seeds are: `Transcendent is Allaah [Subhaana Allaah],' `All praise is for Allaah [Al-Hamdu Lillaah],' `There is no deity worthy of worship but Allaah [La Ilaaha Illallaah],' and: `Allaah is Greater [Allaahu Akbar].'"[1]

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, passed by him while he was planting a seed and said: *"O Abu Hurayrah, what are you planting?"* He said: "I am planting a seed for myself." The Prophet, sallallaahu `alayhi wa sallam, said: *"Shall I not tell you of a seed that is better than this one?"* He said: "Of course, O Allaah's Messenger." The Prophet, sallallaahu `alayhi wa sallam, said: *"Say: `Transcendent is Allaah [Subhaana Allaah],' `All praise is for Allaah [Al-Hamdu Lillaah],' `There is no deity worthy of worship but Allaah [La Ilaaha Illallaah],' and: `Allaah is Greater [Allaahu*

[1] Reported by At-Tirmithi (3462) and he ruled it as acceptable, and Al-Albaani ruled it as acceptable.

Akbar],' and a tree will be planted for you in Paradise for each of those phrases."[1]

There are many narrations of this nature.

The virtue of *"There is no deity worthy of worship but Allaah, without any partners, to Him belong kingship and praise, and He is able to do all things [La Ilaaha Illallaahu Wahdahu La Shareeka Lah, Lahu al-Mulku wa Lahu al-Hamdu wa Huwa `ala Kulli Shay'in Qadeer]."*

There are many authentic narrations regarding this blessed phrase. For example, Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Whoever says: 'There is no deity worthy of worship but Allaah, without any partners, to Him belong kingship and praise, and He is able to do all things [La Ilaaha Illallaahu Wahdahu La Shareeka Lah, Lahu al-Mulku wa Lahu al-Hamdu wa Huwa `ala Kulli Shay'in Qadeer],' a hundred times in a day, it would be equal to freeing ten slaves, would cause one-hundred good deeds to be written in their account, a hundred sins to be erased, and would be a*

[1] Reported by Ibn Maajah (3807) and Al-Albaani ruled it as authentic.

protection from the devil during that day, until they go to sleep. None would have brought anything better than it, except someone who did more than [utter it one-hundred times]."[1]

Abu Ayyoob Al-Ansaari, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Whoever says: 'There is no deity worthy of worship but Allaah, without any partners, to Him belong kingship and praise, and He is able to do all things [La Ilaaha Illallaahu Wahdahu La Shareeka Lah, Lahu al-Mulku wa Lahu al-Hamdu wa Huwa `ala Kulli Shay'in Qadeer],' ten times will have a reward equivalent to that of emancipating four of the descendants of Ismaa`eel [Ishmael] from slavery."*[2]

`Umar, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Whoever enters the market and says: 'There is no deity worthy of worship but Allaah, without any partners, to Him*

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[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Al-Bukhaari and Muslim, and the wording belongs to Muslim (2693).

belong kingship and praise, He gives life and takes life, while He is Alive, never to die. In His Hand is goodness, and He is able to do all things [La Ilaaha Illallaahu Wahdahu La Shareeka Lah, Yuhyi wa Yumeet wa Huwa Hayyun la Yamoot, Biyadihi'l-Khayr wa Huwa `ala Kulli Shay'in Qadeer],' will have the reward of a million good deeds, and will have a million sins erased, and they will be raise a million levels."[1]

`Ubaadah ibn As-Saamit, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever gets up at night and says: `There is no deity worthy of worship but Allaah, without any partners, to Him belong kingship and praise, and He is able to do all things. All praise is for Allaah, transcendent is Allaah, there is no deity worthy of worship but Allaah, Allaah is Greater, and there is no strength or ability without Allaah, then says: `O Allaah forgive me.' [La Ilaaha Illallaahu Wahdahu La Shareeka Lah, Lahu al-Mulku wa Lahu al-Hamdu wa Huwa `ala Kulli*

[1] Reported by At-Tirmithi (3428) and Ibn Maajah (2235) and it was ruled as weak by the majority of scholars. However, Al-Albaani ruled it as acceptable, but the stronger view is that it is weak.

Shay'in Qadeer. Al-Hamdu Lillaah wa Subhaana Allaah wa La Ilaaha Illallaah wa'llaahu Akbar wa La Hawla wa La Quwwata Illa Billaah, Allaahumma'ghfir Li],' or supplicates, it will be accepted. If they perform ablution and pray, their prayer will be accepted."[1]

The Prophet, sallallaahu `alayhi wa sallam, used to praise Allaah by saying those words after prayer. Al-Mugheerah ibn Shu`bah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, used to say after each obligatory prayer: *"'There is no deity worthy of worship but Allaah, without any partners, to Him belong kingship and praise, and He is able to do all things. O Allaah, there is neither prevention of what You give, nor giving what You have prevented, and none will be saved by their wealth against You [La Ilaaha Illallaahu Wahdahu La Shareeka Lah, Lahu al-Mulku wa Lahu al-Hamdu wa Huwa `ala Kulli Shay'in Qadeer, Allaahumma laa Maani`a lima A`tayt wa la*

[1] Reported by Al-Bukhaari (1154).

Mu`tiya lima Mana`ta wa la Yanfa`u thal-Jaddi minka'l-Jadd]."[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"Prayer is a light, charity is evidence, and patience is illumination."*

Ibn Rajab, may Allaah have mercy on him, said:

"In some copies of Saheeh Muslim, it states: 'Fasting is a light,' therefore, these three actions are all lights, but some are specifically dealing with some types of light. For example, prayer is absolute light. It is reported with some chains of narration that are contentious that Anas, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *'Prayer is the light of the believer.'*[2] Therefore, to the believer, it is a light in their hearts and visions; it causes their hearts and visions to become illuminated, which is why it is the comfort of those with piety.

[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Abu Ya`la (3656) and Al-Albaani ruled it as weak in his book As-Silsilah Adh-Dha`eefah (1660).

The Prophet, sallallaahu `alayhi wa sallam, used to say: *`My comfort was made to be in my prayer.'*[1] It is also a light for the believers in their graves, especially prayer by night, as Abu Ad-Dardaa', may Allaah be pleased with him, said: 'Pray two units of prayer during the darkness of the night, so that it avails you in the darkness of the grave.'

In the Hereafter, prayer is a light for the believer during the darkness of resurrection, as well as on the bridge which goes across Hellfire. Light is given to the believer in accordance to their actions. It is reported in Al-Musnad and Saheeh Ibn Hibbaan that `Abdullaah ibn `Amr, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, mentioned the prayer, then said: *`Whoever preserves it, it will be a light, evidence, and salvation or them during the Day of Resurrection. Whoever does not*

[1] Reported by An-Nasaa'i (3940) and Al-Albaani ruled it as authentic.

> *preserve it, it will not be a light, evidence, or salvation.'[1]"[2]*

Also, Buraydah Al-Aslami, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Give glad tidings to those walking in the darkness to the mosques that they will have complete illumination on the Day of Resurrection."*[3]

Also, Abu Ad-Dardaa', may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever walks to the mosques in the darkness of the night will be given light by Allaah on the Day of Resurrection."*[4]

Ibraaheem An-Nakha`i, may Allaah have mercy on him, said: "The scholars used to report that walking to the prayer during a dark night necessitates one entering into paradise."[5]

Anas ibn Maalik, may Allaah be pleased with him, said: "Two of the Companions of the Prophet, sallallaahu `alayhi wa sallam, departed from him on a dark night and were led by

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[1] Reported by Ibn Hibbaan (1467) and Ahmad (6576) with a weak chain of narration.
[2] Jaami` Al-`Uloom wa Al-Hikam (2/644-646).
[3] Reported by Abu Daawood (561) and At-Tirmithi (223) and Al-Albaani ruled it as authentic.
[4] Reported by Ibn Hibbaan in his book Saheeh ibn Hibbaan (2046) and it is authentic on account of other similar authentic narrations.
[5] Fat-h Al-Baari by Ibn Rajab (4/49).

two lights like lamps (going in front of them from Allaah as a miracle) lighting the way in front of them, and when they parted, each of them was accompanied by one of these lights till he reached their (respective) houses."[1]

Ibn Rajab, may Allaah have mercy on him, said:

> "If their gathering was in the mosque, the benefit from the Hadeeth is that walking to the mosques and returning from them during dark nights has the reward of being given light from Allaah. This reward shows itself in the Hereafter and is visible. As for in the Dunya, the light is in the hearts, and it might appear in the form of a miracle for those whom Allaah the Exalted wishes to honor and does not wish to test."[2]

The Prophet, sallallaahu `alayhi wa sallam, said: *"Charity is evidence."*

The word used for evidence here is actually: *"Burhaan,"* which literally refers to the rays of light that are directly in front of the sun. Burhaan is used to refer to cutting evidence because of its clarity. Therefore, charity is evidence to one's

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[1] Reported by Al-Bukhaari (465).
[2] Fat-h Al-Baari by Ibn Rajab (2/543).

faith. When one gives charity with a good heart, it shows that it is a sign of the sweetness and taste of faith, as in the Hadeeth of `Abdullaah ibn Mu`aawiyah Al-Ghaadhiri, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"There are three things, whoever does them has tasted the taste of faith: Whoever worships Allaah, Alone, and testifies that there is no deity worthy of worship but Him, and gives the Zakaat happily every year."*[1]

There are many things mentioned in the Book of Allaah the Exalted and the Sunnah of His Messenger, sallallaahu `alayhi wa sallam, which show the virtues of charity and spending for the Sake of Allaah the Exalted. Allaah the Exalted Said:

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

{And the example of those who spend their wealth seeking means to the approval of Allaah and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour - so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allaah, of what you do, is Seeing.} **[QUR'AAN 2:265]**

[1] Reported by Abu Daawood (1582) and Al-Albaani ruled it as authentic.

Also, Allaah the Exalted Said:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

{Never will you attain the good [reward] until you spend [in the way of Allaah] from that which you love. And whatever you spend - indeed, Allaah is Knowing of it.} **[QUR'AAN 3:92]**

Also, Allaah the Exalted Said:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

{Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase.} **[QUR'AAN 9:103]**

Also, Ibn `Abbaas, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Hidden charity extinguishes the Anger of the Lord."*[1]

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Seven people will be shaded by Allaah under His shade on the day when there will be no shade except His. They are: A just ruler, a young man who has been brought up in the worship of Allaah, a man whose heart is attached to the mosque, two persons who love each other only for Allaah's Sake and*

[1] Reported by Ibn `Asaakir in his boo Taareekh Ibn `Asaakir (17/172) and it has many supporting narrations. Refer to As-Saheehah (1908).

they meet and part in Allaah's cause only, a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: 'I am afraid of Allaah,' a person who practices charity so secretly that their left hand does not know what their right hand has given, and a person who remembers Allaah in seclusion and his eyes get flooded with tears."[1]

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Anytime a person opens a door of spending charity or keeping good ties, Allaah the Exalted increases them, and anytime a person opens a door of begging in seeking more abundance, Allaah the Exalted will increase them in deficit."*[2]

Abu Hurayrah, may Allaah be pleased with him, said that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"If someone gives in charity something equal to a date from pure earnings – and Allaah only accepts purity – Allaah the Exalted accepts it with His Right Hand, then raises it just as*

[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Ahmad (9624) and Al-Bayhaqi in his book Shu`ab Al-Eemaan (5/91) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (2231).

one of you raises a foal until it becomes as large as a mountain."[1]

Spending is difficult for the soul, since the soul innately has an inclination to wealth and hoarding and love for it, thus spending for the Sake of Allaah becomes evidence of one's faith.

This is why the Arabs apostatized from Islaam after the death of Allaah's Messenger, sallallaahu `alayhi wa sallam, and fought Abu Bakr, may Allaah be pleased with him, and the Companions; they did so out of love for money, greed, and hatred of spending their wealth. They remained in this state until they fought the Muslims, and many of them were killed in this apostasy, causing them to lose their Dunya and the Hereafter, all due to love of wealth and hatred of spending it for the Sake of Allaah. Allaah the Exalted Said:

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

{And you love wealth with immense love.} **[QUR'AAN 89:20]**

Also, Allaah the Exalted Said:

[1] Reported by Al-Bukhaari and Muslim.

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ * وَإِنَّهُ عَلَى ذَلِكَ لَشَهِيدٌ * وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

{Indeed mankind, to his Lord, is ungrateful. And indeed, he is to that a witness. And indeed he is, in love of wealth, intense.} **[Qur'aan 100:6-8]**

Therefore, it becomes clear that spending for the Sake of Allaah the Exalted is one of the evidences and signs of faith.

It is known that people vary in their almsgiving depending on how much they give. Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"A Dirham surpassed a hundred thousand Dirhams."* They said: "How?" He said: *"A man had two Dirhams and gave one in charity, and another man went to part of his wealth and took out a hundred thousand Dirhams and gave them in charity."*[1]

Therefore, someone who only has a small amount of wealth but they still give charity from it, this small amount of wealth could possibly result in more rewards than a large sum from others.

[1] Reported by An-Nasaa'i (2528) and Al-Albaani ruled it as acceptable in his book Saheeh An-Nasaa'i.

There is no doubt that such people, if their intentions are correct, if they were rich would spend a lot of their money and would not be stingy, which is why in the Hadeeth of Abu Kabshah Al-Anmaari, may Allaah be pleased with him,

he said that he heard Allaah's Messenger, sallallaahu `alayhi wa sallam, say:

> *"There are three things for which I swear and narrate to you about, so remember it. The slave's wealth shall not be decreased by charity, no slave [of Allaah] suffers injustice and is patient with it except that Allaah adds to their honor; no slave [of Allaah] opens up a door to begging except that Allaah opens a door for them to poverty. I shall narrate to you a narration, so remember it. The world is only for four persons: A slave whom Allaah provides with wealth and knowledge, so he has Taqwa of his Lord with it, nurtures the ties of kinship with it, and he knows that Allaah has a right in it. So this is the most virtuous rank. A slave whom Allaah provides knowledge, but He does not provide them wealth, so he has a truthful*

intent, saying: `If I had wealth, then I would do the deeds of so-and-so with it.' They have their intention, so their rewards are the same. A slave whom Allaah provides with wealth, but He does not provide him with knowledge, they spend their wealth rashly without knowledge or having Taqwa of their Lord, nurturing the ties of kinship, and does not know that Allaah has a right in it. So this is the most despicable rank. Lastly, a slave whom Allaah does not provide with wealth nor knowledge, so they say: `If I had wealth, then I would do the deeds of so-and-so with it.' They had their intention, so their sin is the same."[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"Patience is illumination."*

Patience means to withhold oneself from falling into what the self wishes, such as its desires, to withhold oneself in doing difficult tasks, such as acts of worship, and to withhold oneself despite the difficulties that befall the person. Since

[1] Reported by At-Tirmithi (2325) and he ruled it as authentic, and Al-Albaani ruled it as authentic.

patience is difficult for the soul, and performing it is difficult, it was described as illumination. Illumination (Dhiyaa') is different from light (Noor), in that it has a light, but also gives heat and a burning sensation, which Noor does not. If the slave has Sabr (patience) and withstands its difficulty, it becomes similar to a light which they use for illumination. At that, difficulties and hardships do not harm them. This is contrary to the one who has no patience, causing them to not have any resolve to withstand and be patient in difficulties, and causing them to be negligent in obligations and abandoning prohibited matters.

Ibn Rajab, may Allaah have mercy on him, said:

> "As for Sabr, it is illumination. Illumination is the light that produces heat and a burning sensation, such as the illumination of the sun, contrary to that of the moon, which produces only light; the moon produces light, without burning. Allaah the Exalted Said:
>
> هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُوراً
>
> *{It is He who made the sun a shining light and the moon a derived light.}* **[Qur'aan 10:5]**

From this, Allaah the Exalted described the Sharee`ah of Moosa (Moses) as being Dhiya' (illumination), Saying:

وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِلْمُتَّقِينَ

{And We had already given Moses and Aaron the criterion and a light and a reminder for the righteous.} **[QUR'AAN 21:48]**

Allaah the Exalted also described the Torah as being a light, as He Said:

إِنَّا أَنْزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ

{Indeed, We sent down the Torah, in which was guidance and light.} **[QUR'AAN 5:44]**

However, usually, their legislation is referred to as Dhiyaa', because of the hardships, difficulties, and shackles it contains. The legislation of Muhammad, sallallaahu `alayhi wa sallam, was described as a light, because it is a religion that is easy and inclines away from polytheism. Allaah the Exalted Said:

قَدْ جَاءكُمْ مِنَ اللهِ نُورٌ وَكِتَابٌ مُبِينٌ

{There has come to you from Allaah a light and a clear Book.} [QUR'AAN 5:15]

Further, Allaah the Exalted Said:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوباً عِنْدَهُمْ فِي التَّوْرَاةِ وَالإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالأَغْلالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

{Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.} [QUR'AAN 7:157]

Since patience is difficult on the souls, it needs and requires struggling against the soul, withholding it, and keeping it away from its desires, patience is then described as illumination. The reason is that

linguistically, patience refers to withholding something.

The patience which is praiseworthy is of types, such as: Patience in obedience to Allaah the Exalted, patience in avoiding disobedience to Allaah the Exalted, and patience in wake of Allaah's Predestination. Patience in obedience and avoiding sins is better than showing patience in wake of difficult aspects of destiny, as explicitly mentioned by the Salaf, such as Sa`eed ibn Jubayr, may Allaah have mercy on him, Maymoon ibn Mahraan, may Allaah have mercy on him, and others.

One of the best types of patience is fasting, because it consists of all three types of patience. It is patience in obedience to Allaah, and patience in avoiding disobeying Allaah, since the slave avoids their desires for Allaah the Exalted, and their soul might contend with them in forcing the person into those desires. That is why the authentic Hadeeth states: *`Allaah Says: `All of the actions of the child of Aadam belong to them, except fasting, for it is for Me, and I give*

rewards for it; they abandoned their desires, food, and drinks for My Sake.'[1]"[2]

The Prophet, sallallaahu `alayhi wa sallam, said: *"The Qur'aan is either a proof for or against you."*

One of the Salaf said: "There is not a person who sits with the Qur'aan and gets up in the same state as they began; rather, they either gain or lose." Then, he recited Allaah's Statement:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَاراً

{And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.} **[QUR'AAN 17:82]**[3]

Ibn Mas`ood, may Allaah be pleased with him, said: "The Qur'aan is an intercessor and believed arguer [on behalf of a person]. If someone places it in front of them, it will lead them to Paradise, and if someone places it behind their back, it will lead them to Hellfire."[4]

[1] Reported by Al-Bukhaari and Muslim.
[2] Jaami` Al-`Uloom wa Al-Hikam (2/648-649).
[3] Jaami` Al-`Uloom wa Al-Hikam (2/650).
[4] Reported by Ibn Abu Shaybah (6/131) with an authentic chain of narration.

Therefore, the Qur'aan is either a proof for or against you. Either one acts on it and preserves its letters and restrictions, making it evidence for the person, or they are negligent with it, abandon it, do not rule its unlawful as such, and do not hold fast to its limits, making it a proof against the person.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Every person departs and sells their soul, and they either ransom it or put it into perdition."*

This is similar to when Allaah the Exalted Said:

وَنَفْسٍ وَمَا سَوَّاهَا * فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا
قَدْ أَفْلَحَ مَنْ زَكَّاهَا * وَقَدْ خَابَ مَنْ دَسَّاهَا

{And [by] the soul and He who proportioned it And inspired it [with discernment of] its wickedness and its righteousness, He has succeeded who purifies it, And he has failed who instills it [with corruption].} **[QUR'AAN 91:7-10]**

Therefore, everyone struggles and traverses the path, either in destroying themselves or in gaining salvation. You will not find a person except that they are striving towards something. The one who strives towards seeking the Pleasure of Allaah the Exalted, Allaah the Exalted will free themselves from the Fire, and their striving was for the sake

of their salvation. Whoever strives towards disobedience to Allaah and following the paths of the devil, they have sold themselves into disgrace, and have destroyed their soul through sins that necessitate Allaah's Anger and punishment.

Allaah the Exalted Said:

إِنَّ اللهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ

{Indeed, Allaah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise.} **[QUR'AAN 9:111]**

Allaah the Exalted also Said:

فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

{So rejoice in your transaction which you have contracted. And it is that which is the great attainment.}
[QUR'AAN 9:111]

Allaah the Exalted also Said:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللهِ وَاللهُ رَؤُوفٌ بِالْعِبَادِ

{And of the people is he who sells himself, seeking means to the approval of Allaah . And Allaah is kind to [His] servants.}
[QUR'AAN 2:207]

Allaah the Exalted also Said:

قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

{Say, "Indeed, the losers are the ones who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss."} **[Qur'aan 39:15]**

Ibn Al-Qayyim, may Allaah have mercy on him, said:

"Which punishment is greater than the one of the person who neglects their soul, forgets its benefits, diseases, cures, causes of happiness, success, righteousness, and eternal life in everlasting bliss?

If one reflects on this issue, it becomes clear to them that most of creation have forgotten and lost the true nature of their soul and its share with Allaah, and sold their souls for a cheap price. This becomes clear at the time of death and even clearer on the Day of Assembly, on the day when the slave realizes that they have been cheated in the contract they have created for themselves in this abode and in the trade that they did in exchange for their Hereafter. Everyone trades in this Dunya for their Hereafter.

The losers are those that believe that they are those who will earn and gain, when they have purchased their Dunya and their share in it at the expense of their Hereafter and their share in it.

That made them expend their pleasures in this life; they enjoyed them, were pleased with them, were tranquil with them, and strived to attain them. Therefore, they sold something everlasting for something that is immediate; they sold paper money for credit; they sold something present for something absent.

As for those who earn a gain, they are the one who sold something that will perish for something that is everlasting; they sold something low for something that is precious; they sold something despicable for something that is great. They said: 'What is the worth of this life, from its beginning to end, in order for us to sell our share from Allaah the Exalted and the Hereafter for its sake?' Therefore, how can a slave earn a share of it during their short life, which, in

reality, is like a short dream which has no comparison to the residence of eternity? Allaah the Exalted Said:

وَيَوْمَ يَحْشُرُهُمْ كَأَنْ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ

{And on the Day when He will gather them, [it will be] as if they had not remained [in the world] but an hour of the day, [and] they will know each other.} **[Qur'aan 10:45]**"[1]

[1] Al-Jawaab Al-Kaafi (pgs. 104-105).

Hadeeth 24

Abu Tharr, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, reported that Allaah the Exalted Said:

"O My servants! I have forbidden oppression for Myself, and I have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except those whom I have guided, so seek guidance from Me and I shall guide you. O My servants, all of you are hungry except those whom I have fed, so seek food from Me and I shall feed you. O My servants, all of you are naked except those whom I have clothed, so seek clothing from Me and I shall clothe you. O My servants, you commit sins by day and by night, and I forgive all sins, so seek forgiveness from Me and I shall forgive you. O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me. O My servants, if the first of you and the last of you,

and the humans of you and the Jinn of you, were all as pious as the most pious heart of any individual amongst you, then this would not increase My Kingdom an iota.

O My servants, if the first of you and the last of you, and the humans of you and the Jinn of you, were all as wicked as the most wicked heart of any individual amongst you, then this would not decrease My Kingdom an iota. O My servants, if the first of you and the last of you, and the humans of you and the Jinn of you, were all to stand together in one place and ask of Me, and I were to give everyone what he requested, then that would not decrease what I Possess, except what is decreased of the ocean when a needle is dipped into it. O My servants, it is but your deeds that I account for you, and then recompense you for. So whoever finds good should praise Allaah,

and whoever finds other than that, let them blame no one but themselves."[1]

Ibn Taymiyyah, may Allaah have mercy on him, said:

"It should be known that this Hadeeth is very noble and has a great status, which is why Imaam Ahmad, may Allaah have mercy on him, used to say: 'This is the noblest Hadeeth that the people of the Levant reported.' Abu Idrees Al-Khawlaani, may Allaah have mercy on him, would fall to his knees when he reported it. It was reported by Abu Tharr, may Allaah be pleased with him; the green trees and the dust have never shaded or carried, respectively, someone more truthful than Abu Tharr. This is one of the Divine Ahaadeeth which Allaah's Messenger, sallallaahu `alayhi wa sallam, reported from His Lord, and informed that it is the Speech of Allaah, even if it is not considered Qur'aan.

Zaahir Ash-Shahaami, may Allaah have mercy on him, `Abd Al-Ghani Al-Maqdisi, may Allaah have mercy on

[1] Reported by Muslim (2577).

> him, Abu `Abdullaah Al-Maqdisi, may Allaah have mercy on him, and others have gathered such topics. This Hadeeth comprises of some of the great fundamentals of the religion in knowledge, actions, principles, and subsidiary matters."[1]

This Hadeeth is called a 'Hadeeth Qudsi,' but what is a Hadeeth Qudsi?

The Hadeeth Qudsi is revelation from Allaah the Exalted to His Prophet, sallallaahu `alayhi wa sallam, who did not speak out of his own desires, but rather, spoke out of revelation that was revealed to him. The scholars have differed regarding the Hadeeth Qudsi and whether its wording and meaning is from Allaah, or if the meaning is from Allaah and the wording is from the Prophet, sallallaahu `alayhi wa sallam.

Some scholars took the view that the wording and meaning of the Hadeeth Qudsi are from Allaah.

Az-Zurqaani, may Allaah have mercy on him, said:

> "The Hadeeth Qudsi which Allaah's Messenger, sallallaahu `alayhi wa sallam, has reported from Allaah the Exalted is the Speech of Allaah, as well. However,

[1] Majmoo` Al-Fataawa (18/156-157).

it does not have the specifics of the Qur'aan which has made it [i.e. the Qur'aan] special and unique in respect to everything else.

Allaah's Wisdom dictates that He would make some of His Speech miraculous and other Speech non-miraculous, for reasons similar to those previously mentioned regarding the wisdom of categorizing [Allaah's Speech], such as establishing the proof of the Messenger, sallallaahu `alayhi wa sallam, and the True Religion through Allaah's Miraculous Speech. Further wisdom is to make things easy on the Ummah through the Speech that is not miraculous, since it is permissible to narrate it by its meaning, it may be read and [its written text] may be touched by those in a state of major ritual impurity, and so forth.

The favored view in this regard is that the Qur'aan's words are verbatim from Allaah, according to the agreement [of all scholars], the Hadeeth Qudsi's words are verbatim from Allaah, according to the majority view of the scholars, and the prophetic Hadeeth's meanings are revelation, but not the words,

unless it is in something where the Prophet, sallallaahu `alayhi wa sallam, used his own rational reasoning to state.

However, there are some special features of the Qur'aan. For example, it is miraculous, one worships Allaah by reciting it, it is obligatory to maintain its correct recitation, and so forth. The Hadeeth Qudsi or Prophetic Hadeeth do not have any of these qualities and features.

The wisdom behind this differentiation is that the miraculous nature is dependent on the wording of the Qur'aan.

Had the Qur'aan been reported by meaning, its miraculous nature would disappear, and it would be a likely area of change, distortion, and differing of people with regards to the roots of legislation and revelation.

As for the Hadeeth Qudsi and Prophetic Hadeeth, their wordings are not directly miraculous, which is why Allaah the Exalted allowed that they be reported by meaning and did not give them the specifics and

distinguished holiness which He gave the Qur'aan, in order to make things easy on the Ummah and in care of the benefits of the creation in both situations of giving [the Qur'aan its specific qualities] and depriving [the Hadeeth Qudsi and prophetic Hadeeth from those qualities]. Allaah is Compassionate and Merciful with people."[1]

Some scholars took the second view, stating that the Hadeeth Qudsi is revelation from Allaah the Exalted in its meaning, not its wording.

Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, said:

"The scholars differed regarding the wording of the Hadeeth Qudsi, and whether it is from the Speech of Allaah, or if Allaah the Exalted revealed its meaning to Allaah's Messenger, sallallaahu `alayhi wa sallam, and the wording belongs to the Messenger, sallallaahu `alayhi wa sallam. There are two views in this respect.

The first view states that the Hadeeth Qudsi is from Allaah in meaning and wording, because the Prophet,

[1] Manaahil Al-`Irfaan (1/37-38).

> sallallaahu `alayhi wa sallam, ascribed it to Allaah, and since this ascription took place, the default ruling would be that it is the word of the one quoted, not the one quoting, especially since the Prophet, sallallaahu `alayhi wa sallam, is the most trustworthy of people and the most honest in reporting.
>
> The second view is that the Hadeeth Qudsi is from Allaah in meaning, but its wording is from the Prophet, sallallaahu `alayhi wa sallam. This is the stronger view.
>
> If we were to say that it is best to avoid speaking about this topic, out of fear from extremism, and if we were to suffice ourselves with saying that the Hadeeth Qudsi is what the Prophet, sallallaahu `alayhi wa sallam, reports from his Lord, and sufficed with that, it would be enough, and perhaps it is safer, and Allaah the Exalted knows best."[1]

This difference of opinion in this issue is permissible and very widespread among the scholars. The first view stating

[1] Majmoo` Fataawa Ibn `Uthaymeen (9/59-62).

that the Hadeeth Qudsi is revelation in wording and meaning is more correct.

Shaykh `Abd Al-`Azeez Ar-Raajihi, may Allaah preserve him, said:

"The Hadeeth Qudsi is Allaah's Speech in wording and in meaning, which is why the Prophet, sallallaahu `alayhi wa sallam, said as he reported from his Lord: **'Allaah the Exalted Said:** *`I have forbidden oppression for Myself, and I have made it forbidden amongst you, so do not oppress one another.'* This was reported by Muslim.

Therefore, it is Allaah's Speech in wording and in meaning, but it is different from the Qur'aan. The Qur'aan is Allaah's Speech in wording and in meaning, as are the Ahaadeeth Qudsi, but the latter has rulings that are unique to it, and which they do not share with the Qur'aan. For example, the Qur'aan may only by touched by someone who has performed ablution, while the Hadeeth Qudsi may be touched by someone who had not performed ablution. Another difference is that one recites the Qur'aan as an act of worship,

unlike the Hadeeth Qudsi. Therefore, it has different rulings.

Had the Hadeeth Qudsi been from Allaah in meaning and its wording is from the Prophet, sallallaahu `alayhi wa sallam, there would be no difference between Hadeeth Qudsi and other Ahaadeeth and the Prophet, sallallaahu `alayhi wa sallam, would not have ascribed it to his Lord, saying: *`Allaah Said,'* it means that he ascribed it to Allaah.

He, sallallaahu `alayhi wa sallam, said: *`Allaah the Exalted Said: `I have forbidden oppression for Myself.'"*[1]

Whichever of the two views is stronger, both views coincide with one another in that Hadeeth Qudsi is revelation from Allaah the Exalted, which is why it is ascribed to Him, saying: 'Allaah Said,' or: 'The Prophet, sallallaahu `alayhi wa sallam, said, in relating from the Lord of Glory.'

Allaah the Exalted Said: *"I have forbidden oppression for Myself."*

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[1] Translation of (www.islamway.com/?iw_s=Fatawa&iw_a=view&fatwa_id=14910).

Ibn Taymiyyah, may Allaah have mercy on him, said:

"This contains two big issues, both of which have branches and subtopics. The first is regarding the injustice that Allaah the Exalted has made unlawful on His own Self, and which He has negated from Himself, Saying:

وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

{And your Lord does injustice to no one.} [QUR'AAN 18:49]

Also, He Said:

وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ

{And your Lord is not ever unjust to [His] servants.} [QUR'AAN 41:46]

Also, He Said:

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا

{Indeed, Allaah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it.} [QUR'AAN 4:40]

And He The Exalted also Said:

قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا تُظْلَمُونَ فَتِيلًا

{Say, The enjoyment of this world is little, and the Hereafter is better for he who fears Allaah . And injustice will not be done to you, [even] as much as a thread [inside a date seed].} **[QUR'AAN 4:77]**

Also, He The Almighty denied and negated that He Wishes to oppress anyone, Saying:

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ

{Allaah wants no injustice to the worlds.} **[QUR'AAN 3:108]**

Also, He Said:

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ

{Allaah wants no injustice for [His] servants.} **[QUR'AAN 40:31]**

Further, He negated that His slaves do not fear oppression from Him, Saying:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا

{But he who does of righteous deeds while he is a believer - he will neither fear injustice nor deprivation.} **[QUR'AAN 20:112]**

The people differed regarding this oppression, and were at two polar extremes, and a third group took the middle route; the best of matters is the middle affair. The reason they did so is due to their searching and investigating matters of predestination and combining that with legislation.

Delving into those matters without complete knowledge has resulted in the deviation of most nations, which is why the Prophet, sallallaahu `alayhi wa sallam, forbade his Companions from disputing in those matters.

Those who belie the predestination said that Allaah the Exalted did not create the actions of the slaves, and He only Wants what He ordered to be in existence. The extreme among them belie Allaah's Previous Knowledge and Writing of the actions of the slaves that would occur, such as the Mu`tazilah, and others. They said that oppression from Allaah the Exalted is the same as mutual oppression that occurs between the children of Aadam. Therefore, they likened His Actions to the actions of the slaves,

making them those that liken Allaah, strike examples for Allaah, and do not give Him the Highest Similitude. Actually, they obligated and forbade whatever would be obligated and forbidden for slaves. They established this ruling, originally, from their intellects.

They said that if Allaah the Exalted orders the slave to do something and does not grant the slave help in all its ways, He would be oppressing them. They held that He does not have the Ability to guide someone who is misguided, just as He cannot misguide someone who is guided. They said that if He ordered two individuals to perform an action, but gave help to one of them, He would be oppressive. They mentioned other similar matters which are considered matters of Allaah granting His favors, but they considered that if He were to not give those favors, it would be oppression. Further, they claimed that if He were to punish someone for a predestined action, it would be oppression on His behalf. They did not differentiate between punishing someone who did an action that deserves a punishment and one who did not, and

even if that deservingness was created for another general or specific wisdom. In this regard, many people became misguided.

This group was opposed by philosophers who affirmed predestination. They said that injustice on His behalf has no reality in existence; it is something impossible for Him. It cannot possibly be Willed, so it cannot be said that He does not commit injustice according to His Will and Wish, because it is similar to having two polar opposites, or similar to placing one body in two areas, or making the old new, and the new old. Therefore, they said that whatever is concocted in the mind, is possible to be done, and Allaah is able to do it, it is not injustice on Allaah's part, regardless if it is done or not. This view was related on their account by groups of those who affirm [predestination] and the people of Hadeeth, such as the followers of Maalik, may Allaah have mercy on him, Ash-Shaafi`i, may Allaah have mercy on him, Ahmad, may Allaah have mercy on him, and others who explained the Hadeeth, and so forth.

They explained this Hadeeth based on this view, and perhaps in doing so, held fast to some narrated statements, as we have reported that Iyaas ibn Mu`aawiyah, may Allaah have mercy on him, said: 'I have never debated anyone with my intellect but the Qadari sect. I said to them: 'What is oppression?' They said: 'It is to take what is not yours and dispose of it in a manner which is not your right.' I said: 'Everything belongs to Allaah.' This statement of Iyaas was only to clarify that the happenings that occur are in the Kingdom of Allaah, which would mean that it is not oppression, according to them. This is something that none of those who affirm predestination dispute in. They agree, along with those who believe in predestination, that everything Allaah the Exalted does is just.

In the Hadeeth of difficulties that Imaam Ahmad, may Allaah have mercy on him, reported from `Abdullaah ibn Mas`ood, may Allaah be pleased with him, who reported from the Prophet, sallallaahu `alayhi wa sallam, it states: *`When a person becomes worried or*

sad and says: `O Allaah, I am Your slave, the son of Your male slave, the son of Your female slave. My forelock is in Your Hand, Your predestination is applying on me, and Your ruling regarding me is just. I ask You by every Name of Yours, that You names Yourself, taught to one of Your creation, sent in Your Book, or kept exclusive to knowledge of the unseen with You, to make the Qur'aan the spring of my heart, the light of my chest, the removal of my sadness, and the thing that causes my worries to depart [Allaahumma Inni `Abduk wa'bnu `Abdik wa'bnu Amatik, Naasiyati biyadik, Maadhin Fiyya Hukmuk `Adlun Fiyya Qadhaa'uk, As'aluka bi Killi'smin Huwa Lak, Sammayta bihi Nafsak Aw `Allamtuhu Ahadan min Khalqik Aw Anzaltahu fi Kitaabik Awi'sta'tharta bihi fi `Ilmi'l-Ghaybi `Indak, an Taj`al'l-Qur'aana Rabee`a Qalbi wa Noora Sadri wa Jalaa'a Huzni wa Thahaaba Hammi],' Allaah will remove their worries and sadness and will replace it with relief.' It was said: "O Allaah's Messenger, should we not learn it."

He, sallallaahu `alayhi wa sallam, said: *'Yes, it is appropriate for the one who hears it to learn it.'*

Therefore, this proves that all of His predestination for His slaves is just, which is why it is said: 'Every blessing from Allaah is a favor, and every disaster is justice.'

Generally, as it pertains to Allaah's Statement:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا

{But he who does of righteous deeds while he is a believer - he will neither fear injustice nor deprivation.} **[QUR'AAN 20:112]**

The scholars of Tafseer from the Salaf said that it means the person will not fear that they will be wronged by carrying the sins of others, and they will not be deprived, as in, their good deeds will not be decreased.

Therefore, it becomes known that oppression and deprivation which is mentioned is dealing with recompense, as the scholars of exegesis have mentioned, and that Allaah the Exalted only accounts a person according to their actions. This is why the

correct view is what is indicated by the texts, that Allaah the Exalted will only punish those who sinned in the hereafter.

Further, when Allaah the Exalted Said:

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ

{Whoever does righteousness - it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants.}

[QUR'AAN 41:46]

It indicates that someone who does good will not be wronged, as in, their deeds will not be decreased or given to anyone else, and the one who does evil will not be wronged by being held accountable for the sins of another person; rather, each soul will have for it what it earned, and will have against it what it has earned.

These texts which negate any injustice inherently affirm justice in recompense, and that the actions of the one who does well will not be kept away from them. Further, Allaah the Exalted Said regarding those whom He punished:

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ

{And We did not wrong them, but they wronged themselves. And they were not availed at all by their gods which they invoked other than Allaah.} **[QUR'AAN 11:101]**

Allaah the Exalted also Said:

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ

{And We did not wrong them, but it was they who were the wrongdoers.} **[QUR'AAN 43:76]**

This verse clarifies that the punishment of the wrongdoers is just, in recompense for their sins, and that since Allaah the Exalted did not wrong them, He did not punish them without any sins. Further, the Prophet, sallallaahu `alayhi wa sallam, said: *'If Allaah were to punish those in His heavens and His earth, He would do so without being unjust to them, and if He were to show them mercy, His mercy would be better and more encompassing than the actions they did.'*[1]

[1] Reported by Abu Daawood (4699) and Ibn Maajah (77) and Al-Albaani ruled it as authentic.

This Hadeeth shows that if punishment would occur, they would be deserving of it; punishment would not occur without the presence of sin. This clarifies that of the negated injustice is the punishment of the one who does not sin.

Further, Allaah the Exalted Said:

* مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَقَالَ الَّذِي آمَنَ يَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ

{And he who believed said, "O my people, indeed I fear for you [a fate] like the day of the companies. Like the custom of the people of Noah and of 'Aad and Thamood and those after them. And Allaah wants no injustice for [His] servants.} **[Qur'aan 40:30-31]**

This verse clarifies that this punishment was not injustice, because they deserved it, and because Allaah the Exalted does not Wish to be unjust. If one is unable to do some action, they are not praised for their lack of wanting to do that action; rather, one is praised for abandoning actions that they are able to do. At that, it can be known that Allaah the Exalted is Able to do what He declared Himself Transcendent

above, namely, injustice, but He does not do it. Therefore, with such an interpretation, His Statement is true when He Said: ‘I have forbidden oppression for Myself.’ This cannot be used to refer to something that is impossible in and of itself, such as saying: ‘I have forbidden Myself from creating anything similar to Me,’ or: ‘I have forbidden myself from making creation into creators,’ and other such impossibilities.

The most that can be said about the [second false interpretation] is that it would mean Allaah is Saying: ‘I have informed of Myself, that whatever is not possible will not occur.’ This meaning, as the believer certainly knows, is not what the Lord meant; rather, one must declare Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam, above such meanings which are not befitting for Him, because it is redundant and explaining something self-explanatory; it contains no praise, glorification, or anything beneficial to the one listening to it. Therefore, it becomes known that the thing that Allaah the Exalted

has forbade for Himself is something He is capable of doing, but does not do it, because He has forbidden it on Himself. Allaah the Exalted is Transcendent and Exalted above injustice."[1]

Al-Haafith Ibn Rajab, may Allaah have mercy on him, said:

"The statement of the Prophet, sallallaahu `alayhi wa sallam, wherein he reports from His Lord, who Said: 'O My servants! I have forbidden oppression for Myself,' means that He has prohibited Himself from being unjust to His slaves,

as He Said:

وَمَا أَنَا بِظَلَّامٍ لِّلْعَبِيدِ

{Never will I be unjust to the servants.}
[QUR'AAN 50:29]

Also, He the Exalted Said:

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ

{Allaah wants no injustice for [His] servants.}
[QUR'AAN 40:31]

[1] Majmoo` Al-Fataawa (18/137-144).

Also, Allaah the Exalted Said:

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ

{Allaah wants no injustice to the worlds.} **[QUR'AAN 3:108]**

Also, Allaah the Exalted Said:

إِنَّ اللهَ لا يَظْلِمُ مِثْقَالَ ذَرَّةٍ

{Indeed, Allaah does not do injustice, [even] as much as an atom's weight.} **[QUR'AAN 4:40]**

Also, Allaah the Exalted Said:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا

{But he who does of righteous deeds while he is a believer - he will neither fear injustice nor deprivation.} **[QUR'AAN 20:112]**

Deprivation means that one's recompense for their good deeds is lowered, and injustice refers to being punished for the sins of others. This is frequently mentioned in the Qur'aan.

This shows that Allaah the Exalted is Able to be unjust, but He does not do so, out of His Favor and Generosity, as well as out of His Bounties and Good Conduct with His slaves.

Many of the scholars interpreted injustice as placing something where it does not belong. As for those who interpret it as using the property of others without their permission. Something similar has been reported from Iyaas ibn Mu`aawiyah, may Allaah have mercy on him, and others. They say that injustice is impossible for Him, but conceivable for others, because everything that He does is within His Kingdom. This is the answer Abu Al-Aswad Ad-Du'ali gave `Imraan ibn Husayn when he asked about predestination.

The fact that Allaah the Exalted created the actions of the slaves, and they consist of unjust actions, does not mean that He the Exalted should be described as unjust, just as He is not described with the various obscene actions that the slaves do, even if they are considered His creation and the destiny He set. Allaah the Exalted is only described by His Actions, not by the actions of His slaves, because the actions of the slaves have been created by Him, and He is not described

with any of them; rather, He is described with His Attributes and Actions."[1]

The point is that Allaah the Exalted is Able to be unjust, not that injustice is impossible for Him. However, He has forbidden injustice on Himself out of His Favor and Generosity, which is why He does not act unjustly.

Allaah the Exalted is Transcendent above punishing anyone without that person having committed a sin; He does not do that to His slaves, even though He is Able to do so. If Allaah the Exalted were to punish any of His slaves, He would not be unjust in doing so; the person would be deserving of punishment. When Allaah the Exalted grants rewards to those who obey Him, it is His Good Conduct with those who obey Him. Allaah the Exalted Favors them with such matters, in accordance with His Beautiful Names and Lofty Attributes.

There are many things that necessitate that injustice is negated from Allaah the Exalted, such as:

Allaah the Exalted gives the one who does good the recompense for their actions and good deeds; the one who

[1] Jaami` Al-`Uloom wa Al-Hikam (2/657-659).

does good is in no fear of losing their actions. Allaah the Exalted Said:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا

{But he who does of righteous deeds while he is a believer - he will neither fear injustice nor deprivation.} **[QUR'AAN 20:112]**

Allaah the Exalted also Said:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

{And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed.} **[QUR'AAN 4:124]**

Also, Allaah the Exalted does not punish the one who does not do sins for what they have not done, and does not punish anyone on account of the sins of others; Allaah the Exalted only judges between people in justice.

Allaah the Exalted Said:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ

{And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.}
[QUR'AAN 21:47]

Further, Allaah the Exalted Said:

أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَى * وَإِبْرَاهِيمَ الَّذِي وَفَّى *أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى * وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى * وَأَنَّ سَعْيَهُ سَوْفَ يُرَى * ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى

{Or has he not been informed of what was in the scriptures of Moses. And [of] Abraham, who fulfilled [his obligations]. That no bearer of burdens will bear the burden of another. And that there is not for man except that [good] for which he strives. And that his effort is going to be seen. Then he will be recompensed for it with the fullest recompense.}
[QUR'AAN 53:36-41]

Allaah the Exalted also does not love injustice or those who are unjust. Allaah the Exalted Said:

وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

{Allaah does not like the wrongdoers.} **[QUR'AAN 3:57]**

Also, Allaah the Exalted loves justice, orders that people be just, and loves those who are just. Allaah the Exalted Said:

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ

{Say, [O Muhammad], "My Lord has ordered justice."}
[QUR'AAN 7:29]
Allaah the Exalted also Said:

وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

{Act justly. Indeed, Allaah loves those who act justly.}
[QUR'AAN 49:9]

Along with many other reasons which necessitate that He is absolved from any injustice.

Allaah the Exalted Said: *"I have made it forbidden amongst you, so do not oppress one another."*

Shaykh Al-Islaam, may Allaah have mercy on him, said:

> "His statement: *'I have made it forbidden amongst you, so do not oppress one another,'* comprises of the religion in its entirety, because the things that Allaah the Exalted has prohibited all go back to the root of injustice, and the things that He has ordered be done

all go back to the root of justice. That is why Allaah Said:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ

{We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allaah may make evident those who support Him and His messengers unseen.} **[Qur'aan 57:25]**

Therefore, Allaah the Exalted informed that He sent the messengers and revealed the books and scales in order for people to act justly."[1]

Therefore, if one were to reflect on everything that Allaah the Exalted has forbidden, such as usury, fornication, theft, drinking alcohol, backbiting, slandering, treating the parents unjustly, cutting off ties with relatives, and so forth, they would find that all these prohibitions go back to the root of injustice. Further, if one were to reflect on everything Allaah

[1] Majmoo` Al-Fataawa (18/157).

the Exalted has ordered be done, such as righteousness, charity, ordering good, forbidding evil, keeping ties of the womb, withholding one's harm, helping those who are oppressed, and so forth, they would find that all these orders to back to establishing complete justice between people.

Therefore, when Allaah the Exalted Said: *"I have made it forbidden amongst you, so do not oppress one another,"* it means that Allaah the Exalted has prohibited injustice on His slaves, and forbidden them from mutually oppressing one another. Therefore, it is forbidden for any slave to oppress another slave. Although oppression is unlawful absolutely, it is of two types:

First: Injustice towards one's own self: The greatest of which is polytheism, as Allaah the Exalted Said:

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

{Indeed, association [with him] is great injustice.}
[QUR'AAN 31:13]

The one who has committed polytheism has placed the creation in the position of the Creator, worshipping and deifying them.

Therefore, they have placed things in places where they do not deserve to be. Usually, when the Qur'aan promises the unjust with punishment, it is referring to the polytheists, as Allaah the Exalted Said:

وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

{*And the disbelievers - they are the wrongdoers.*}
[QUR'AAN 2:254]

Next, in this category, all other sins are included, with their varying levels of major and minor sins.

Second: Injustice towards other slaves: This is what is mentioned in the Hadeeth. The Prophet, sallallaahu `alayhi wa sallam, said in his sermon during the farewell Hajj: *"Your blood, wealth, and honor are sacred, just as this day, month, and city are sacred."*[1] Ibn `Umar, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Injustice is successive layers of darkness on the Day of Resurrection."*[2]

[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Al-Bukhaari and Muslim.

Ibn Al-Jawzi, may Allaah have mercy on him, said:

> "Injustice comprises of two sins: Taking wealth of others without the right to do so, and contesting Allaah the Exalted with contradiction and sin, some of which are worse than others. Performing a sin of this type is worse than other types, because it usually occurs to someone who is weak and cannot avenge themselves.
>
> Injustice (Thulm) originates from darkness (Thulmah) of the heart, because if it was illuminated with the light of guidance, it would take the lesson. When the light of the righteous, which they earned due to their piety, is proceeding before them, the layers of darkness injustice will encompass the unjust, when their injustice will not avail them in the least."[1]

As for mutual injustice among the slaves, as in, the point of the Hadeeth, there is no doubt that the oppressed must take their right from the one oppressing them, or forgive them, which is why the Legislator has made it recommended to free oneself of any injustice in this life. Abu Hurayrah, may

[1] Fat-h Al-Baari (5/100).

Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Whoever has oppressed their brother or sister in their honor, or anything else, should ask for forgiveness today before there will be no currency, and if [the oppressor] has any good deeds, they will be taken in accordance with the gravity of their injustice, and if they have no good deeds, the sins of the oppressed will be given to them, and they will carry its burden."*[1] This is why the scholars said that one of the conditions of repentance as it pertains to other humans is that one has retribution or is forgiven by the one they oppressed.

An-Nawawi, may Allaah have mercy on him, said:

> "Our fellows (the Shaafi`i scholars) and other scholars said that repentance has three conditions: One must abandon the sin, should feel remorse for what they have done, and should have complete resolve to never do it again. If the sin pertains to a human, it has a fourth condition, namely, returning the act of

[1] Reported by Al-Bukhaari (2449).

injustice (as in, if someone stole, they must give the money back, etc.), or be emancipated from it."[1]

Allaah the Exalted Said about injustice: *"I have made it forbidden amongst you, so do not oppress one another,"* from His Justice is that He legislated retribution. Therefore, reflect on His legislation in retribution and what it does, namely, enforce justice and police injustice. The reason is that the legislative rulings are based on justice between people: justice in blood, justice in retribution, justice in wealth, justice in honor, justice in lineages and justice in private parts. If someone were to transgress against someone in their wealth or honor, they must be accounted for, and they must give the usurped item back, even a strike or punch; there is no doubt that justice must be upheld.

Of the Justice of Allaah the Exalted is that He would let the slave demand justice and be protected from injustice when debating with their Lord on the Day of Resurrection. Anas ibn Maalik, may Allaah be pleased with him, said: "We were in the company of Allaah's Messenger, sallallaahu `alayhi wa

[1] The explanation of An-Nawawi on the book of Muslim (17/25).

sallam, and he smiled and said: *'Do you know why I laughed?'* We said: 'Allaah and His Messenger know best.' Thereupon he, sallallaahu `alayhi wa sallam, said: *'It was because of the [fact that there came to my mind the] talk which the servant would have with his Lord. They would say: 'My Lord, have you not guaranteed me protection against injustice?' He would Say: 'Yes.' Then the servant would say: 'I do not deem valid any witness against me but my own self.' Allaah will Say: 'Enough would be the witness of yourself against you and that of the two angels who had been appointed to record your deeds.' Then, the seal would be set upon their mouth and it would be said to their hands and feet to speak and they would speak of their deeds. Then the mouth would be made free to talk, they would say [to their hands and feet]: 'Get away, may the curse of Allaah be upon you! It was for your safety that I contended.'"*[1]

Further, from the Justice of Allaah the Exalted during that Grave Day is what is clarified in the Hadeeth of Abu Hurayrah, may Allaah be pleased with him, who reported

[1] Reported by Muslim (2969).

that the Prophet, sallallaahu `alayhi wa sallam, said: *"Paradise and Hellfire disputed, and Hellfire said: 'I have been distinguished for accommodating for the arrogant and tyrannical.' Paradise said: 'Why is it that only the weak and downtrodden people enter me?' Allaah Said to Paradise: 'You are My Mercy, and I shall show Mercy to whomever I wish through you,' and said to Hellfire: 'You are My punishment, and I shall punish whomever of My slaves I wish through you. Both of you will be full.' As for Hellfire, it will not be filled until He places His Foot, and it says: 'Enough, enough, enough.' At that, it will be filled and its parts will draw close to each other. Allaah the Exalted does not show injustice to any of His creation. As for Paradise, He would create another creation to abide in it."*[1]

Allaah will then create another creation to enter into Paradise by His Mercy. However, He will not create another creation to abide in Hellfire. That is from the Completeness of His Justice; He is not unjust to any of the two parties.

[1] Reported by Al-Bukhaari and Muslim.

`Abdullaah ibn Unays, may Allaah be pleased with him, reported that he heard Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"The slaves, or the people, will be resurrected naked, uncircumcised, and Buhma."* He said: *"What is Buhma?"*

He, sallallaahu `alayhi wa sallam, responded: *"They will have nothing. They will be called by a voice that is heard by those who are far (I think he, sallallaahu `alayhi wa sallam, said: `As well as those who are close.') and the voice will Say: `I am the King. It is not fit that anyone from the people of Paradise to enter Paradise while there is someone from Hellfire that demands retribution for an injustice, and it is not fit for anyone from the people of Hellfire to enter Hellfire while there is someone from the people of Paradise that demands retribution for an injustice.'" He said: "How will that be achieved, while we will be naked and without anything?" He, sallallaahu `alayhi wa sallam, replied: "With good deeds and bad deeds."*[1]

[1] Reported by Al-Bukhaari in his book *Al-Adab Al-Mufrad* (970) and Al-Albaani ruled it as acceptable.

Anas ibn Maalik, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Allaah does not show injustice to a slave in a good deed through which they earn rewards in the Dunya, but will also earn its reward in the Hereafter. As for the disbeliever, they will be given the taste of its reward in this life, until when they return to the Hereafter, they will have no good deed to earn rewards for."*[1]

This is from the Completeness of His Justice with His enemies and Generosity with His allies.

An-Nawawi, may Allaah have mercy on him, said:

> "The scholars have unanimously agreed that the disbeliever who dies in disbelief will have no reward in the Hereafter, and will not be recompensed for any of their actions of the Dunya for the sake of being close to Allaah. In this Hadeeth, the Prophet, sallallaahu `alayhi wa sallam, explicitly stated that they will be made to taste their good deeds, as in, the actions they do to get close to Allaah which do not need intention for its validity, such as keeping ties of

[1] Reported by Muslim (2808).

the womb, charity, freeing a slave, hosting, doing good actions, and so forth. As for the believer, their good deeds and rewards will be saved for the Hereafter, and will be given rewards for it in this life as well. There is no problem from being rewarded in this life and the next, as has been reported within the religion, so it must be believed. As for if the disbeliever does good deeds, then accepts Islaam, they will be rewarded for their actions in the hereafter, according to the correct view."[1]

With Allaah, the rights of the people are grave in nature, so they must be given back to their rightful owners, because when the slave comes on the Day of Resurrection with these liabilities, there will be no currency on that day; rather, there will only be good deeds and bad deeds.

One of the gravest of injustices that occurs frequently is transgression on land and changing boundaries of land. You find some people usurping some land that belongs to someone else.

[1] The explanation of An-Nawawi on the book of Muslim (17/150).

Some others would take over land that belongs to the country's government, thereby committing oppression in the wealth of general population. You find someone changing the boundaries of the land between them and their neighbor, thereby taking some of the land of their brother in sister unjustly, and incorporating it into their own land. If such a person does not repent and return the rights to their rightful owners, their accounting on the Day of Resurrection will be difficult and their punishment will be severe. Ya`la ibn Murrah, may Allaah be pleased with him, reported that he heard Allaah's Messenger, sallallaahu `alayhi wa sallam, say: *"Any person who is unjust with even an arm's span of land will be tasked with digging into it until it is as deep as the seven earths, then they will be made to carry that around their necks until judgment occurs between creation."*[1] This is with regard to one arm span, so how about someone who usurps and is unjust regarding miles upon miles and large spaces of land? Actually, how would the situation be for someone who is oppressive in the wealth of the general

[1] Reported by Ibn Hibbaan (5164).

masses, wherein oppression is graver and receives a larger punishment?

Sa`eed ibn Zayd ibn `Amr ibn Nufayl, may Allaah be pleased with him, reported that Arwa disputed with him regarding a part of his house. He said: "Leave it and your claim on it, because I heard Allaah's Messenger, sallallaahu `alayhi wa sallam, say: *'Whoever takes an arm's span of land without due right will be made to wear seven earths around their neck on the Day of Resurrection.'*

O Allaah, if she is lying, make her blind and make her grave in her home.'" The narrator said: "I saw her blind, feeling for the walls of her home and saying: 'The supplication of Sa`eed ibn Zayd befell me.' While she was walking, she passed by a well in the house and fell it. Thus, it was made to be her grave."[1]

Ibn `Umar, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever*

[1] Reported by Al-Bukhaari and Muslim, and the sequence is in Muslim (1610).

takes any piece of land that does not belong to them will sink down in the seven earths on the Day of Resurrection."[1]

When Allaah the Exalted mentioned injustice and clarified that He made it forbidden for Himself and His slaves, He them mentioned His favors to them, their need of Him, and His Self-Sufficiency. Humankind cannot benefit themselves or repel harm from their own selves, except by the permission of Allaah the Exalted. So, Allaah the Exalted ordered that they ask Him for their benefits and needs and to repel any harm that has befallen them, since they can only be benefitted or have harm repelled by the permission of Allaah the Exalted.

Allaah the Exalted informed that they cannot benefit or harm Him, and mentioned His Generosity in giving them. It is as if He is Saying: 'I am the Sole One that favors you by giving you benefits and repelling harm, and you cannot benefit Me or harm Me, so, how great are My favors on you, and how great is your need of Me.'

If the competent slave realizes and knows this undeniable truth with certainty, they would be shy from their Lord. If a

[1] Reported by Al-Bukhaari (2454).

created being were to show them good conduct, they should feel shy from the person, so how about as it pertains to the Lofty, Generous Lord who shows Good Conduct, and whose Good Conduct is behind everything good that reaches the slave, and behind every evil that is repelled from the slave? However, He is still Self-Sufficient, not in need of His slave, and the slave is incapable of benefitting Him in the least.

Bringing benefits and repelling harms could either be in one's religion or one's worldly life. The biggest benefit a person can have in religion is guidance to the straight path and consistency on it. The greatest benefit in one's religion which repels evil is forgiveness.

As for matters of the Dunya, in the Hadeeth, food and clothing are mentioned. Food provides humankind with the benefit of being full and strong enough to do actions and bring about benefits. Clothing repels the harms of coldness, nakedness, and so forth.

Therefore, the Hadeeth mentioned four things which are the pinnacles of gaining benefits and repelling evils in matters of this life and the Hereafter, namely, guidance, forgiveness, food, and clothing. When Allaah the Exalted forbade

injustice and made justice obligatory, He mentioned His Good Conduct with His slaves in that He facilitates benefits for them and repels harms, although they cannot benefit or harm Him in the least, even if all mankind and Jinn were to cooperate in trying to do so.

If one were to say that guidance and forgiveness deal with the heart, and food and clothing deal with the body, that would also be good, as it clarifies the roots of Allaah's favors on His slaves in heart and body.

In summary, all creation are in need of Allaah the Exalted in bringing about benefits and repelling evils in matters of their religion and worldly life. The slave does not have the ability to manage any of those things. If Allaah the Exalted does not grant a person guidance and sustenance, it means they are deprived in this life. If Allaah the Exalted does not favor a person with forgiveness, their sins will destroy them in the hereafter.

Allaah the Exalted Said: *"O My servants, all of you are astray except those whom I have guided, so seek guidance from Me and I shall guide you. O My servants, all of you are hungry*

except those whom I have fed, so seek food from Me and I shall feed you."

Meaning, one should seek guidance, sustenance, and food from Him, since none but Him is able to provide these things. He The Exalted Said: *"O My servants, all of you are naked except those whom I have clothed, so seek clothing from Me and I shall clothe you."* He is ordering His slaves to ask Him for clothing to wear. He Said: *"O My servants, you commit sins by day and by night, and I forgive all sins, so seek forgiveness from Me and I shall forgive you."* He ordered them to seek forgiveness and repent. This means that the slave is in need of Allaah the Exalted in everything, and that if Allaah the Exalted does not grant them sustenance, clothing, guidance, and forgiveness, they would truly be deprived in this life and the next.

Allaah the Exalted Loves that His slaves ask for all their worldly and religious benefits from Him, such as food, drink, clothing, and so forth, just as they ask Him for guidance and forgiveness.

Ibn Rajab, may Allaah have mercy on him, said:

> "Some of the Salaf would ask Allaah the Exalted for everything they need, even the salt they need for their dough and the feed for their sheep. When a person asks Allaah the Exalted for everything they need, they show Him their need for Him. This is beloved to Allaah. Some of the Salaf would feel shy to ask Allaah the Exalted for matters of the Dunya, however, holding fast to the Sunnah is more ideal."[1]

Allaah the Exalted Said: *"Seek guidance from Me and I shall guide you."*

Allaah the Exalted is the One who guides His slaves to the correct path, and none else. Allaah the Exalted Said:

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضْلِلْ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

{Whoever Allaah guides - he is the [rightly] guided; and whoever He sends astray - it is those who are the losers.} **[QUR'AAN 7:178]**

Guidance has four categories:

First: Guidance in matters of the Dunya. This is something that is shared among humans, livestock, believers, and

[1] Jaami` Al-`Uloom wa Al-Hikam (2/662).

disbelievers. Allaah the Exalted guides each created thing to the benefits of its Dunya. You find flocks of birds migrating to distant areas and traveling long distances. You find great fish in the sea traveling thousands of miles in order to lay its eggs in another place. You find the ant finding its livelihood in its kingdom in an amazing way. Who guided these and other innumerable creations to these actions but Allaah? Allaah the Exalted is Alone, and guides every created being to what benefits it in the worldly life, each according to its own image, nature, type of food, and according to their environment.

Second: Calling the creation to what benefits them, and ordering them to hold fast to that, by presenting evidences, sending messengers, and revealing scriptures; all responsible human beings share this, regardless of whether they believe or not. Allaah the Exalted Said:

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى

{And as for Thamood, We guided them, but they preferred blindness over guidance.} **[Qur'aan 41:17]**

Therefore, Allaah the Exalted clarified the truth to them, taught it to them, and ordered them to follow it. However,

they chose blindness over guidance and misguidance over righteousness.

Allaah the Exalted Said:

إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

{You are only a warner, and for every people is a guide.} **[QUR'AAN 13:7]**

Meaning, every nation has a prophet to clarify the straight path to them and order them to follow it. Allaah the Exalted Said:

وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

{And indeed, [O Muhammad], you guide to a straight path} **[QUR'AAN 42:52]**

This, along with the other verse which states:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ

{Indeed, [O Muhammad], you do not guide whom you like.} **[QUR'AAN 28:56]**

These two verses clarify that the guidance that Allaah the Exalted affirmed is the guidance of calling, proselytization, ordering, forbidding, teaching, and showing. This is not the guidance that Allaah the Exalted negated, rather, it is the

guidance which is mentioned in the third category, which only Allaah the Exalted is capable of.

Third: Guidance which is placed in the hearts. This is what some call inspiration or direction, while others call it Tawfeeq (divine aid), and so forth.

This type of guidance is only possibly by Allaah the Exalted.

Fourth: Guidance in the hereafter. This is mentioned when Allaah the Exalted Said:

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ * وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ

{Indeed, Allaah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearl, and their garments therein will be silk. And they had been guided [in worldly life] to good speech, and they were guided to the path of the Praiseworthy.} **[QUR'AAN 22:23-24]**

Also, when Allaah the Exalted Said:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ

{Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith.}
[QUR'AAN 10:9]

This guidance in the hereafter is the reward of guidance that they had during the Dunya.

Further, since the disbelievers misguided from the straight path in the Dunya, they will be guided to the path of hellfire in the hereafter.

Allaah the Exalted Said:

فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ

{Other than Allaah, and guide them to the path of Hellfire.}
[QUR'AAN 37:23]

These are four types of guidance. The caller to Allaah the Exalted only has the second type of guidance, as in, the guidance of showing the correct path and teaching it. Callers to Allaah the Exalted are not tasked with the guidance and faith which is in the heart.

As for the believer asking Allaah the Exalted for guidance, it is of two types:

General guidance, as in, guidance to Islaam and faith, and this is what occurs to the believer. Also, there is specific guidance, as in, guidance the slave is given to knowing the parts of faith and Islaam, and being granted divine aid in

doing them. This is what every believer needs by day and by night, which is why Allaah the Exalted ordered His slaves to read the following verse in every unit of their prayer:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

{Guide us to the straight path.} **[QUR'AAN 1:6]**

The Prophet, sallallaahu `alayhi wa sallam, used to say in his supplications at night: *"Guide me to the truth which has been differed in, You guide whomever You Wish to the straight path [Ihdini lima'khtulifa feehi mina'l-Haqqi bi ithnik, Innaka Tahdi man tashaa'u ila Siraati'm-Mustaqeem]."*[1]

Also, in the Hadeeth, Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"When one of you sneezes, let them say: `All praise is for Allaah in all situations [Al-Hamdu Lillaahi `ala Kulli Haal],' and their brother or sister should respond to them, saying: `May Allaah have mercy on you [Yarhamuka Allaah],' to which the sneezing person should say: `May*

[1] Reported by Muslim (770).

Allaah guide you and fix your affairs [Yahdeekumu Allaahu wa Yuslihu Baalakum].”[1]

`Ali, may Allaah be pleased with him, reported that Allaah’s Messenger, sallallaahu `alayhi wa sallam, told him: *“Say: `O Allaah, guide me and set me straight [Allaahumma ihdini wa Saddidni],’ and when supplicating for guidance, remember guidance to the path, and when supplicating for straightness, remember the straightness of an arrow.”*[2]

`Abdullaah ibn Mas`ood, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, used to say: *“O Allaah, I ask You for guidance, piety, modesty, and richness [Allaahumma Inni As’aluka al-Huda wa at-Tuqa wa al-`Afaafa wa al-Ghina].”*[3]

Allaah the Exalted Said:

[1] Reported by Abu Daawood (5033) and Al-Albaani ruled it as authentic.
[2] Reported by Muslim (2725).
[3] Reported by Muslim (2721).

وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيتًا
وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا * وَإِذًا لَآتَيْنَاهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا

{But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith].And then We would have given them from Us a great reward. And We would have guided them to a straight path.} **[QUR'AAN 4:66-68]**

The meaning is that if they were to do what they were admonished to do, obeyed Allaah the Exalted, and abandoned what He forbade for them, that would have been better for them in this religion and worldly life, and would have been firmer in faith and submission. If they were to do that, they would have earned a great reward from Allaah, and Allaah the Exalted would have guided them to His straight path. Therefore, guidance to the straight path does not occur but with one of two types of guidance: Guidance to faith in Allaah, as in, general guidance, and guidance to do what one is admonished to do, and this is specific guidance.

The slave is in need of both general and specific guidance, so one should constantly ask Allaah the Exalted for guidance,

to make them firm on it, to not deviate from it, and to be given divine aid to act on it. It is not enough for a person merely to be born on the pure innate disposition, because the pure innate disposition needs to be embedded in a person's heart in the form of a firmly-established creed.

This only occurs through the guidance that they ask Allaah the Exalted for.

Some people ask: why do we always ask Allaah the Exalted for guidance in each prayer, while Allaah the Exalted has guided us to Islaam and did not misguide us as others were misguided?

The answer is that guidance that the slave asks of their Lord is not limited to the general guidance, through which one enters Islaam and becomes a Muslim, but also, it includes consistency and firmness in the religion and specific guidance, by knowing its rulings, legislations, orders, and prohibitions. Also, it consists of another important aspect that many people are negligent of and do not ask Allaah for, namely, acting in accordance with the guidance.

Allaah the Exalted Said: *"O My servants, all of you are hungry except those whom I have fed, so seek food from Me and I shall feed you."*

This contains the obligation of relying on Allaah the Exalted in seeking sustenance, all the while, taking the necessary means to earn sustenance. Only Allaah the Exalted has the Absolute Ability to provide food and clothing. The ability that the slave has in earning some of their sustenance is only in connection with the means that Allaah the Exalted has made to earning those things.

This is why the created being earns sustenance and clothing through this regard, as Allaah the Exalted Said:

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

{Upon the father is the mothers' provision and their clothing according to what is acceptable.} **[QUR'AAN 2:233]**

This is something Allaah the Exalted has obligated on the father. It is specific sustenance that deals with its means, and not general sustenance, since if the father is unable to provide for themselves, how would they provide for others? The One that has Absolute Ability to provide is Allaah, Alone. The sustenance and clothing that the slave has is what they earn due to what Allaah the Exalted has provided them in terms of means to attain those things. Had it not been for

those things, they would not have been able to earn anything; they would not be able to bring about benefit or repel harm.

The Hadeeth refers to Tawakkul (reliance on Allaah) and taking the means. If someone were to abandon reliance on Allaah the Exalted and only sufficed with taking the means, it means they are oppressive to themselves and are deluded. At that, their soul will be entrusted to what they attached it to other than Allaah. If someone is entrusted other than Allaah, it means they are being entrusted to incapability, weakness, and shame. If someone seeks sustenance from other than Allaah, that thing will fail them.

If someone claims to rely on Allaah without taking the means, their reliance is incorrect, and they are oppressive and ignorant, someone who is disobedient to their Lord and is not truly relying on Allaah, because they did not take the means that Allaah the Exalted made as methods of earning sustenance. This is indicated in the statement of the Prophet, sallallaahu `alayhi wa sallam, when he said: *"Be*

keen on what benefits you, seek help from Allaah, and do not give up."[1]

"Be keen on what benefits you," means to utilize worldly means. *"Seek help from Allaah,"* means to rely on Allaah and do not attach yourself to the means while abandoning seeking help from and reliance on Allaah. If someone were to suffice themselves with one of them and abandon the other, they would be mistaken in the path of reliance on Allaah.

Allaah the Exalted Said: *"O My servants, you commit sins by day and by night, and I forgive all sins, so seek forgiveness from Me and I shall forgive you."*

Istighfaar (seeking forgiveness) originally refers to covering. If someone were to refer to Istighfaar, it means to cover one's sins.

Allaah the Exalted Said:

وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

{Ask forgiveness of Allaah. Indeed, Allaah is Forgiving and Merciful.} **[QUR'AAN 2:199]**

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[1] Reported by Muslim (2664).

Allaah the Exalted also Said:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

{And said, "Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver."} **[QUR'AAN 71:10]**

The slave is in constant need of seeking forgiveness, because mankind is prone to error, as occurs in this Hadeeth: *"O My servants, you commit sins by day and by night."* The Qur'aan has repeatedly mentioned repentance and seeking forgiveness and has urged that slaves partake in them. Anas, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"All children of Adam are prone to error, but the best of those who are prone to error are those who frequently repent."*[1]

Although the Prophet, sallallaahu `alayhi wa *sallam, had his previous and future sins forgiven, he used to say: "By Allaah, I seek Allaah's forgiveness and repent to Him more than seventy times a day."*[2] Al-Agharr Al-Muzani, may Allaah be pleased with him, reported that Allaah's Messenger,

[1] Reported by At-Tirmithi (2499) and Al-Albaani ruled it as acceptable.
[2] Reported by Al-Bukhaari (6307).

sallallaahu `alayhi wa sallam, said: *"I perceive a veil on my heart and I seek Allaah's forgiveness a hundred times a day."*[1]

One of the Muhaajireen (migrants from Makkah to Madeenah) reported that he heard Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"O people, repent to Allaah and seek His forgiveness, for I repent to Allaah the Exalted and seek His forgiveness a hundred times or more in a day."*[2] Sa`eed ibn Abu Burdah reported that his father reported that his grandfather said: "Allaah's Messenger, sallallaahu `alayhi wa sallam, came to us while we were sitting and said: *'Not a single day passes but that I ask Allaah the Exalted to forgive me a hundred times.'*"[3]

Ibn `Umar, may Allaah be pleased with him, said that in one sitting, they would count the Messenger, sallallaahu `alayhi wa sallam, say a hundred times: *"O my Lord, forgive me and grant me repentance, because You are the Forgiving, the*

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[1] Reported by Muslim (2702).
[2] Reported by Ahmad (18320) and its chain of narration is authentic.
[3] Reported by An-Nasaa'i in his book As-Sunan Al-Kubra (10275) and Al-Albaani ruled it as authentic in his book Saheeh Al-Jaami` (5534).

Merciful [Rabbi ighfir li wa tub `Alayya Innaka Anta at-Tawwabu ar-Raheem].”[1]

Just as the Prophet, sallallaahu `alayhi wa sallam, taught and ordered us to repent and seek forgiveness, he also taught us the wordings of how to do so. This is reported in many different narrations, among them the Hadeeth of the Chief of Repentance.

Shaddaad ibn Aws reported that the Prophet, sallallaahu `alayhi wa sallam, said: *“The chief of seeking forgiveness is to say: `O Allaah, You are my Lord, there is no deity worthy of worship besides You. You created me, I am Your slave, and I am fulfilling Your covenant and promise as much as I am able. I seek refuge in You from the evils of what I have done. I confess to You Your blessings on me and I confess my sins, so forgive me, because only You forgive sins [Allaahumma Anta Rabbi, la Ilaaha Illaa Ant, Khalaqtani wa Ana `Abduk, wa Ana `ala `Ahdika wa Wa`dika mastata`t, A`oothu bika min Sharri ma Sana`t, Aboo'u laka bi-Ni`matika `alayya wa aboo'u bi Thanbi fa'ghfir li fa innahu la yaghfiru ath-Thunooba Illa*

[1] Reported by Abu Daawood (1516) and Al-Albaani ruled it as authentic.

Ant].'" He, sallallaahu `alayhi wa sallam, said: "Whoever says it in the morning while believing in it, then dies during that day before they sleep, is of the People of paradise, and whoever says it at night while believing in it, then dies that night before waking, is of the people of Paradise."[1]

Another way of seeking forgiveness is to say: *"O my Lord, forgive me and grant me repentance, because You are the Forgiving, the Merciful [Rabbi ighfir li wa tub `Alayya Innaka Anta at-Tawwabu ar-Raheem]."* This has previously been mentioned.

Another way of seeking forgiveness is to say: 'I seek Allaah's forgiveness (Astaghfirullaah),' as mentioned in the Hadeeth of Thawbaan, may Allaah be pleased with him, the servant of Allaah's Messenger, sallallaahu `alayhi wa sallam, who said: "Allaah's Messenger, sallallaahu `alayhi wa sallam, would seek Allaah's forgiveness three times before leaving after completion of his prayer."[2]

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[1] Reported by Al-Bukhaari (6306).
[2] Reported by Muslim (591) and At-Tirmithi (300).

General forgiveness for all sins is of two types:

The first type of general forgiveness:

Forgiveness for those who repent, regardless of their sin; Allaah the Exalted Said:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

{Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allaah. Indeed, Allaah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."} **[Qur'aan 39:53]**

This verse clarifies that the slave must never despair of the Mercy of Allaah, but rather, must repent to Allaah and seek His forgiveness. Allaah the Exalted does not see any sin as too great to forgive. Allaah the Exalted forgives all sins if the slave repents, no matter how large, including polytheism.

There is a statement: 'The innovator is not forgiven, but rather is told: 'What about those whom you have misguided?' However, this statement is incorrect. If the innovator or anyone else repents sincerely, Allaah will forgive them, even if they repent from polytheism, as in, the greatest of sins,

Allaah the Exalted will forgive them. Therefore, what about something less than it? Allaah the Exalted Said:

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ

{Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.} **[QUR'AAN 85:10]**

Al-Hasan Al-Basri, may Allaah have mercy on him, said: "Look at this Generosity. They killed His allies, but He is calling them to repent and earn Mercy."[1] Allaah the Exalted also Said:

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ

{Say to those who have disbelieved [that] if they cease, what has previously occurred will be forgiven for them.} **[QUR'AAN 8:38]**

As for the Hadeeth of Anas ibn Maalik, may Allaah be pleased with him, where he reports that the Prophet, sallallaahu `alayhi wa sallam, said: *"Allaah has veiled*

[1] Tafseer Ibn Katheer (6/94).

repentance from everyone who is a person of innovation."[1] if we were to ascertain its authenticity, it would be held to mean the person who is encompassed by innovations and is persistent on it; Allaah the Exalted will not give them divine aid to repent as long as they are persistent, because so long as they are persistent, they think they are guided, so in their minds, why would they repent? However, if the truth is clarified to them and they wish to repent, and Allaah the Exalted knows of their sincerity in repentance, Allaah the Exalted would grant them divine aid to be able to do so and would forgive them.

Therefore, if someone is encompassed by an innovation then repents sincerely from it, Allaah the Exalted would Know that from them and forgive them. This is a default rule pertaining to every sin, regardless if it is big or small, and it includes polytheism and everything beneath it.

Further, the repentance of the one who killed is accepted if they repent sincerely from their heart, as in the Hadeeth of the person who killed a hundred people. When he asked for

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[1] Reported by Al-Bayhaqi in his book Shu`ab Al-Eemaan (7238) and Al-Albaani ruled it as authentic in his book Saheeh At-Targheeb (54).

the most knowledgeable of people on earth, he was directed to a scholar, and he said: "I killed a hundred souls; can I repent?" The scholars said: "Yes; who would come between you and repentance?"[1]

When oppressing others, repentance must also be accompanied by giving back whatever was taken, such as money, or by asking them for forgiveness. There are many issues pertaining to that, we shall mention some of them as examples, and make them principles whereon one can use for analogies.

Backbiting:

Backbiting is one of the major sins, and there is no doubt that all Muslims know this. This sin is dangerous from two standpoints:

First: It deals with the rights of the slaves, which is why it is graver, since this type of oppression infringes on the rights of people.

Second: Backbiting is an easy sin which attracts many people, except those whom Allaah has shown His Mercy.

[1] Reported by Al-Bukhaari and Muslim.

Usually, people think the easy actions are light, when in fact, to Allaah, they are grave.

When expiating the sin of backbiting, a few important issues should be kept in mind:

First: Expiating the sin of backbiting is to ask Allaah to forgive the person, supplicate for them, and praise them in their absence.

Second: Seeking forgiveness for backbiting might not be sufficient. The default rule is that the sins are not forgiven but by sincere repentance which is accompanied by abandoning the sin, regret, never going back to the sin, and being sincere in dealing with the Creator. It is hoped that the person who performs such repentance will be forgiven. As for oppression towards slaves, they are not expiated but by the forgiveness of the one who was oppressed.

Third: It is obligatory on the one who wishes to rid themselves of the sin of backbiting to strive mightily to release themselves from the one they backbit by asking them for forgiveness, apologizing politely and kindly, helping them in any way possible, even by purchasing a gift, or giving them monetary aid. The scholars said this is all

allowed in the sake of freeing oneself from the rights of other slaves.

Many scholars from the Salaf As-Saalih and jurists gave a dispensation in that one should not go to the person and try to resolve the issue, because they saw that doing so might lead, in some cases, to a greater harm, causing hatred to spew, ties to be cut, and the hearts to feel spite. They hoped that it would be enough for the person to seek forgiveness for the one they backbit, supplicate for them, and praise them behind their back. Other scholars said that the only expiation of backbiting is forgiveness of the one who is oppressed.

However, the correct view is that if the repentance of the one who backbit is sincere, they do not have to tell the one they backbit, especially if they fear that it leads to a greater harm, which is usually the case. Therefore, asking for forgiveness is a valid excuse and a legal necessity which is affirmed by legislation, which gives precedence to avoiding harm over gaining benefits.

Understanding what has previously been mentioned clarifies the mistake of those who are lenient in the sin of backbiting,

relying on the fact that Istighfaar is enough in expiating that sin, not knowing that they are mistaken in three ways:

First: They forgot that the initial condition of repentance is regret, abandoning the sin, and sincerely turning back to Allaah. Many people may not be granted divine aid to actualize these conditions.

Second: The default in expiating sins that pertain to the rights of the slaves is that the person pays the oppressed back or gains forgiveness from them.

Third: That shows that if someone backbites another person, and it reaches that person, they must go and apologize and seek forgiveness immediately, so that they can relieve the heart of the one whom they backbit and prevent them from feeling hatred from them. If they do not forgive, the only thing left is to seek forgiveness and supplicate.

Fourth: After all that, can someone think that asking forgiveness in general for all Muslims is enough in expiating the sin of backbiting? We say that when we hope that our supplication and repentance is accepted by Allaah, we must also be sincere to Him in this supplication, and seek a means to get closer to Him. We should keep saying it during times

when supplications are answered, and we should supplicate for the person to have everything good and blessings in this life and the next. There is no doubt that in such a case of supplication, one must specify whom they are supplicating for, either by mentioning their name or by mentioning a quality of theirs, such as: 'O Allaah, forgive me and the one I backbit and oppressed, O Allaah, pardon us and them,' and so forth.

As for general wording, it does not seem sufficient in realizing what one hopes from Allaah. Just as you backbit them with their name or description, and specified them when harming them, you must also specify them when supplicating and asking for their forgiveness, in order to reciprocate the good and bad deeds.

Fifth: One must be aware that the goal behind seeking forgiveness and supplication is to repel evil with good, which is why it is not specific that one must ask that Allaah forgives the one they backbit, in favor of other actions. Actually, you could do righteous actions where the reward goes to the one you backbit, such as giving charity on their behalf, helping them, and being there for them during times of

hardship. At that, you try to repay them for the harm you committed against them in all ways possible to you.

Ibn Taymiyyah, may Allaah have mercy on him, said:

> "As for the rights of the one who is oppressed, they are not waived merely do to repentance. There is no difference in that between a killer and all other oppressors. If someone repents from a type of injustice, the rights of the one oppressed are not waived. However, to complete their repentance, they must repay it to them to the extent of their oppression. If they do not do so in this life, there must be compensation in the hereafter. Therefore, the oppressor must increase in their good deeds, so that when those whom they oppressed take their rights, they are not left bankrupt. If Allaah wishes to compensate the oppressed from Himself, there is none that can reject His favors. Also, Allaah the Exalted may forgive whomever He Wills for any sin that is less than polytheism. This is why in the Hadeeth of retribution which Jaabir ibn `Abdullaah, may Allaah be

pleased with him, traveled for a month to hear from `Abdullaah ibn Unays, may Allaah be pleased with him, which is reported by Ahmad and others, was used as evidence by Al-Bukhaari in his Saheeh, and is authentic or acceptable according to At-Tirmithi's standards, the Prophet, sallallaahu `alayhi wa sallam, said: *'During the Day of Resurrection, Allaah will gather all creation on one platform where they can hear the caller and are all visible. Then, Allaah the Exalted will Call them with a Voice that is heard by those who are far just as well as those who are near, and will Say: 'I am the King! I am the One who Recompenses! It is not fit for anyone from the people of paradise to enter paradise while there is someone from Hellfire who demands retribution but that I fulfil it, and it is not fit for anyone from the people of Hellfire to enter Hellfire while there is someone from the people of Paradise that demands retribution but that I fulfil it.'*

Abu Sa`eed, may Allaah be pleased with him, reported: *`After the people of Paradise pass over the bridge over Paradise, they will be stopped at an arch between Paradise and Hell and mutual retaliation will be established among them regarding wrongs they have committed in the world against one another. After they are cleansed and purified [through the retaliation], they will be admitted into Paradise.'*[1]

Also, Allaah the Exalted Said:

ولا يغتب بعضكم بعضا

{And do not spy or backbite each other.}
[QUR'AAN 49:12]

Backbiting is one of the types of oppression dealing with honor. Then, He Said:

(أيحب أحدكم أن يأكل لحم أخيه ميتا فكرهتموه واتقوا الله إن الله تواب رحيم)

{Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allaah; indeed, Allaah is Accepting of repentance and Merciful.} **[QUR'AAN 49:12]**

[1] Reported by Al-Bukhaari (6535).

Therefore, He informed them to repent from backbiting, which is a form of oppression.

This would occur regarding what the oppressed would know.

If the person was backbitten or slandered unknowingly, it was said that a condition of repentance is to tell the person, and others said that it is not a condition. The latter is the view of the majority, and both have been reported from Ahmad; he said that the person should do good deeds towards the oppressed person, such as supplicate for them, ask Allaah the Exalted to forgive them, or good actions as a gift to the person which would take the place of the sin of backbiting or slandering. Al-Hasan Al-Basri, may Allaah have mercy on him, said: 'The expiation of backbiting is to ask Allaah the Exalted to forgive the one you backbit.'"[1]

[1] Majmoo` Al-Fataawa (18/187-189).

If someone backbit someone, then the one who was backbit died, how can the one who backbit repent while there is no way to be forgiven personally?

The answer is that they must repent to Allaah the Exalted and ask for His forgiveness. They should also frequently ask Allaah the Exalted to forgive their brother or sister whom they backbit, praise them often in places where they spoke ill of them earlier, and perform much good deeds, so that if those whom are oppressed take their shares and rights, they are not left bankrupt.

If Allaah the Exalted wishes, He recompenses the oppressed for the oppression of their brother or sister from Himself. There is no doubt that the recompense of Allaah the Exalted is greater than what the oppressed deserves. Then, He would forgive the oppressor.

This would usually occur to those who are constantly repenting, divinely aided, and are sincere and devoted in their repentance. This is from the completeness of a person's repentance being accepted from them, and this is from Allaah's Divine Aid and Mercy for the person. The point is that the sinner, no matter how grave the sin is, should never despair of the Mercy of Allaah. However, they should

have good thoughts about Allaah, make sincere repentance, and turn to Allaah in a good way. If one makes sincere repentance, Allaah the Exalted will be Good to them, will rid them of the consequences of their oppression, will save them from what they are weary of, and will make them safe from what they fear. Those who oppress others must prepare themselves for all possibilities with sincere repentance, performing many righteous actions, freeing themselves from their oppression, give their rights back, seek forgiveness for them, and praise them.

The second type of general forgiveness:

This occurs by lessening or delaying the punishment. This is a type of general forgiveness. An example is what occurs to Abu Taalib, as in the Hadeeth of Al-`Abbaas ibn `Abd Al-Muttalib, may Allaah be pleased with him, who said that he said to Allaah's Messenger, sallallaahu `alayhi wa sallam: "How have you benefitted your uncle who would protect and defend you?"

He said: *"He is in a shallow part of Hellfire. Had it not been for me, he would be in the lowest pits of Hellfire."*[1]

Allaah the Exalted Said:

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

{And if Allaah were to impose blame on the people for their wrongdoing, He would not have left upon the earth any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].} **[QUR'AAN 16:61]**

Allaah the Exalted also Said:

{وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا}

{And if Allaah were to impose blame on the people for what they have earned, He would not leave upon the earth any creature. But He defers them for a specified term. And when their time comes, then indeed Allaah has ever been, of His servants, Seeing.} **[QUR'AAN 35:45]**

Allaah the Exalted also Said:

{وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ}

{And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.} **[QUR'AAN 42:30]**

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[1] Reported by Al-Bukhaari and Muslim.

This is all considered general forgiveness. Shaykh Al-Islaam, may Allaah have mercy on him, said:

> "General forgiveness for all sins is of two types: First: Forgiveness for those who repent, such as when Allaah the Exalted Said:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ * وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ

{Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allaah. Indeed, Allaah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful." And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped.} **[Qur'aan 39:53-54]**

> In sequence, this, as well as its cause for revelation, clarifies that the meaning is that the sinner should never despair of the Mercy of Allaah, no matter how many sins they have committed, as Allaah the Exalted is not overcome by any sin, causing Him to be unable to forgive His repenting slave. Within the generality of this verse, polytheism and other sins are included. This general forgiveness for every repentant person, as the

Qur'aan and Hadeeth indicate, is correct according to the majority of scholars.

The second type is indicated in Allaah's Statement: *`O My servants, you commit sins by day and by night, and I forgive all sins.'* Forgiveness here means lessening of punishment or delaying it until a specified and appointed time. This is general, but also restricted. This is why the Prophet, sallallaahu `alayhi wa sallam, interceded on behalf of Abu Taalib despite his dying on polytheism, causing him to be moved from a depth of Hellfire to a shallow part of Hellfire, where he is wearing two shoes of fire, causing his brain to boil. He said: *`Had it not been for me, he would be in the lowest pit of Hellfire.'* This meaning is indicated by when Allaah Said:

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ

{And if Allaah were to impose blame on the people for what they have earned, He would not leave upon the earth any creature.} **[QUR'AAN 35:45]**

Also:

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ

{And if Allaah were to impose blame on the people for their wrongdoing, He would not have left upon the earth any creature.} **[QUR'AAN 16:61]**

Also:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ

{And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.} **[QUR'AAN 42:30]**"[1]

Allaah the Exalted Said: *"O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me."*

So Allaah the Exalted clarified that even though He is good to His creation by answering their supplications and forgiving their sins, He is not expecting that to be replaced by being benefitted by the creation or having any harm repelled by them, as is normally the case with the creation, who give others in order to receive reciprocation by gaining benefit or repelling harm, so that they can keep away from their harm. Allaah the Exalted Said: *"You will not attain harming Me so*

[1] Majmoo` Al-Fataawa (18/185-192).

as to harm Me." Therefore, He is Saying: 'It is not that if I give you guidance, provide you with sufficiency, or feed you, that I ask you to benefit me. It is also not that if I forgive your sins by day and by night that I try to repel your harm, because you will not be able to harm me or benefit me; you are incapable of that.'

Actually, anything that a person does, they are unable to do it without His predestination and disposing of matters; so, how about when it comes to something they are absolutely unable to do [such as harm or benefit Allaah]?

How about when they deal with the Rich and the One that all creation turns to and needs; it is impossible for Him to deserve benefit or harm. As much as this speech clarifies that whatever He does for them in terms of benefitting them and repelling harms from them, and that they cannot do the same to Him, it also consists of ordering them to do acts of obedience and forbidding them from sins, but also clarifying that if they were to follow those commands, it would not mean that they are benefitting Him just as if a master were to order their servant, a father order his son, or a leader order his people, and so forth. Also, He does not do so to

avoid their harm, such as when someone forbids another person from harming them.

The creation can benefit and harm each other, and in their orders and prohibitions, the same could occur. The Creator is Transcendent above that. Therefore, He clarified His Transcendence above being benefitted or harmed by them due to His good conduct with them, actions towards them, and His orders. Qataadah, may Allaah have mercy on him, said: “Allaah the Exalted did not order the slaves to do what He ordered them to do because He needs them, and did not forbid them from what He forbade them from because He is stingy with them. Rather, He ordered them to do what benefits them and forbade them from doing what harms them.”[1]

This is referred to by the Statement of Allaah the Exalted:

وَقَالَ مُوسَى إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ

{And Moses said, “If you should disbelieve, you and whoever is on the earth entirely - indeed, Allaah is Free of need and Praiseworthy.”} **[Qur’aan 14:8]**

Also, Allaah the Exalted Said:

[1] Majmoo` Al-Fataawa (18/192-194).

وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

{And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous.} **[QUR'AAN 27:40]**

Also, Allaah the Exalted Said:

وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

{And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allaah is Free of need and Praiseworthy.} **[QUR'AAN 31:12]**

Just so that the issue is not confusing to some, causing them to say: 'Why does Allaah want us to obey Him?' or: 'Why does Allaah want us to avoid disobeying Him?' or: 'Why does Allaah task us with the things He has tasked us with, even though He is not in need of our obedience, and our disobedience does not harm Him?'

The answer is that Allaah the Exalted Loves when His slave obeys Him, and Hates when they disobey and are rebellious against them. He is their Creator, Provider, Sufficiency, and Guider, and He is the One that wants what is best for them. He Loves that His slave repent to Him, and Hates when they continue in their rebellion. However, He is not benefitted if

they do what He Loves for them to do, and He is not harmed if they do what He Hates for them to do. Therefore, He is the One that is Self-Sufficient, not needing His slaves, and He is the Mighty, the Wise. This is contrary to the kings, whose kingdom increases when those under their rule obey them, and lessens, and perhaps is eliminated, when they are disobeyed.

This Hadeeth is important in affirming the Greatness of Allaah in the souls of the slaves, by clarifying how Self-Sufficient He is and how the creation is in need of Him. Also, it clarifies how the slaves are in dire need of Him and can never be self-sufficient, not needing Him, in any possible way. It is not possible to replace Him in the least. Partners, rivals, and notables do not benefit; only righteous actions that are done for His Sake count. Therefore, explaining this Hadeeth to the common folk in a simple fashion is very important in stabilizing their faith, since it contains many grave and amazing aspects.

This Hadeeth shows that the heart is the source of piety, just as it is the source of evilness. Allaah the Exalted Said: *"O My servants, if the first of you and the last of you, and the*

humans of you and the Jinn of you, were all as pious as the most pious heart of any individual amongst you, then this would not increase My Kingdom an iota."

Then He Said: *"O My servants, if the first of you and the last of you, and the humans of you and the Jinn of you, were all as wicked as the most wicked heart of any individual amongst you, then this would not decrease My Kingdom an iota."*

Therefore, it is the piece of flesh which, if it is righteous, the rest of the body is upright, and if it is corrupt, so is the rest of the body, as has previously been explained. Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Do not envy one another, do not inflate prices for one another, and do not hate one another."* At the end of the Hadeeth, he said: *"Piety is here,"* and pointed to his chest three times.[1]

Allaah the Exalted Said: *"O My servants, if the first of you and the last of you, and the humans of you and the Jinn of you, were all to stand together in one place and ask of Me,*

[1] Reported by Muslim (2564).

and I were to give everyone what he requested, then that would not decrease what I Possess, except what is decreased of the ocean when a needle is dipped into it."

Allaah is Saying: 'Ask Me for whatever you want and be certain, because whatever you ask Me for and I give you, it does not decrease in the least from My depositories or goodness by your asking.'

Therefore, He clarified that if all the creation were to ask at one place and at one time and He gave each of them whatever they asked for, that would not decrease what He Possesses, except what is decreased of the ocean when a needle is dipped into it.

This is from the completeness of His Kingdom, Ability, Generosity, and Bounty. It shows His Lordship and His deservingness of being worshipped. Who else is able to give in this manner, or to even give some of what Allaah is able to give?

Every human and Jinn asks him for something specific, in different languages, and He knows the language of them all and what they are asking for. If they were to all ask Him at the same time, the same place, and in the same instance, for

what they stand in need of, He would give them all what they need, and that would not decrease from His Kingdom in the least.

Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted Said: `Spend, and I will spend on you.' Allaah's Hand is filled, and is not diminished by generous spending by day and by night. Have you seen what He has given since creating the heaven and earth? It does not decrease what is in His Hand."*[1]

Allaah the Exalted Said: *"That would not decrease what I Possess, except what is decreased of the ocean when a needle is dipped into it."*

If this smooth and sleek needle were to be entered into the ocean, then removed, it would not decrease from the ocean's water in the least. The depositories of Allaah the Exalted are greater than the ocean, so it will definitely not be decreased, no matter how much Allaah the Exalted gives those who are asking.

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[1] Reported by Al-Bukhaari and Muslim.

An-Nawawi, may Allaah have mercy on him, said:

"The scholars said that this is a way of explanation, so that the minds can understand. Its meaning is that it does not decrease at all, as stated in the Hadeeth: *'His Hand is not diminished by what He gives,'* because what Allaah the Exalted possesses never decreases; rather, only what those who are limited and impermanent decrease and diminish. Allaah's favors are from His Mercy and Generosity, both of which are Eternal which can never be decreased. Therefore, He gave the similitude of placing a needle in an ocean, because it is the highest degree of showing deficiency and a miniscule amount. The point is to cause a particular meaning to be understood based on something visible, for the ocean is one of the greatest and largest visible quantities, and the needle is one of the smallest things, and is smooth; water cannot attach to it."[1]

[1] The explanation of An-Nawawi on the book of Muslim (16/133).

Ibn `Uthaymeen, may Allaah have mercy on him, said:

"Let us look at the needle which is dipped in the ocean. If you take it back out, nothing is attached to it. This type of wording is mentioned to show the severity of deficiency, because the fact that the ocean is not depleted by this action is known; it is impossible that the ocean is depleted by this action.

Likewise, it is also impossible for Allaah's Kingdom to be decreased if every man and Jinn asked Allaah, and He were to give each of them what they want; it would not decrease from His Kingdom in the lease.

Do not say: 'Yes, it did not decrease from His Kingdom, but it moved from one part to another,' because if this was the meaning, it would be nonsense.

The meaning is, however, that if we were to say that a part of His Kingdom was moved outside of His Kingdom, it would not decrease from His Kingdom. If the meaning was the former, it would have no benefit.

When Allaah the Exalted spends on us, it is not merely the dollars and possessions we have; rather, every favor and blessing we have is from Allaah, regardless if it is from the blessings and favors of religion or of worldly life. Raindrops are from Allaah's spending on us, and vegetation is from Allaah's spending on us."[1]

Allaah the Exalted Said: *"O My servants, it is but your deeds that I account for you, and then recompense you for."*

Meaning, Allaah the Exalted accounts the actions of the slaves then gives them recompense for them.

This is similar to when Allaah Said:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

{So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.}
[QUR'AAN 99:7-8]

Also, Allaah the Exalted Said:

وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

{And they will find what they did present [before them]. And your Lord does injustice to no one.} **[QUR'AAN 18:49]**

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[1] Majmoo` Fataawa wa Rasaa'il Al-`Uthaymeen (8/250).

Allaah the Exalted also Said:

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا

{The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance. And Allaah warns you of Himself, and Allaah is Kind to [His] servants.} **[QUR'AAN 3:30]**

From His Mercy is that He multiplies the good deeds up to seven-hundred or more times, and only recompenses the sin with its like [as in, one sin].

He Said: *"Then I recompense you for them."*

The apparent meaning is recompense on the Day of Resurrection. Allaah the Exalted Said:

وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ

{You will only be given your [full] compensation on the Day of Resurrection.} **[QUR'AAN 3:185]**

The meaning could also be that He recompenses His slaves for their actions in this life and the next, as He Said:

مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ

{Whoever does a wrong will be recompensed for it.}
[QUR'AAN 4:123]

The believers are recompensed for their sins in this life, and their good deeds will be kept for them in the hereafter, where they will get its reward. As for the disbeliever, they receive their rewards for their good deeds in this life, and their sins are kept for them in the hereafter, where they will get its punishment.

Giving recompense for actions means to give reward or punishment. Evil is recompensed with its like, without increase, unless Allaah the Exalted forgives them, and goodness is recompensed by ten times, multiplied to seven-hundred times, and multiplied beyond that to an amount that only Allaah the Exalted knows,

as Allaah the Exalted Said:

إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

{Indeed, the patient will be given their reward without account.} **[Qur'aan 39:10]**

Allaah the Exalted Said: *"So whoever finds good should praise Allaah, and whoever finds other than that, let them blame no one but themselves."*

If someone were to find something good, they would praise Allaah the Exalted for it, because He is the One deserving of thanks, the One who bestows favors, and One deserving of good praise. Had it not been for Allaah the Exalted, the slave would not have accomplished this good. When the believers enter in paradise and witness the reward of Allaah, the good recompense, and the great favors which they are experiencing, they will praise and thank Allaah. Allaah the Exalted Said:

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ
فَنِعْمَ أَجْرُ الْعَامِلِينَ

{And they will say, "Praise to Allaah, who has fulfilled for us His promise and made us inherit the earth [so] we may settle in Paradise wherever we will. And excellent is the reward of [righteous] workers."} **[QUR'AAN 39:74]**

Allaah the Exalted also Said:

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ
الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ

{And they will say, "Praise to Allaah, who has removed from us [all] sorrow. Indeed, our Lord is Forgiving and Appreciative He who has settled us in the home of duration

out of His bounty. There touches us not in it any fatigue, and there touches us not in it weariness [of mind]."} **[QUR'AAN 35:34-35]**

As for the disbelievers and those of doubt and hypocrisy, they can only blame themselves. Allaah the Exalted Said:

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِيَ عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ

{And Satan will say when the matter has been concluded, "Indeed, Allaah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves."} **[QUR'AAN 14:22]**

Allaah the Exalted also Said:

إِنَّ الَّذِينَ كَفَرُوا يُنَادَوْنَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ

{Indeed, those who disbelieve will be addressed, "The hatred of Allaah for you was [even] greater than your hatred of yourselves [this Day in Hell] when you were invited to faith, but you refused."} **[QUR'AAN 40:10]**

Therefore, they blame and hate themselves due to what the severe punishment and constant humiliation.

Ibn Rajab, may Allaah have mercy on him, said:

"His Statement: *`So whoever finds good should praise Allaah, and whoever finds other than that, let them blame no one but themselves.'* shows that everything good is from Allaah's Bestowing on His slave, without their slave deserving it, and all evil is from the child of Adam's following their desires, as Allaah the Exalted Said:

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ

{What comes to you of good is from Allaah, but what comes to you of evil, [O man], is from yourself.}
[QUR'AAN 4:79]

`Ali, may Allaah be pleased with him, said: 'A slave should only seek their Lord and should only fear their sins.' If Allaah the Exalted wishes to give divine aid and guidance to a slave, He helps them to obey Him. That is His favor.

If Allaah the Exalted wishes to humiliate a slave, He entrusts them to their own selves, and abandons them, causing the devil to lead them astray, because

they are heedless from the remembrance of Allaah. At that, they would follow their desires, and their affair will be in loss. That would be His Justice, because the evidence is established against the slave by the revelation of books and sending of prophets. Therefore, none has a proof against Allaah the Exalted after the sending of the messengers.

When He, sallallaahu `alayhi wa sallam, said: *'So whoever finds good should praise Allaah, and whoever finds other than that, let them blame no one but themselves,'* if the meaning is whoever finds [good or evil] in this life, then a person would be ordered to thank Him for those good actions they were able to do which caused their reward to be hastened to this life, as Allaah the Exalted Said:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

{Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward

[in the Hereafter] according to the best of what they used to do.} **[QUR'AAN 16:97]**

They should also blame themselves for any sins they would have committed whose retribution they would have received in this life. When the believer is afflicted by a calamity in this life, they blame their own self and call it to return to Allaah through repentance and seeking forgiveness. If the meaning is that whoever finds goodness or otherwise in the Hereafter, it would be an declarative sentence, telling that those who find good in the Hereafter would praise and thank Allaah the Exalted for that, and that whoever finds anything else would blame themselves on the Day wherein no blame avails them."[1]

[1] Jaami` Al-`Uloom wa Al-Hikam (2/678-680).

Hadeeth 25

Abu Tharr, may Allaah be pleased with him, reported that some people from the Companions of the Prophet, sallallaahu `alayhi wa sallam, said to him: "O Allaah's Messenger, those with wealth have taken all the rewards. They pray as we do, fast as we do, but give the excess wealth they possess in charity." The Prophet, sallallaahu `alayhi wa sallam, said: *"Has not Allaah the Exalted given you a means to give charity? Every time you make Tasbeeh [i.e. say, 'Subhaan Allaah'] , it is a charity, every time you make Takbeer [i.e. say, 'Allaahu Akbar'] it is a charity, every time you make Tahmeed [i.e. say, 'Al-Hamdu Lillaah'] it is a charity, every time you make Tahleel [i.e. say, 'La ilaaha illallaah'] it is a charity, every time you order good it is a charity, every time you forbid evil it is a charity, and when you have intercourse it is a charity."* They said: "O Allaah's Messenger, if one of us fulfills their desires, would they get rewarded for that?" He, sallallaahu `alayhi wa sallam, said: *"Do you see if they were to satisfy their desires in an*

unlawful way, would they have a burden due to that? Likewise, if they satisfy it in a lawful way, they would be rewarded for it."[1]

A similar narration has been reported from a group of the Companions, among them `Ali, may Allaah be pleased with him,[2] Abu Tharr, may Allaah be pleased with him,[3] Abu Ad-Dardaa', may Allaah be pleased with him,[4] Ibn `Umar, may Allaah be pleased with him,[5] and others.

Abu Hurayrah, may Allaah be pleased with him, reported that the Muhaajireen went to Allaah's Messenger, sallallaahu `alayhi wa sallam, and said: "The rich have taken the highest levels and eternal bliss." He, sallallaahu `alayhi wa sallam, said: *"How so?"* They said: "They pray as we do, fast as we do, but give charity while we cannot, and free slaves while we cannot." Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Shall I not tell you of something which you use*

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[1] Reported by Muslim (1006).
[2] Reported by Al-Bukhaari and Muslim.
[3] Reported by At-Tirmithi (4070) and Al-Bukhaari in his book Al-Adab Al-Mufrad (891)
[4] Reported by An-Nasaa'i in Al-Kubra (9976) and (9977).
[5] This was mentioned by Al-Haythami in his book Majma` Az-Zawaa'id (10/101), and he said: "Reported by Al-Bazzaar; it contains Moosa ibn `Ubaydah Ar-Rabathi, and he is weak (inauthentic)."

to catch up to those in front of you and go ahead of those behind you? None would have done better than what you do, unless they do similar to what you do." They said: "Of course, O Allaah's Messenger." He, sallallaahu `alayhi wa sallam, said: *"Say Subhaana Allaah, Allaahu Akbar, and Al-Hamdu Lillaah thirty-three times after each prayer."*

Abu Saalih, may Allaah have mercy on him, said: "The poor Muhaajireen then said: 'Our rich brothers have heard of what we have done, and done the same as us.' The Messenger, sallallaahu `alayhi wa sallam, then said: *'Such is the favor of Allaah, He gives it to whomever He Wills.'*"[1]

This Hadeeth shows that the Companions, due to their extreme keenness on performing good actions and goodness, would be sad when they were unable to do some good actions that others are able to do. The poor would become sad when they were unable to give charity in the way that the rich are. They would be sad when they were unable to perform Jihaad, because they did not have the

[1] Reported by Al-Bukhaari and Muslim.

capabilities. Allaah the Exalted informed of them in His Book Saying:

وَلا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلاَّ يَجِدُوا مَا يُنْفِقُونَ

{Nor [is there blame] upon those who, when they came to you that you might give them mounts, you said, "I can find nothing for you to ride upon." They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allaah].}
[QUR'AAN 9:92]

This is the situation of the believer; the believer is very keen on doing good actions by day and by night, and they do as much as they can. If they are unable to do an action, they feel at loss and regret and ask Allaah the Exalted to forgive them for their deficiency. This, no doubt, is a sign of faith.

That is why those poor people became sad when they saw some great doors of goodness that they were unable to enter. They could not give charity or free slaves as their rich brothers and sisters could. They were also unable to perform Jihaad and had no capabilities of war. This was what made them sad, but their sadness also arose from their complete

faith in Allaah, and from their keenness on doing good actions.

They said: "The rich have taken the highest levels and eternal bliss."

Meaning, they had a good sense of envy of their rich brothers and sisters, since the rich were able to use their wealth in good actions which they cannot do, due to poverty. This envy they had is not the dispraised type of envy, and there is a well-known difference between them. Ghibtah (good envy) is when someone wants the same blessing that another person has, without wishing that the person's blessing vanishes. This is contrary to Hasad (evil envy) which is to wish for the blessing of the other person to vanish. Therefore, Ghibtah is something praiseworthy.

Those poor people were from the poor migrants to Madeenah, and among them were Abu Hurayrah, may Allaah be pleased with him, Abu Tharr Al-Ghifaari, may Allaah be pleased with him, and Abu Ad-Dardaa', may Allaah be pleased with him. Also included were Zayd ibn Thaabit, may Allaah be pleased with him, and Zayd ibn Thaabit Al-Ansaari, may Allaah be pleased with him. There is no harm

mentioning Zayd ibn Thaabit Al-Ansaari, may Allaah be pleased with him, because most of them were Muhaajireen, not Ansaar. Therefore, there is no problem in including some of Ansaar in this category.

These poor people came to the Prophet, sallallaahu `alayhi wa sallam, and said: "The rich have taken the high levels," meaning, high levels either in Paradise, or it is intangible, as in, high levels in the Sight of Allaah. They said: "And the eternal bliss," referring to its opposite, which is the immediate bliss which is rarely perfect, and even if it is ever perfect, it is quick to vanish.

They said: "They pray as we do, and fast as we do."

However, they performed additional deeds, as in, they gave the remainder of their wealth in charity, perform Hajj, perform `Umrah, and perform Jihaad. This is where one can have good envy. If someone has wealth and has piety, it would cause them to perform Hajj, `Umrah, give charity, perform Jihaad, and help their brothers and sisters in that, something that the poor person is unable to do.

They were afflicted with poverty, and that bothered them. They went to complain to the Prophet, sallallaahu `alayhi wa

sallam, and mention their situation to him. The Prophet, sallallaahu `alayhi wa sallam, took this case and dealt with it like someone elevating his poor Companions and followers. He consoled them despite their poverty by offering them advice and guidance.

There is no doubt that the Prophet, sallallaahu `alayhi wa sallam, was keen on telling them of the various ways of attaining goodness which they could use to compensate for the deficiencies that they have due to not being able to catch those who are in front of them. he, sallallaahu `alayhi wa sallam, told them of what would benefit them and do away with their sadness, saying: *"Shall I not tell you of something, that if you were to do it,"*

or in another narration in which he, sallallaahu `alayhi wa sallam, said: *"Shall I not teach you something?"* In another narration he, sallallaahu `alayhi wa sallam, said: *"O Abu Tharr, shall I not tell you of some words to say?"* He, sallallaahu `alayhi wa sallam, said: *"Something which you use to catch up to those in front of you and go ahead of those behind you? None would have done better than what you do,*

unless they do similar to what you do." In another narration he, sallallaahu `alayhi wa sallam, said: *"Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same."* Therefore, he presented it in a very captivating and motivating way, causing the one listening to be keener on learning.

The Hadeeth is a very lively portrait of the competition between the Companions in doing good deeds; some would go past others. Those who were behind would then catch up, and since the rich group knew that they caught up, they would also do the same actions, causing them to be ahead once again. This is the favor of Allaah which He bestows on whomever He Wishes of His slaves.

In another narration, the Prophet, sallallaahu `alayhi wa sallam, said: *"Has not Allaah the Exalted given you means to give charity? Every Tasbeeh, Takbeer, Tahmeed, and Tahleel is charity. Also, every ordering good, forbidding evil, and intercourse is charity."*

In another narration, he informed them of words of remembrance that occur after the prayers, saying: *"Say Subhaana Allaah, Allaahu Akbar, and Al-Hamdu Lillaah thirty-three times after each prayer."* Therefore, he mentioned Tasbeeh, Takbeer, and then Tahmeed. Some scholars held the view that there is no arrangement of the remembrances which occur after prayer. Therefore, regardless of which you say first, there is no harm. They used the statement of the Prophet, sallallaahu `alayhi wa sallam, when he said: Samurah ibn Jundub, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"The most beloved of speech to Allaah is four phrases: 'Transcendent is Allaah [Subhaana Allaah],' 'All praise is for Allaah [Al-Hamdu Lillaah],' 'There is no deity worthy of worship but Allaah [La Ilaaha Illallaah],' and: 'Allaah is Greater [Allaahu Akbar].' It does not matter which you start with."*[1]

Some scholars said it is better to begin with Tasbeeh, which consists of negating any deficiency from Allaah, then

[1] Reported by Muslim (2137).

Tahmeed, which establishes His Completeness, then Takbeer, which states that there is nothing greater than Allaah, and then end with Tawheed which shows that He is Alone in all that was previously mentioned.

The narrations indicate that these remembrances are to be said after completion of the prayer, and after saying Tasleem.

Al-Haafith, may Allaah have mercy on him, said:

> "The Hadeeth shows that the remembrances mentioned should be said after completing the prayer. If that is delayed after completion of the prayer by a short while, where the person would not be considered as ignoring these remembrances, forgetful, or busied with other remembrances after the prayer, such as recitation of Aayat Al-Kursi, there is no harm. The apparent meaning of his statement: *'Every prayer.'* includes the obligatory and voluntary prayers. However, most scholars said that it only applies to the obligatory prayers. In the Hadeeth of Ka`b ibn `Ujrah, may Allaah be pleased with him, which has been reported by Muslim, it specifically mentions the obligatory prayer, and they held the

> general narrations to the standard of this specific one. Based on this, would busying oneself with voluntary prayers be in between the obligatory remembrance of Allaah or not? This is an area of contention."[1]

The stronger view is that these remembrances should be immediately after the obligatory prayers; one should not leave a gap between them by praying the voluntary prayers. One should say the remembrances first, because they are more specific to the obligatory prayers. Then, they should pray the voluntary prayers. That is why the Prophet, sallallaahu `alayhi wa sallam, said about the remembrances: *"After each prayer."* and did not say the same as it pertains to the voluntary prayers.

Actually, if one were to pray their voluntary prayers after an hour or more, it would still count, as long as they are within the time of the prayer.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Say Subhaana Allaah, Allaahu Akbar, and Al-Hamdu Lillaah thirty-three times after each prayer."*

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[1] Fat-h Al-Baari (2/328).

It might be that the total of thirty-three is for all of these, making it that one should say each one eleven times. This is what Suhayl ibn Abu Saalih understood, as Imaam Muslim reported from him. However, Imaam Muslim did not agree with him, and the more apparent meaning is that one should say each of these remembrances thirty-three times.

Imaam Muslim said:

> "Sumay – the reporter from Abu Saalih – said: 'I mentioned this Hadeeth to one of my family, and he said: 'You have made a mistake; the Prophet, sallallaahu `alayhi wa sallam, said: *`Say Subhaana Allaah thirty-three times, Al-Hamdu Lillaah thirty-three times, and Allaahu Akbar thirty-three times.'* I went back to Abu Saalih, may Allaah have mercy on him, and informed him of that and he took my hand and said: 'Allaahu Akbar, Subhaana Allaah, Al-Hamdu Lillaah, Allaahu Akbar, Subhaana Allaah, Al-Hamdu Lillaah, as such until you reach thirty-three with all of them.'"[1]

[1] Reported by Muslim (595).

Therefore, it is possible that they are to be said a total of thirty-three times, and it could possibly mean each of them are to be said thirty-three times. The latter view is more preferred.

Al-Haafith, may Allaah have mercy on him, said:

> "Is the number for a total or for each? There is a report from Ibn `Ajlaan which suggests that the number is a total, but they are to say that consecutively while including all the remembrances, and this is the view of Abu Saalih, may Allaah have mercy on him. However, the second report which is reported from others is that they are individually to be said. `Iyaadh said: 'This is more preferable.' Others ruled that combining between these views is better, because it appears that both matters are fine. However, mentioning them individually has another feature, that being, the one performing the remembrance needs the number, and they gain rewards for each movement, whether by the fingers or otherwise, and the one that reads a total of

thirty-three would get a third of the reward of the one that reads them individually would get."[1]

The one saying the words of remembrance must adhere to the number mentioned by the Legislator in these narrations; they should not increase or decrease them, unless they are using these remembrances in other ways mentioned within the Sunnah, such as Tasbeeh, Tahmeed and Takbeer ten times at a time,

as in the Hadeeth of `Abdullaah ibn `Umar, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"There are two actions which, if a Muslim person does them, they enter Paradise. They are easy, but those who perform them are few. These actions are to say Tasbeeh ten times after each prayer, as well as say Tahmeed and Takbeer ten times."* The reporter said: "I saw Allaah's Messenger, sallallaahu `alayhi wa sallam, count them by folding his fingers." The Prophet, sallallaahu `alayhi

[1] Fat-h Al-Baari (2/329).

wa sallam, continued: *"Those equal to one-hundred and fifty on the tongue, and one-thousand five-hundred in the scale."*[1]

Likewise, it was reported to say Tasbeeh, Tahmeed, Takbeer, and Tahleel twenty-five times each, as in the Hadeeth of Zayd ibn Thaabit, may Allaah be pleased with him, who reported that they were ordered to say Tasbeeh, Tahmeed thirty-three times, and Takbeer thirty-four after each prayer. He said: "A man of the Ansaar had a dream, and said: 'Allaah's Messenger, sallallaahu `alayhi wa sallam, ordered that you say Tasbeeh, Tahmeed thirty-three times, and Takbeer thirty-four after each prayer?' He said: 'Yes.' He said: 'Then make it twenty-five, and add Tahleel to it.' He then presented that to Allaah's Messenger, sallallaahu `alayhi wa sallam, who said: *'Do it.'*"[2]

Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Whoever glorifies Allaah the Exalted [says Subhaana Allaah] thirty-three times after every prayer, praises*

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[1] Reported by At-Tirmithi (3410) and he ruled it as authentic, and Abu Daawood (5065) and Al-Albaani ruled it as authentic.

[2] Reported by At-Tirmithi (3413) and he ruled it as authentic, and An-Nasaa'i (1350) and Al-Albaani ruled it as authentic.

Allaah [says Al-Hamdu Lillaah] thirty-three times, and declares Allaah as the greatest [says Allaahu Akbar] thirty-three times, then that is ninety-nine. If they were to say to complete the hundred: 'There is no deity worthy of worship but Allaah, Alone, and without partners. To Him belong kingship and praise, and He is able to do all things [La Ilaaha Illallaah Wahdahu La Shareeka Lah, Lahu Al-Mulku wa Lahu Al-Hamdu wa Huwa `ala Kulli Shay'in Qadeer],' then their sins will be forgiven, even if they were like the foam that floats on the sea."[1]

Ka`b ibn `Ujrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"There are statements of remembrance following the prayer of which the one who says them will never be deprive of the reward, and they are to say thirty-three Tasbeeh, thirty-three Tahmeed, and thirty-four Takbeer after each obligatory prayer."*[2]

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[1] Reported by Muslim (597).
[2] Reported by Muslim (596).

Therefore, in these matters, the Sunnah is to vary; one should practice on Sunnah at times and others during other times.

However, one should never go beyond the number which is mentioned in the Sunnah, because the default rule on all remembrances is that they are subject to fixation according to what is in the Sunnah, and the Legislator has Wisdom in the number. Therefore, one must never go beyond the legislated number or decrease from it. Samurah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"If I tell you a statement, do not increase on it."*[1]

As for mentioning these remembrances with a number which is not mentioned in the Sunnah, or increasing or decreasing from that number, then it is not good. If a person is consistent in doing this, it means they have fallen into an innovation. This is different to the one who is mistaken in the number, without doing so on purpose. In such a case, their mistake is forgiven, because their increase

[1] Reported by Ahmad (19618) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (346).

was not done on purpose. It is not to be said they fell into an innovation or have contradicted the Sunnah. However, if they are mistaken, they should try to mention the number which is more certain to them, and then base the remainder of their remembrances on that.

As for the unrestricted remembrances, they are not restricted by any limits. Likewise, as it pertains to the restricted remembrances which are mentioned in the context that one should increase in saying them.

For example, the Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever says when they wake and when they go to sleep: `Glorified is Allaah, and praise is His [Subhaana Allaahi wa bi-Hamdihi],' a hundred times, none will come forth on the Day of Resurrection with something better than what that person has done, unless they say as much as they said, or increased on it."*[1] These types of remembrances should be said as much as possible, because the Legislated intended to show the importance of the amount it is said.

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[1] Reported by Muslim (2692).

Abu Saalih, may Allaah have mercy on him, said: "The poor Muhaajireen then said: 'Our rich brothers have heard of what we have done, and done the same as us.' The Messenger, sallallaahu `alayhi wa sallam, then said: *`Such is the favor of Allaah, He gives it to whomever He Wills.'*"[1]

Therefore, one must be content, because Allaah the Exalted gives His favor to whomever of His slaves that He Wishes.

Which is better: charity with wealth or remembrance?

There is a difference of opinion in this issue. Some said that remembrance is better, and others said that charity is better. Those that said remembrance is better used the Hadeeth of Abu Ad-Dardaa', may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Shall I not tell you of the best action you could do, as well as the most pure actions to Your Owner, the highest in your levels, and the action that is better for you than spending gold and paper currencies in charity, as well as better than meeting your enemy in battle, causing you to strike their necks, and them to strike yours?"* It was said: "Of course."

[1] Reported by Al-Bukhaari and Muslim.

He, sallallaahu `alayhi wa sallam, said: *"Remembrance of Allaah the Exalted."*[1]

Therefore, this Hadeeth mentions that remembrances are better than giving charity, and consist of more rewards.

Those that said that charity is better said that it is as such because its benefit is transitive, and the more transitive an action is, the better it is; it is better than if it were to only benefit the one doing the action. It appears, however, that this issue varies and differs depending on the people and situations, and Allaah the Exalted Knows more.

Benefit:

Al-Haafith ibn Hajar, may Allaah have mercy on him, said:

> "It appears that the answer came before the Prophet, sallallaahu `alayhi wa sallam, knew that the one who wishes for something is a partner in reward with the one that does it, as has been previously mentioned in the Book of Knowledge when speaking about the Hadeeth of Ibn Mas`ood, may Allaah be pleased with

[1] Reported by At-Tirmithi (3377) and Al-Albaani ruled it as authentic.

him, which begins as: *'There is no envy but in two things.'* In the narration of At-Tirmithi, it explicitly mentions that the spender and the one that wishes they could spend, if they have a sincere intention, have the same reward.[1] Likewise, he, sallallaahu `alayhi wa sallam, said: *'Whoever begins a good tradition will have its reward and the reward of those that act on it, without decreasing from their reward.'*[2] The poor in this story were the cause for the rich learning these words of remembrance. If they are of the same level in uttering these words of remembrances, the poor took the foremost level in that they got the reward [of initiating this tradition by asking the Prophet, sallallaahu `alayhi wa sallam, about it] and for wishing they could spend in charity. Perhaps that opposes getting closer to Allaah by wealth."[3]

[1] Reported by At-Tirmithi (2325) and he ruled it as authentic, and Ibn Maajah (4228) and Al-Albaani ruled it as authentic.
[2] Reported by Muslim (1017).
[3] Fat-h Al-Baari (2/331).

The Hadeeth shows the vastness of the favors of Allaah, and that He gives much reward for little actions. He favors whomever He wishes among His slaves with His favors, generosity, and goodness.

The Hadeeth also shows that if a teacher is approached by someone who is complaining of something, they should relieve them of their stress and should not disregard them. They should direct them to doing good actions which would be a cause to relieve they difficulty and sorrow; they should not respond to them in a way that stresses them out and increases in their sorrow and hardships.

The Hadeeth mentioned other types of charity which are non-monetary, such as Tasbeeh, Tahmeed, Takbeer, Tahleel, ordering good, and forbidding evil. All good actions are considered charity, as the Prophet, sallallaahu `alayhi wa sallam, said: *"Every good action is charity."*[1]

There are many Ahaadeeth which show the various ways to give non-monetary charities; some of these charities are transitive and some are not, only benefitting the one who does the action.

[1] Reported by Muslim (1005).

For example, Abu Tharr, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Due on every soul during every day is a charity that it gives on its own behalf."* Abu Tharr, may Allaah be pleased with him, said: "O Allaah's Messenger, where will I give charity from while I have on money?"

The Prophet, sallallaahu `alayhi wa sallam, said: *"Of the doors of charity are: Takbeer, Subhaana Allaah, Al-Hamdu Lillaah, La Ilaaha Illallaah, I seek Allaah's forgiveness [Astaghfirullaah], ordering good, forbidding evil, removing a thorn, bone, and rock from the people's path, guiding a blind person, helping a deaf and mute person understand, guiding someone seeking directions to their destiny if you know where it is, hurrying to help the needy who is asking for help, and helping the weak. These are all considered charities on behalf of your own self. Also, when having relations with your wife, you earn a charity."*

Abu Tharr, may Allaah be pleased with him, said: "How can I have rewards for my desires?" The Prophet, sallallaahu `alayhi wa sallam, said: *"If you had a child that was growing*

up, and you hoped good for, but died, would you seek reward for that?" He said: "Yes." The Prophet, sallallaahu `alayhi wa sallam, said: *"Did you create the child?"* He said: "No, Allaah created it." The Prophet, sallallaahu `alayhi wa sallam, said: *"Did you guide it?"* He said: "No, Allaah guided it." The Prophet, sallallaahu `alayhi wa sallam, said: *"Did you provide for it?"* He said: "No, Allaah provided for it." The Prophet, sallallaahu `alayhi wa sallam, said: *"Therefore, use your desires in a lawful way, and avoid unlawful ways of satisfaction. If Allaah Wills, He will bring the child to life, and if He Will, the child will die, but you will earn rewards."*[1]

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"The one who gives a she-camel as a gift, for them is the reward [of the gift] both morning and evening -- a reward for drinking milk in the morning and a reward for drinking milk in the evening."*[2]

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[1] Reported by Ahmad (21484) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (575).

[2] Reported by Muslim (1020).

Therefore, charity, in general, consist of all good actions. Non-monetary charity is of two types:

First: Transitive benefits which help other creation, making it a charity for them, and perhaps this would be a better charity than wealth, such as ordering good and forbidding evil, both of which are calls to obedience to Allaah and avoiding sin; this is better than helping someone with wealth. Likewise, teaching beneficial knowledge, teaching Qur'aan, removing a harmful thing from the road, seeking to benefit people, repelling harm from people, a good intercession, supplicating for the Muslims, and asking Allaah to forgive them.

Another example are pamphlets and booklets that are published which are easy to read, but might be circulated all around the globe and benefit innumerable people. A person can seek to benefit the Muslims through such actions, and the one who does them earns great rewards.

Second: Charities which have benefits that are reaped solely by the one doing the action, such as the various acts of remembrance, walking to the mosque, and other righteous actions.

It should not be said that since these actions are not transitive, one should be negligent in them; rather, they are of the best and most virtuous of righteous actions. It is not a condition for maintaining a righteous action that it be transitive. Reading the Qur'aan often, and performing Tasbeeh, Tahleel, and Tahmeed often cleanse the heart and make the heart accepting to do these good actions which are transitive and non-transitive. The rust of the heart is only removed by remembrance of Allaah.

If someone is aware of the rewards of the restricted and unrestricted remembrances, they would know that this is not something one should be negligent about; rather, they would be keen on these remembrances by day and by night. Remembrance of Allaah is the life of the heart, and by abandoning remembrance of Allaah, the heart dies. In the Hadeeth of Abu Moosa, may Allaah be pleased with him, the Prophet, sallallaahu `alayhi wa sallam, said: *"The similitude of the one that remembers their Lord and the one that does not is that of the one that is alive and the one that is dead."*[1]

[1] Reported by Al-Bukhaari (6407).

Also, it was collected by Muslim, and his wording is: *"The similitude of the house wherein Allaah is remembered and the one that Allaah is not being remembered is that of the one that is alive and the one that is dead."*[1]

Knowing this type of charity is important for those who are poor and cannot give charity or spend their wealth in Jihaad or assisting in good actions. Allaah the Exalted has given such individuals complete comfort in that they can be steadfast in remembrance of Him, and their hearts can be busied with deifying, loving, glorifying, and being fearful of Him, as well as having good thoughts of Him, and other actions of the heart which are attained by every heart which is lively with remembrance of Allaah. Even those who have wealth, some might be stingy and would not spend their wealth, and they could find a replacement for that in remembrance of Allaah.

Issue: Is a person rewarded for the charity that one gives without intending worship?

In the previous Hadeeth of Abu Tharr, may Allaah be pleased with him, the Prophet, sallallaahu `alayhi wa sallam, said:

[1] Reported by Muslim (779).

"Also, when having relations with your wife, you earn a charity." Abu Tharr, may Allaah be pleased with him, said: "How can I have rewards for my desires?" The Prophet, sallallaahu `alayhi wa sallam, said: *"If you had a child that was growing up, and you hoped good for, but died, would you seek reward for that?"* He said: "Yes." The Prophet, sallallaahu `alayhi wa sallam, said: *"Did you create the child?"* He said: "No, Allaah created it." The Prophet, sallallaahu `alayhi wa sallam, said: *"Did you guide it?"* He said: "No, Allaah guided it." The Prophet, sallallaahu `alayhi wa sallam, said: *"Did you provide for it?"* He said: "No, Allaah provided for it."

The Prophet, sallallaahu `alayhi wa sallam, said: *"Therefore, use your desires in a lawful way, and avoid unlawful ways of satisfaction. If Allaah Wills, He will bring the child to life, and if He Wills, the child will die, but you will earn rewards."*[1]

[1] Reported by Ahmad (21484) and Al-Albaani ruled it as authentic in his book As-Saheehah (575).

Ibn Rajab, may Allaah have mercy on him, said:

"The apparent meaning in this sequence necessitates that one gets reward for intercourse with their spouse with the intention of having a child, which earns the reward of teaching them in their life, and seeking rewards for patience if the child were to die. As for if someone has no intention when fulfilling their desires, the scholars have differed whether or not this is included within the Hadeeth. It is authentically reported that when a person spends on their family, it is a charity. Al-Bukhaari and Muslim reported that Abu Mas`ood Al-Ansaari, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *'A man spending on his family is charity.'* In the narration of Muslim: *'While he is expecting the reward.'* In the narration of Al-Bukhaari it states: *'If someone spend on their family while expecting reward, it is a charity.'*

Therefore, that shows that it is considered a charity if they expect the reward with Allaah, as in the Hadeeth of Sa`d ibn Abu Waqqaas, may Allaah be pleased with

him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said: *'You will not spend anything while seeking the Face of Allaah but that you will be rewarded for it, even the bite of food which you raise to place in your wife's mouth.'* This was reported in Al-Bukhaari and Muslim.

Al-Bukhaari and Muslim also reported that the Prophet, sallallaahu `alayhi wa sallam, said: *'There is not a Muslim that plants a tree or vegetation, and some person, bird, or animal eats from it, but that it is considered a charity for them.'*

In Saheeh Muslim from the Hadeeth of Jaabir, may Allaah be pleased with him, the Prophet, sallallaahu `alayhi wa sallam, said: *'There is not a Muslim that plants a tree or vegetation but that they earn a charity for what is eaten of it, stolen from it, eaten by beasts of prey, eaten by birds, or caused as a loss for them by others.'* In another narration: *'When a human, animal, or bird of it, they earn rewards for it until the Day of Resurrection.'*

The apparent meanings of these narrations show that these things are acts of charity for which a person who plants the vegetation will get rewarded without intending it.

Likewise, the Prophet, sallallaahu `alayhi wa sallam, said: *`If you were to satisfy your desires in an unlawful way, would it be a burden [as a sin] on you? Likewise, if you were to satisfy your desires in a lawful way, you would get rewarded for it.'* A group of scholars held this view. In the Hadeeth of Sa`d ibn Abu Waqqaas, may Allaah be pleased with him, the Prophet, sallallaahu `alayhi wa sallam, said: *`You will not spend anything for the sake of Allaah but that you will be rewarded for it, even what you place in the mouth of your wife.'*[1]

Therefore, this issue is restricted by having a sincere intention for the sake of Allaah. So, the unrestricted narrations are restricted with these restricting narrations.

[1] Reported by Al-Bukhaari and Muslim.

This is also indicated by the Statement of Allaah the Exalted:

لا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلاَّ مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللهِ فَسَوْفَ نُؤْتِيهِ أَجْراً عَظِيماً

{No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allaah - then We are going to give him a great reward.} **[Qur'aan 4:114]**

Therefore, He regarded that as something good, and said that one will only receive rewards with a sincere intention. If someone does that out of showing off, they will be punished for it. The issue of contention and doubt, however, is: what of someone who does the action without a good or bad intention? Abu Sulaymaan Ad-Daaraani, may Allaah have mercy on him, said: 'Whoever does a good action without an intention, their intention of choosing Islaam over all other religions will suffice them.' The apparent meaning of this statement is that one will be regarded for it without an intention at all, because by entering

> Islaam, they are choosing to do good actions in general, causing them to be rewarded for every action they do with that general encompassing intention."[1]

The stronger view is that one must have the intention of seeking reward for every action they do. If someone does an action for the sake of Allaah, they get rewards based on their action and intention. If someone does an action without seeking reward or for the sake of Allaah, they do not get rewards.

The Muslim must have the intention to seek rewards in all obligations they fulfill for their family, children, and themselves, in terms of spending and buying household provisions.

One should not go to the market with the only thing on their mind being the quality and price of the product; rather, one must expect the reward of spending. Thereby, one should buy and spend on themselves, their family, and their children, all the while, expecting reward with Allaah, due to the generality what has previously been mentioned.

[1] Jaami` Al-`Uloom wa Al-Hikam (2/693-697).

Who, today, thinks of this when they go to checkout? Who, in that moment, has the intention to spend the money and buy these groceries in order to spend on their family and make things easy on their children? This is a matter that should be attended to and one must be keen on it. When going to buy household items, one should have the intention of expecting rewards in that. They should remember this issue and the authentic narrations mentioned herein. Also, they should remember what the Prophet, sallallaahu `alayhi wa sallam, urged in terms of seeking rewards in spending on oneself, family, and children. During all this, one should keep in mind that this is from Allaah's favor on them and their family, and that had it not been for Allaah, they would not be able to spend or buy.

Hadeeth 26

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: *"Every joint of a person must perform a charity each day that the sun rises: to judge justly between two people is a charity. To help a man with his mount, lifting him onto it or hoisting up his belongings onto it, is a charity. The good word is a charity. Every step that you take towards the prayer is a charity, and removing a harmful object from the road is a charity."*[1]

`Aa'ishah, may Allaah be pleased with her, said that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: *"Every child of Adam has been created with three hundred and sixty joints; so those who declare the Glory of Allah, praise Allah, declare Allah to be One, glorify Allah, and seek forgiveness from Allah, remove a stone, or thorn, or bone from people's path, enjoin what is good and forbid from evil,*

[1] Reported by Al-Bukhaari (2989) and Muslim (1009).

to the number of those three hundred and sixty joints, will walk that day having saved himself from the Fire."[1]

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: *"A person has 360 bones and 36 joints in each bone. There is a charity due on every bone every day."* They said: "O Messenger of Allaah, what if someone cannot find anything to give in charity?" He, sallallaahu 'alayhi wa sallam, said: *"They should order good or forbid evil."*

They said: "What if they are unable?" He, sallallaahu 'alayhi wa sallam, said: *"Let them guide someone to their path."* They said: "What if they are unable?" He, sallallaahu 'alayhi wa sallam, said: *"Let them remove a bone from the path."* They said: "What if they are unable?" He, sallallaahu 'alayhi wa sallam, said: *"Let them aid a weak person."* They said: "What if they are unable?" He, sallallaahu 'alayhi wa sallam, said: *"Let them withhold their evil from people."*[2]

[1] Reported by Muslim (1007).

[2] Reported by Al-Bayhaqi in Shu`ab Al-Eemaan (11163) as well as Al-Haythami in Al-Majma` (3/274) and Al-Bazzaar, and its narrators are those used in the books of Al-Bukhaari and Muslim.

Buraydah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: *"A human being has three hundred and sixty joints for each of which they must give alms."* The people asked him: "Who is capable of doing this?" He, sallallaahu 'alayhi wa sallam, replied: *"It may be mucus in the mosque which you bury, and something which you remove from the road; but if you do not find such, two units in the forenoon will be sufficient for you."*[1]

These are some of the variants of this Hadeeth.

The Prophet, sallallaahu 'alayhi wa sallam, said: *"Every joint of a person must perform a charity."*

This includes all the bones and joints in the body of the human.

Since the formation and health of bones is one of the greatest of favors Allaah The Almighty has given His slaves, each joint and bone requires a charity that the child of Adam gives on its behalf, so that it acts as an act of thankfulness for this favor.

[1] Reported by Abu Daawood (5242) and Al-Albaani ruled it as authentic.

Allaah The Almighty Said:

يَا أَيُّهَا الْإِنسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ

{O mankind, what has deceived you concerning your Lord, the Generous, Who created you, proportioned you, and balanced you? In whatever form He willed has He assembled you.}
[QUR'AAN 82: 6-8]

Allaah The Almighty also Said:

{قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَا تَشْكُرُونَ}

{Say, "It is He who has produced you and made for you hearing and vision and hearts; little are you grateful."}
[QUR'AAN 67: 23]

Allaah The Almighty also Said:

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

{And Allaah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful.}
[QUR'AAN 16: 78]

Allaah The Almighty also Said:

أَلَمْ نَجْعَل لَهُ عَيْنَيْنِ وَلِسَانًا وَشَفَتَيْنِ

{Have We not made for him two eyes? And a tongue and two lips?} **[Qur'aan 90: 8-9]**

Therefore, these are the favors that Allaah The Almighty has demonstrated regarding which He reminds you, so that you thank Him.

Humankind is heedless regarding these favors and is not thankful for them, because they are within their bodies, so they take them for granted and do not know their worth. That is why they are heedless and ungrateful when it comes to them. However, they will have full awareness of their worth when they lose some of them. If someone wishes to know the worth of the blessing of vision, for example, they should close their eyes.

Allaah The Almighty has favored His slaves with many veins that are stable and sound, but when they develop some disorder and harm the person, they know the reality of when Allaah The Almighty Said:

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ

{And if you should count the favors of Allaah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful.} **[QUR'AAN 16: 18]**

Abu Ad-Dardaa', may Allaah be pleased with him, said: "Good health is richness of the body." Wahb ibn Munabbih, may Allaah have mercy on him, said: "It is written in books of wisdom that health is the hidden kingdom and treasure." One night, Al-Fudhayl, may Allaah have mercy on him, read when Allaah The Almighty Said:

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ وَلِسَانًا وَشَفَتَيْنِ

{Have We not made for him two eyes? And a tongue and two lips?} **[QUR'AAN 90: 8-9]**

Then, he cried and was asked about his weeping. He said: "Have you spent an entire night thanking Allaah The Almighty for giving you two eyes to see with? Have you spent an entire night thanking Allaah The Almighty for giving you a tongue to speak with?" He continued to utter similar phrases.

Salmaan Al-Faarisi, may Allaah be pleased with him, said: "Someone was given the Dunya, and then it was stripped of him, and he began to praise and thank Allaah. He had no bed except a straw mat, but he thanked Allaah and praised Him. Another was given from the Dunya, and he said to the one who was sleeping on the straw mat: 'What are you thanking Allaah The Almighty for?' He said: 'I thank Allaah for the thing which He granted me, which if people were to give me all that they were given in return for it, then I would not give it up in return for that.' He said: 'What is that?' The man replied: 'Do you not see (the blessings in) your sight?' Do you not you see (the blessings in) your tongue? Do you not you see (the blessings in) your hands? Do you not you see (the blessings in) your legs?'"

Yoonus ibn `Ubayd, may Allaah have mercy on him, said that someone complained to him due to his straitened circumstances, and he said to him: "Would you be pleased to sell this vision you see with for a hundred-thousand Dirhams?" He said: "No." Then, he said: "Would you sell your hand for a hundred-thousand?" He said: "No." Then, he said: "What about your foot?" He said: "No." He

reminded him of the favors of Allaah, and said: "I see that you have hundreds of thousands, but you are complaining of a need?"[1]

Ibn As-Simaak, may Allaah have mercy on him, said to Ar-Rasheed, may Allaah have mercy on him, who asked for a cup of water to drink: "O commander of the believers, if you were deprived of this drink, how much would you spend to have it?" He said: "I would spend my entire kingdom." Then, Ibn As-Simaak, may Allaah have mercy on him, said: "O commander of the believers, if you were deprived of excreting it from your body, how much would you pay to have it removed?" He said: "My entire kingdom."[2]

Ibn `Abbaas, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: *"There are two blessings which many people squander or are at loss in: Good health and free time."*[3]

Ibn Katheer, may Allaah have mercy on him, said:

> *"The meaning is that they are negligent in thanking Allaah The Almighty for these two blessings and do*

[1] Jaami` Al-`Uloom wa Al-Hikam (2/709).
[2] Al-Akhlaaq wa As-Siyar by Ibn Hazm (pg. 70).
[3] Reported by Al-Bukhaari.

> *not fulfil their obligations. Those who do not fulfil the rights of the things obligated on them are at loss."*[1]

The first way to show thankfulness:

Getting to know the favors of Allaah, admitting them, and praising and thanking Him for them; then, one should not use them in actions that incur His wrath or delay something that pleases Him. If they do these things, they have thanked Allaah The Almighty for His favors. An-Nu`maan ibn Basheer, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: *"Whoever does not thank for the little does not thank for what is abundant, and whoever does not thank the people does not thank Allaah. Informing about the favor is a way of being thankful, and abandoning that is ingratitude."*[2]

Ibn Al-Qayyim, may Allaah have mercy on him, said:

> "As for gratitude for favors, it is by knowing and admitting them, then by seeking Allaah's refuge from

[1] Tafseer Ibn Katheer (8/455).

[2] Reported by `Abdullaah the son of Imaam Ahmad in *Zawaa'id Az-Zuhd* (18449) and Al-Albaani ruled it as authentic in his book *Saheeh At-Targheeb* (976).

ascribing them to other than Him. If it is a means, He is the One that made it a means; He is the Facilitator. The favor is from Him, Alone, in all ways. Next, the person has to praise, thank, and love Him for the favor, and should use it in obedience to Him. One of the finer points of worship through favors is that one looks at the small favors as being big, and looks at their thanks for those favors as being very few.

One should know they have come to them from their Master, without any price that they spent, medium they used, or deserving it. They should know it belongs to Allaah, in reality, not the slave. Therefore, the favors only increase them in humility, humbleness, and love for the One bestowing the favors.

Every time He grants a favor, the slave shows servitude, love, humbleness, and humility. Every time He takes something from them, the slave responds by showing contentment. Every time the slave sins, they repent in humbleness and apologetically. This is the

intelligent slave, but the incompetent one is far from such a description."[1]

The one who reflects will find that the favors of Allaah The Almighty can never completely be thanked for, because whenever one wishes to thank Allaah The Almighty for a favor, and Allaah The Almighty facilitates them to do so, this facilitating and thanking is a favor in and of itself which needs and requires a separate thanks, and so forth.

This sequence is infinite, as are Allaah's favors on His thankful slave. No one on earth has more favors than the pious believing slave whom Allaah The Almighty has given the capability to be thankful, favored them with faith, and guided them to the Straight Path. Such a person is basking in the favors of Allaah The Almighty which Allaah The Almighty deprived many of His slaves. This necessitates one should be thankful, as well. You never find a believer except that they are thankful and worshipping Allaah The Almighty. Whenever they perform an act of worship, they thank Allaah The Almighty for it. If they thank Allaah The Almighty for it, that thankfulness is an act of worship that needs and

[1] Al-Fawaa'id (pg. 113-114).

requires a separate thanks. Therefore, Allaah's favors on His believing slave are abundant, and one must be acquainted with these favors.

Bakr ibn `Abdullaah Al-Muzani, may Allaah have mercy on him, said: "Every time a slave says: 'Al-Hamdu Lillaah,' they have earned a favor. What is the recompense for this favor? It is by saying: 'Al-Hamdu Lillaah.' Therefore, another favor has been incurred. Therefore, the favors of Allaah The Almighty are never expended."

As-Sariy As-Saqti, may Allaah have mercy on him, said: "Thankfulness is a favor, and thankfulness for a favor is a favor. This makes thankfulness endless."[1]

Mu`aath ibn Jabal, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, took his hand and said: *"O Mu`aath, by Allaah, I love you; by Allaah, I love you. Do not ever forget or neglect to say at the end of every prayer, `O Allaah, help me to remember You, thank You, and worship You in a good manner [Allaahumma A`inni `ala Thikrika wa Shukrika wa Husni `Ibaadatik].'"*[2] Al-

[1] Shu`ab Al-Eemaan (6/236).
[2] Reported by Abu Daawood (1522) and Al-Albaani ruled it as authentic.

Bayhaqi, may Allaah have mercy on him, said: "This Hadeeth indicates that the slave will never be able to fully thank Allaah except through His aid."[1]

The difference between Al-Hamd (praise) and Ash-Shukr (thankfulness):

Ibn Al-Qayyim, may Allaah have mercy on him, said:

> "The difference is that Shukr is more general in its means and types, but is more specific in what it deals with. Hamd is more general in what it deals with, but is more specific in the ways it is shown.
>
> This means that Shukr can be shown by the heart by showing humbleness and submission, by the tongue by praise and acknowledgement, and by the limbs by obedience and compliance. It deals with favors, not the descriptions of the one giving the favor. It is not said, therefore: 'We thank Allaah for His Life, Hearing, Vision, and Knowledge,' but rather, He is praised for those things, as He is praised for His Good Conduct

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[1] Shu`ab Al-Eemaan (6/238).

and Justice. Shukr occurs in response to good conduct and favors.

Therefore, everything that Shukr deals with, Hamd deals with, not vice versa. Everything that one shows Hamd with can be used to show Shukr, not vice versa. Shukr occurs by limbs, and Hamd occurs by heart and tongue."[1]

Going back to the Hadeeth:

The point is that the slave must give as much charity as they have joints in their body, and every good action is a charity. Therefore, this responsibility is simple and easy; it is not difficult for the slave. Actually, it is one of the favors of Allaah The Almighty on the slave, since it encourages the slave to continuously worship Him, which makes them never forget Him or become busied away from Him or obedience to Him.

The Prophet, sallallaahu 'alayhi wa sallam, said: *"Every joint of a person is due for a charity each day that the sun rises."*

[1] Madaarij As-Saalikeen (2/237).

Meaning that there is a charity due on all these parts of the person's body during every day of this life. The phrase, 'A day,' might refer to something more than just one day. For example, it is said: 'The Day of Siffeen,' although it is a number of days. It might also be used to refer to time in general, such as when Allaah The Almighty Said:

أَلا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفاً عَنْهُمْ

{Unquestionably, on the Day it comes to them, it will not be averted from them.} **[Qur'aan 11: 8]**

It might refer to a day and night, as well. However, when day is referred to by saying: *"Every day the sun rises,"* it becomes known that charity is due on the child of Adam during every single day that they live in this world.

Is this charity obligatory or recommended?

Ibn Rajab, may Allaah have mercy on him, said:

> "The apparent text of the Hadeeth indicates that this thankfulness through the charity is obligatory on the Muslim every day. However, thankfulness is of two types: The first is obligatory, as in, performing the obligations and avoiding the forbidden things, which

is necessary in thanking for these favors. This is indicated in the Hadeeth reported by Abu Daawood from Abu Al-Aswad Ad-Deeli who said: 'We were with Abu Tharr, may Allaah be pleased with him, when he said: 'On the joints of each of you there is a charity due. Every prayer is a charity, every fasting is a charity, every Hajj is a charity, every Tasbeeh (saying Subhaan Allaah) is a charity, every Takbeer (saying Allaahu Akbar) is a charity, and every Tahmeed (saying Al-Hamdu Lillaah) is a charity. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, counted some more actions, then said: *`Two units of prayer at the time of sunrise [Dhuha prayer] suffices all of these.'*[1]

It has previously been mentioned in the Hadeeth of Abu Moosa, may Allaah be pleased with him, which has been reported in Al-Bukhaari and Muslim: *`If they do not do so, they should at least withhold their evil from others, because that is a charity.'* This also shows that it is not sufficient to merely avoid evil actions, but

[1] Reported by Abu Daawood (1286) and Al-Albaani ruled it as authentic.

rather, they would be doing so if they fulfilling obligations and kept away from prohibitions, because the worst evil is to abandon obligations, which is some one of the Salaf said: 'Thankfulness occurs by avoiding sins.' Another said: 'Thankfulness is to not use any favors in doing a sin.'

`Abd Ar-Rahman ibn Zayd ibn Aslam, may Allaah have mercy on him, said: 'The slave should look at the favors Allaah The Almighty has given them in their body, hearing, vision, hands, feet, and so forth. There is none of these things but there is a favor from Allaah The Almighty in them. It is a right due on the slave to use the favors in their body for Allaah in obedience to Him. There is another favor, namely, sustenance. It is a right on the slave to use the sustenance Allaah The Almighty has given them in obedience to Him. Whoever does that would have been thankful in its root and all branches.' Further, Al-Hasan, may Allaah have mercy on him, saw someone walking arrogantly and said: 'Allaah The Almighty has bestowed a favor on every limb of his. O Allaah The Almighty do not

make us of those who use the favor You have given to disobey You.'

The second level of thankfulness is recommended thankfulness. It is when the slave, after performing obligations and avoiding prohibitions, performs voluntary acts of obedience. This is the level of the foremost whom are close to Allaah. This is what the Prophet, sallallaahu 'alayhi wa sallam,

referred to, and the Prophet, sallallaahu 'alayhi wa sallam, used to exert much effort in his prayers, to the point that his feet would crack and split, and when it would be said to him: 'Why do you do this, while your previous and future sins are forgiven?' He, sallallaahu 'alayhi wa sallam, would say: *`Should I not be a slave most thankful?'*[1]

One of the Salaf said: 'When Allaah The Almighty Said:

اعْمَلُوا آلَ دَاوُدَ شُكْراً

{Work, O family of Daawood, in gratitude.}
[QUR'AAN 34:13]

[1] Reported by Al-Bukhaari and Muslim.

There remained not a time by day or by night but that one of them was praying.'"[1]

Some actions the Prophet, sallallaahu 'alayhi wa sallam, mentioned are obligatory, either on each person, such as walking to prayer, or are obligatory on some, and if some do it, it becomes lifted off the rest, such as ordering good, forbidding evil, helping those who need assistance, and establishing justice among people, either in judging between them or during reconciliation. Out of these things that the Prophet, sallallaahu 'alayhi wa sallam, referred to as charity, some are transitive, such as reconciliation, helping a person mount or carry something on their riding beast, a good word,

including giving greetings of peace and saying, 'May Allaah have mercy on you (Yarhamukallaah),' to the one who sneezes, removing harmful substances from the path, ordering good, forbidding evil, burying mucus in the mosque, helping the one in need, and passing information to the deaf one.

[1] Jaami` Al-`Uloom wa Al-Hikam (2/717-719).

Some are also limited, such as Tasbeeh, Takbeer, Tahmeed, Tahleel (saying La Ilaaha Illa Allaah), and walking to prayer. Praying Dhuha prayer suffices all of those things because when one prays, they use all their limbs in obedience and worship. Therefore, it would be sufficient in thanking Allaah The Almighty for the health of these limbs. The rest of the other qualities are use of some specific parts of the body, therefore, they would not be sufficient until they use all joints of the body, which are 360 as has been mentioned.

One of the best charities is to give a goat as a loan, so that its milk is used. `Abdullaah ibn `Amr, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: *"There are forty kinds of virtue; the uppermost of them is to lend a she-goat. Those who practice any of these virtues expecting its reward and relying on the truthfulness of the promise made for it shall enter Jannah."*[1]

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: *"Whoever gives a female milking animal as a loan, they earn rewards of*

[1] Reported by Al-Bukhaari (2631).

charity when it goes and comes back, and for the milk taken by day and by night."[1]

It is to be noted in the previous narrations that these acts of charity are for Allaah, such as Tasbeeh, Tahmeed, and Tahleel, and some are fulfilling the rights the Muslim is tasked with towards other Muslims, such as assisting them in their needs, advising them, ordering them to do good, forbidding them from evil, and withholding evil from them. Some pertain to livestock and birds, as in the Hadeeth of Anas ibn Maalik, may Allaah be pleased with him, who reported that the messenger of Allaah, sallallaahu 'alayhi wa sallam, said, *"There is not a Muslim that plants a plant, or tends a crop, and it is eaten by a bird, human, or animal, except that they will have a charity."*[2]

In all these scenarios, one must seek the Countenance of Allaah The Almighty, as Allaah The Almighty Said:

[1] Reported by Muslim (1020).
[2] Reported by Al-Bukhaari (2320) and Muslim (1553).

لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

{No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allaah - then We are going to give him a great reward.} **[QUR'AAN 4: 114]**

Hadeeth 27

An-Nawwaas ibn Sam`aan, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Piety is having good character, and sin is the action that disturbs you and you dislike people seeing you do."*[1]

Waabisah ibn Ma`bad, may Allaah be pleased with him, said: "I went to Allaah's Messenger, sallallaahu `alayhi wa sallam, and he said: *`Have you come to ask about piety and sin?'* I said: 'Yes.' He, sallallaahu `alayhi wa sallam, said: *`Ask your heart. Piety is what your soul feels tranquil doing and the heart feels serene, and sin is what disturbs your soul and causes your chest to hesitate, even if people continuously give you rulings [that it is permissible].'"*[2]

This Hadeeth has been reported via many routes from the Prophet, sallallaahu `alayhi wa sallam. In one route, Abu Umaamah, may Allaah be pleased with him, is reported to have said: "A man said: 'O Allaah's Messenger, what is sin?'

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[1] Reported by Muslim (2553).
[2] Reported by Ahmad (18001).

He, sallallaahu `alayhi wa sallam, said: *'If something disturbs you in your chest, abandon it.'*"[1]

In another variation, Abu Tha`labah Al-Khashni, may Allaah be pleased with him, said: "I said 'O Allaah's Messenger, tell me about what is lawful and what is unlawful for me.'

He, sallallaahu `alayhi wa sallam, said: *'Piety is what the soul feels comfortable doing and the heart feels tranquil doing. Sin is what the soul does not feel comfortable doing and the heart does not feel tranquil doing, even if Muftis issue verdicts for you.'*"[2]

In another variant, `Abd Ar-Rahmaan ibn Mu`aawiyah, may Allaah have mercy on him, said that Allaah's Messenger, sallallaahu `alayhi wa sallam, was asked: "O Allaah's Messenger, what is lawful for and unlawful for me?" He repeated his question three times, all the while, the Prophet, sallallaahu `alayhi wa sallam, was silent. Then, he, sallallaahu `alayhi wa sallam, said: *"Where is the questioner?"* He said: "I am the questioner, O Allaah's

[1] Reported by Ahmad (22199) with an authentic chain of narration, according to the stipulations of Muslim.
[2] Reported by Ahmad (17742) with an authentic chain of narration.

Messenger." Then, the Prophet, sallallaahu `alayhi wa sallam, gestured with his finger, saying: *"Whatever your heart rejects, abandon it."*[1]

Explanation of Al-Birr (piety):

Upon gathering all the reports, it becomes clear that there are two explanations and definitions of Al-Birr. In the Hadeeth of An-Nawwaas ibn Sam`aan, may Allaah be pleased with him, the Prophet, sallallaahu `alayhi wa sallam, explained Birr as being good character, and in the Hadeeth of Waabisah, may Allaah be pleased with him, and others, he described it as being whatever the heart feels tranquil doing. The reason is that Al-Birr (piety) has two meanings, depending on context:

First: In the context of dealing with creation in a good manner, and sometimes is used to refer specifically to good treatment of the parents. It is also used frequently to refer to good conduct towards all creation. Ibn Al-Mubaarak, may Allaah have mercy on him, authored a book which he

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[1] Reported by Abu Al-Qaasim Al-Baghawi in his Mu`jam, but the reported, `Abd Ar-Rahmaan, is a famous Taabi`i, making the Hadeeth a "Mursal" narration. Refer to Jaami` Al-`Uloom wa Al-Hikam (2/730-732).

named: 'Al-Birru wa As-Silah (Good conduct and companionship).' Further, in Saheeh Al-Bukhaari and Jaami` At-Tirmithi, there is a chapter of 'Al-Birru wa As-Silah.'

For example, the Prophet, sallallaahu `alayhi wa sallam, said: *"The accepted Hajj [Mabroor: from the word Birr] has no reward but Paradise."*[1] Also, Jaabir, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"The accepted [Mabroor] Hajj has no reward but Paradise."* It was said: "O Allaah's Messenger, what is the Mabroor Hajj?" He, sallallaahu `alayhi wa sallam, said: *"Providing others with food and abundantly spreading peace."*[2] In another variant: *"Providing others with food and speaking kindly."*[3] Ibn `Umar, may Allaah be pleased with him, used to say: "Birr is simple: A delighted face and kind speech."[4]

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[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Ahmad (14482).
[3] Reported by At-Tabaraani in his book Al-Mu'jam Al-Awsat (6618) and Al-Albaani ruled it as acceptable in his book As-Silsilah As-Saheehah (1264).
[4] Reported by Al-Kharaa'iti in his book *Makaarim Al-Akhlaaq* (pg. 23-24).

If Birr is used along with Taqwa, such as when Allaah the Exalted Said:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى

{And cooperate in righteousness and piety.} [QUR'AAN 5:2]

The meaning of Birr could be treating creation in a good way, and Taqwa could mean treating Allaah the Exalted by obedience to Him and avoiding His prohibitions. The meaning of Birr might be performing actions and Taqwa might mean abandoning prohibitions.

Further, Allaah the Exalted Said:

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

{Do not cooperate in sin and aggression.} [QUR'AAN 5:2]

Sin might mean acts of disobedience to Allaah and aggression might mean oppression of creation. Sin might also mean things that are forbidden in and of themselves, such as fornication, theft, drinking alcohol, and aggression might mean going beyond the limits of things that are technically allowed, such as killing those whom one is allowed to kill in retribution, as well as killing those who may not be killed. Also, it could include taking more Zakaat

wealth than is due, and lashing a person more times than they deserve.

The second meaning of Birr: It is used to refer to all inward and outward acts of obedience, such as when Allaah the Exalted Said:

وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللهِ وَالْيَوْمِ الآخِرِ وَالْمَلائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

{But [true] righteousness is [in] one who believes in Allaah , the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives Zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.} **[Qur'aan 2:177]**

Birr, in this meaning, includes all inward acts of obedience, such as faith in Allaah, His angels, books, and messengers, and outward actions such as spending wealth in what Allaah the Exalted loves, establishing prayer, giving obligatory charity, fulfilling covenants, patience in wake of predestined

matters such as sickness, poverty, and patience in doing good actions, such as showing steadfastness when meeting the enemy.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Piety is having good character."*

The apparent meaning of the Hadeeth is that the Prophet, sallallaahu `alayhi wa sallam, specified Birr as being good character, making its usage specific. It might also be held in its general meaning, because good character might mean to have the manners and qualities of the religion and which Allaah the Exalted taught His slaves in His Book, as He the Exalted Said to His Messenger, sallallaahu `alayhi wa sallam, in the Qur'aan:

وإنك لعلى خلق عظيم

{And indeed, you are of a great moral character.}
[QUR'AAN 68:4]

`Aa'ishah, may Allaah be pleased with her, said: "The character of the Prophet, sallallaahu `alayhi wa sallam, was an embodiment of the Qur'aan."[1] Meaning, he, sallallaahu `alayhi wa sallam, would hold fast to the manners

[1] Reported by Muslim (746).

mentioned in it, by following its orders and avoiding its prohibitions. Therefore, acting on the Qur'aan became a quality and natural instinct of the Prophet, sallallaahu `alayhi wa sallam, that never parted from him. This is the best, most noble, and most beautiful of manners. It has been said: 'The religion in its entirety is good manners.'

An-Nawawi, may Allaah have mercy on him, said:

"Birr might mean keeping good relations, showing gentleness, being charitable, being a good companion, and might have meanings pertaining to being obedience. All these assemble the concept known as 'good character.'"[1]

Ibn `Uthaymeen, may Allaah have mercy on him, said:

"*'Piety is having good character,'* meaning that good character is part of the piety included when Allaah the Exalted Said:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى

{And cooperate in righteousness and piety.}
[QUR'AAN 5:2]

[1] The explanation of An-Nawawi on the book of Muslim (16/111).

Therefore, good character when worshipping Allaah the Exalted comprises of a person accepting Allaah's Orders happily and serenely, with full compliance and without any hesitation or discontentment. At that, the person would offer their prayers in congregation in obedience, perform ablution during cold days in obedience, give obligatory charity in obedience, and perform pilgrimage in obedience.

As for dealing with people, they are kind and dutiful to their parents, keep the ties of the womb, are good neighbors, are honest in their dealings, and so forth.

They do this happily and with an open mind; they are not disturbed or discontent with any of these things. If you find yourself in such a situation, it means you are someone who has Birr."[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"Sin is the action that disturbs you and you dislike people seeing you do."*

[1] Sharh Riyaadh As-Saaliheen (3/498).

Therefore, the Prophet, sallallaahu `alayhi wa sallam, mentioned two signs of a sin. There is an outward sign and an inward one. The outward one is that if the action was done in front of people, they would dislike, shame, and censure it. The inward sign is that it disturbs your soul, causing it to be hesitant and uneasy. Ibn Mas`ood, may Allaah be pleased with him, said: "Sin is a pain and pricking in the heart. If something agonizes or pains your heart, avoid and abandon it."[1]

Ibn Al-Atheer, may Allaah have mercy on him, said:

> "It is referring to what occurs to the heart, namely, loss of serenity and tranquility towards the action. It has been reported as: 'Sin is what overcomes the heart.' It is also reported as: 'Sin pains the heart.'"[2]

Therefore, whenever there is a doubtful matter and you find your heart disliking the matter and it pains your heart and causes your soul discomfort know those are signs of sin.

[1] Reported by At-Tabaraani in his book Al-Mu'jam Al-Kabeer (8748).
[2] An-Nihaayah (1/377-378), (1/459).

As has previously been mentioned, sin has also been described as: *"Piety is what the soul feels comfortable doing and the heart feels tranquil doing."*

Sin causes pain or agony to the heart, causing it to lose its tranquility. It also disturbs one within their breast, causing discomfort, and the soul does not feel serene doing the action. These are all causes for abandoning and avoiding the action. Further, it is an action that people scorn and censure when they see it. This is the highest level of knowing whether it is a sin, when it becomes very unclear, namely, people scorn and dislike the action and censure the one doing the action. This is the meaning of what Ibn Mas`ood, may Allaah be pleased with him, said: "Whatever the Muslims view as good is good to Allaah, and whatever they view as evil is evil to Allaah."[1]

Further, the Prophet, sallallaahu `alayhi wa sallam, said: *"The lawful is clear, and the unlawful is clear, and there are matters between them that are unclear that not many people know of. Whoever avoids the unclear matters saves*

[1] Reported by Ahmad (3600) with an acceptable chain of narration.

their religion and honor from being blamed, but whoever falls into the unclear matters has fallen into unlawful matters."

There is no doubt that confusion and ambiguity causes this discomfort in the heart and lack of serenity in the soul. Also, the narrations of the Prophet, sallallaahu `alayhi wa sallam, all concur with and indicate one another, because it is from Allaah the Exalted. Allaah the Exalted Said:

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

{If it had been from [any] other than Allaah, they would have found within it much contradiction.} **[QUR'AAN 4:82]**

> An-Nawawi, may Allaah have mercy on him, said: "**'Sin is the action that disturbs you,'** meaning, it stirs it up and causes it to be hesitant. Also, the chest does not feel at ease doing it, and the heart feels doubt and fear that it is a sin."[1]

Based on that, the soul of the believer contains a scale and a feeling which Allaah the Exalted has given it which indicates if the action is a sin or an action of piety. It differentiates between sin and piety. The sound believing slave who has a

[1] The explanation of An-Nawawi on the book of Muslim (16/111).

pure natural innate disposition is serene when doing good actions and feels disturbed and doubtful when encountered with a sinful action.

Allaah the Exalted created within ourselves something that indicates and encourages acts of piety. It also causes us to know what a sin is and prevents us from it. This is from the Complete Mercy of Allaah the Exalted with His believing slaves. Allaah the Exalted informed in His Book that the hearts of the believers feel tranquil when remembering Him, Saying:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

{Those who have believed and whose hearts are assured by the remembrance of Allaah. Unquestionably, by the remembrance of Allaah hearts are assured.} **[Qur'aan 13:28]**

The meaning is that remembrance of Allaah the Exalted causes one to feel serenity, tranquility, and ease. A sound soul dislikes and flees from sin and reprehensible actions.

This is to be said regarding general matters. As for detailed issues, such as knowledge of the lawful, unlawful, the description of how to pray, perform Hajj, perform `Umrah, and so forth, there is no doubt that one must seek

knowledge, ask, and search, because knowledge only occurs through seeking it. The feeling we are mentioning here is the feeling that helps a person overcome their desires and what the devil tries to use his forces to attract the person to do. Allaah the Exalted placed in the soul of the believer what causes them to dislike what the devil tries to attract them to in order to misguide and distance them from Allaah.

In the Hadeeth, An-Nawwaas ibn Sam`aan, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted gave a parable of a Straight Path, and on both sides of the path, there are two walls with opened doors. On these doors are curtains, and on the door of the path, there is a caller saying: 'O people, enter the path, all of you, and do not deviate.' There is also another caller on the path, and when someone wishes to open one of those doors, the caller says: 'Beware, do not open it, because if you do, you will not be able to stop yourself from entering.' The path is Islaam, the walls are the limits of Allaah, and the opened doors are things Allaah the Exalted has ruled as unlawful. That caller on the head of the*

path is the Book of Allaah, and the other called above the path is the adviser Allaah the Exalted places in the heart of every Muslim."[1]

This general feeling occurs to the slave based on the level of their faith and piety. The more Taqwa a person has, the stronger this feeling is.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Even if Muftis issue verdicts for you."*

Meaning, whatever causes discomfort in the chest of the person is a sin, even if others tell them it is not a sin. This is a second level, where the action would be reprehensible to the person and not to anyone else. However, it was also described as a sin. This occurs if the person has faith and the Mufti gives the verdict according to their conjecture or while inclining to their desires without any legal evidences. As for if the view which is passed as a verdict has evidence, the one seeking and asking for the verdict must go back to it, and if they feel uneasy, such as if the action is a dispensation, such as breaking the fast during travel and

[1] Reported by Ahmad (17182) and Al-Albaani ruled it as authentic in his book Saheeh Al-Jaami` (3887).

sickness, shortening the prayer during travel, and so forth, which causes many ignorant people to feel uneasy, it is not considered and it has no worth.

The slave should ask their heart when there is no trustworthy Mufti whom one knows to pass verdicts according to the Qur'aan and Sunnah. If they are not present, and they only have those Muftis that give verdicts according to their desires and without knowledge, they ask their heart and take what their soul dictates to them. This is also the case if there are multiple verdicts issued for them, causing the person to be confused and disturbed due to the views and verdicts of the Muftis and they do not know which is the stronger view, at that, they seek what is best, avoid doubtful matters, and give up ambiguous matters in favor of clear matter. This is the case if it is a Muslim person who avoids unlawful things and does not follow their desires. Good things are known through pure innate disposition and reprehensible actions are known through pure innate disposition.

As for the situation where there is a trustworthy Mufti and knowledgeable scholar, one should ask them and take their

view, even if it conflicts with what they find in their heart, because Allaah the Exalted Said:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

{So ask the people of the message if you do not know.} **[QUR'AAN 16:43]**

Therefore, the meaning of the Hadeeth is not that one should abandon the trustworthy scholars and ask themselves for verdicts and take whatever occurs to them in their heart. This is misguidance. Al-Haafith Ibn Rajab, may Allaah have mercy on him, said:

> "The Prophet, sallallaahu `alayhi wa sallam, would sometimes order his Companions to do something that they would not feel at ease doing, causing them to refrain from the action, and causing him to be angry at that. For example, he ordered them to invalidate and annul their Hajj, and turn it into an `Umrah, instead, causing some of them to dislike that. Also, he ordered them to sacrifice their offerings and to remove themselves from their state of ritual consecration during Hudaybiyah, causing some of them to dislike it. They also disliked that he

succumbed to the ruling of Quraysh in that he was to return the following year, and that any of Quraysh that accept Islaam should be sent back to Makkah.

In general, the believer can only obey Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam, in matters that are ordained in texts, as Allaah the Exalted Said:

وَمَا كَانَ لِمُؤْمِنٍ وَلا مُؤْمِنَةٍ إِذَا قَضَى اللهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

{It is not for a believing man or a believing woman, when Allaah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair.} **[Qur'aan 33:36]**

They must receive these orders with ease and contentment, because one must believe in, be content with, and submit to whatever Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam, have legislated. Allaah the Exalted Said:

فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيماً

{But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.} [QUR'AAN 4:65]

As for an issue that has no definitive text from Allaah the Exalted, His Messenger, sallallaahu `alayhi wa sallam, or someone who is to be followed, such as a Companion or a pious predecessor, if the believer who is tranquil in faith and who is serene with the light of knowledge and certainty feels disturbance due to a doubt which is present, and they cannot find any scholar to issue a verdict making the issue into a dispensation, except those who are merely giving their own opinions and are not trustworthy, but rather, are known to follow their desires, at that, the believer goes back to what disturbed their chest, even if those Muftis gave them the ruling. Imaam Ahmad, may Allaah have mercy on him, has explicitly stated this. Al-

> Marwazi, may Allaah have mercy on him, said in his book Al-Wara`: 'I said to Abu `Abdullaah: 'Al-Qatee`ah market is easier on me than other markets, but I feel disturbed regarding it in my heart.' He said: 'It is filthy and mixed with impurities.' I said: 'Do you dislike that one works there?' He said: 'If you feel disturbance in your heart, abandon it.' I said: 'I feel disturbance in my heart.' He said: 'Ibn Mas`ood, may Allaah be pleased with him, said: 'Sin is what pains and disturbs the heart.' I said: 'Is this advice?' He said: 'What do you feel in your heart?' I said: 'I feel disturbance.' He said: 'Sin is what pains and disturbs the heart.'"[1]

None should think that this Hadeeth is a dispensation; rather, it is actually an obligation that one takes a sterner view in areas of differing and confusion, especially as it pertains to issues of wealth, rights, and private areas. A man might have a dispute with their brother and take it to the judge or scholar, knowing that they are wrong. If the scholar gives them a verdict contrary to what they know, it is not permissible for them to take that verdict, because it is a mere

[1] Jaami` Al-`Uloom wa Al-Hikam (2/740-741).

verdict or Fatwa of a jurist which does not render something lawful to be unlawful, and vice versa.

Ibn Al-Qayyim, may Allaah have mercy on him, said:

> "It is not permissible to act on the mere verdict of the Mufti if the person does not feel at ease doing so and feel disturbed and hesitant in their heart, because the Prophet, sallallaahu `alayhi wa sallam, said: *'Ask your heart, even if people continuously give you verdicts.'* Therefore, one must first ask their heart. The verdict of the Mufti does not absolve them from blame before Allaah the Exalted if they know secretly that the matter is contrary to the verdict. Also, the judge's ruling does not benefit them in that. The Prophet, sallallaahu `alayhi wa sallam, said: *'If I give a verdict to someone in violation of someone's rights, they should take it, because I would be giving them a portion of Hellfire.'*[1] In this aspect, the Mufti and judge are equal.
>
> The Mustafti (one asking the question) should not think that the mere Fatwa of the jurist will make

[1] Reported by Al-Bukhaari and Muslim.

whatever they ask about lawful if they secretly know it is not as the Mufti said, regardless if they feel disturbance or hesitation in their chest, secretly know its reality, doubt [what the Mufti said], are ignorant of it, know the ignorance or prejudice of the Mufti, or know that the Mufti does not hold fast to the Qur'aan and Sunnah, namely by giving Fatwa according to loopholes and dispensations that contradict the Sunnah, as well as other causes which prevent one from trusting and feeling at ease with a Fatwa.

If they feel uneasy or do not feel serene because of the Mufti, they should ask twice, three times, and so forth, until they feel at lease. If they never find anyone that gives them a verdict they are at ease with, Allaah the Exalted only tasks a soul with what it can bare, and the obligation is that one fears Allaah the Exalted only as much as they are able.

If there are two Muftis in one town, and one is more knowledgeable than the other, is it permissible to ask the one that is less virtuous in knowledge instead of the one who is more knowledgeable? There are two

views according to the jurists, and these are two views reported from Ash-Shaafi`i, may Allaah have mercy on him, and Ahmad, may Allaah have mercy on him. Those who allowed it said that their view is accepted if they are alone, and there is no harm in taking their view as a supporting claim, although there is someone more knowledgeable than them. Those who said it is not allowed to ask the one with less knowledge said that the point is to have something that one feels is likelier to be correct, and that applies to the one who is more knowledgeable, making it obligatory to ask them. The correct view, however, is more detailed. If the one who is less knowledgeable is known to be religious, careful, and seeking the truth, and the one with more knowledge does not have these qualities, asking the one who is less knowledgeable is permissible, if not obligatory. If they are equal, however, asking the more knowledgeable one is better."[1]

[1] I`laam Al-Muwaqqi`een (4/195-196).

Therefore, the truth and falsehood never become obscure to the believer with insight, because they know the truth by its light and the falsehood by its darkness. Whatever is confusing to them, they refer it back to their scholars. If there are a plethora of views, they go back to what is sounder in their soul. If their heart rejects it, they abandon it, and if their heart knows it is the truth or is close to the truth, they take it. Ibn Rajab, may Allaah have mercy on him, said:

> "This is the reason that Allaah the Exalted called what He ordered be done: 'Ma`roof (known),' and everything He forbade: 'Munkar (rejected).'
>
> Allaah the Exalted Said:
>
> إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالأِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
>
> *{Indeed, Allaah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression.}* **[Qur'aan 16:90]**
>
> Also, He Said in description of the Messenger, sallallaahu `alayhi wa sallam:

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

{Makes lawful for them the good things and prohibits for them the evil.} [QUR'AAN 7:157]

Further, He informed that believing hearts feel at ease by remembering Him. Therefore, the heart wherein the light of faith has entered and caused ease to feel at ease with the truth, and their heart feels tranquil with it; it also is averse from falsehood, dislikes it, and does not accept it."[1]

Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: "There will be in the last of my nation a people narrating to you what you nor your father heard, so beware of them."[2]

meaning, they mention things that the believing hearts reject and do not know. When he, sallallaahu `alayhi wa sallam, said: "You or your fathers," it shows that whatever is established with the believers throughout time is the truth, and whatever is invented thereafter is rejected and has no goodness in it.

[1] Jaami` Al-`Uloom wa Al-Hikam (2/737).
[2] Reported by Muslim (6).

The Hadeeth of Waabisah, may Allaah be pleased with him, therefore, and other similar narrations, indicate that one must go back to their heart when there is something unclear, and whatever the heart feels tranquil with and the chest feels at ease with, it is piety and lawful, otherwise, it is sin and unlawful.

Those who are tested with Satanic whispers do not act on this Hadeeth:

If someone is tested with whispers, causing them to be doubtful of their actions and feel disturbed towards their actions, such a person should not be told: 'Ask your heart, even if people give you verdicts.' Actually, they should stop the action and should not busy themselves with things which bother them, because the cure of whispers is to just ignore them.

Likewise, ignorant people who have no knowledge of the religion are included. It is not permissible for them to act in accordance to what their souls dictate and it is not permissible for them to ask their hearts. Actually, they

should not care about what their hearts concoct, but should ask scholars and take their verdicts.

The affairs of all people, including the scholars and those who are ignorant, cannot be upright unless they obey Allaah in submission, surrendering, compliance, and contentment. Allaah the Exalted Said:

فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيماً

{But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.} **[Qur'aan 4:65]**

Hadeeth 28

Al-`Irbaadh ibn Saariyah, may Allaah be pleased with him, said: "Allaah's Messenger, sallallaahu `alayhi wa sallam, gave us an eloquent admonition which caused the eyes to shed tears and the hearts to become afraid. Someone then said: 'This is the admonition of someone who will soon part. What do you charge us with doing?' He, sallallaahu `alayhi wa sallam, said: *`I advise you to fear Allaah and to hear and obey, even if an Ethiopian slave were placed in charge of you. Any of you who live after me will see much differing. Beware of newly invented matters, because they are misguided. Any of you who lives to reach those matters should hold fast to my Sunnah and that of the rightly guided Caliphs. Bite onto it with your molar teeth.'"*[1]

The Prophet, sallallaahu `alayhi wa sallam, used to always admonish his Companions in sermons which were not obligatory, such as Friday or `Eed sermons. Allaah the Exalted actually ordered him to do so, Saying:

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[1] Reported by At-Tirmithi (2676) and he ruled it as authentic, Ibn Maajah (43) and Ahmad (17142).

وَعِظْهُمْ وَقُل لَّهُمْ فِي أَنفُسِهِمْ قَوْلاً بَلِيغاً

{Admonish them and speak to them a far-reaching word.}
[QUR'AAN 4:63]

Also, Allaah the Exalted Said:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

{Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.}
[QUR'AAN 16:125]

However, he would not constantly admonish them, but would do so at particular times, as reported in the Hadeeth of Abu Waa'il, may Allaah have mercy on him, who said: "`Abdullaah ibn Mas`ood, may Allaah be pleased with him, used to remind the people every Thursday. A man said: 'O Abu `Abd Ar-Rahmaan, we wish that you would remind us every day.' He said: 'The only thing preventing me from that is that I fear that I would become boring to you, and I do so at various intervals, as the Prophet, sallallaahu `alayhi wa sallam, would do to us, out of fear that we would become weary or bored.'"

Eloquence in admonishment is something good, because it provides a greater cause for the hearts to accept and benefit

from it. Eloquence is to give the intended meanings in the best possibly wording and way, which is most pleasant to hear, and which has the most effect on the hearts. The Prophet, sallallaahu `alayhi wa sallam, used to shorten his sermons and would make them eloquent and concise, not lengthy.

Jaabir ibn Samurah, may Allaah be pleased with him, said: "Allaah's Messenger, sallallaahu `alayhi wa sallam, would not give long admonishments on Friday; rather, they were concise phrases."[1]

The Companion said: "Caused the eyes to shed tears and the hearts to become afraid."

Therefore, shedding tears and instilling fear in the hearts are signs that the admonishment had an effect, and this effect is a sign of faith.

Allaah the Exalted praised the believers with these two descriptions, and said that the believers have them when hearing reminders or words of remembrance. Allaah the Exalted Said:

[1] Reported by Abu Daawood (1107) and Al-Albaani ruled it as acceptable.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللهُ وَجِلَتْ قُلُوبُهُمْ

{The believers are only those who, when Allaah is mentioned, their hearts become fearful.} [QUR'AAN 8:2]

Also, He Said:

وَبَشِّرِ الْمُخْبِتِينَ الَّذِينَ إِذَا ذُكِرَ اللهُ وَجِلَتْ قُلُوبُهُمْ

{Give good tidings to the humble [before their Lord] who, when Allaah is mentioned, their hearts are fearful, and [to] the patient over what has afflicted them, and the establishers of prayer and those who spend from what We have provided them.} [QUR'AAN 22:34-35]

Also, Allaah the ExaltedSaid:

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللهِ وَمَا نَزَلَ مِنَ الْحَقِّ

{Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allaah and what has come down of the truth?} [QUR'AAN 57:16]

Also, Allaah the Exalted Said:

اللهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَاباً مُتَشَابِهاً مَثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللهِ

{Allaah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allaah.} **[QUR'AAN 39:23]**

Also, Allaah the Exalted Said:

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ

{And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth.} **[QUR'AAN 5:83]**

Anything that goes beyond this description that Allaah the Exalted gave His believing slaves, namely, the heart feeling frightened, the eyes shedding tears, and the skin shivering from fear of Allaah, is not a part of faith. For example, this occurs to some Soofis; they engage in actions like screaming, striking, and tearing their clothes. These are not descriptions of the believers whom Allaah the Exalted has praised, and that would never occur to any of the Companions of the Prophet, sallallaahu `alayhi wa sallam, when they remembered Allaah or recited the Qur'aan.

Therefore, we can know that it is a form of the devil's deception of those people.

The Companions said: *"O Allaah's Messenger, This is the admonition of someone who will soon part. What do you charge us with doing?" This shows that in the admonition he gave, the Prophet, sallallaahu `alayhi wa sallam, conveyed a message that he had not conveyed any other time, which is why they understood it to be a farewell admonishment, because the one who is bidding farewell scrutinizes their statements and actions more than others, which is why the Prophet, sallallaahu `alayhi wa sallam, said to pray as if you will be bidding farewell to life.*[1]

The reason is that if someone felt they would be bidding farewell to life in their prayer, they would perform it in the most complete way. The Prophet, sallallaahu `alayhi wa sallam, may have implicitly mentioned that he would be bidding farewell in that sermon, as he did in the his sermon during the farewell Hajj, when he, sallallaahu `alayhi wa

[1] Reported by Ahmad (23498) and Ibn Maajah (4171) and Al-Albaani ruled it as acceptable in his book Saheeh Ibn Maajah.

sallam, said: *"Perhaps I will not see you after this year."*[1] At that, he was bidding the people farewell, causing them to say: "This is the farewell Hajj."

They said: "Advise us."

They meant an advice that is comprehensive and sufficient. They understood that he was bidding them farewell, so they asked him for advice that would benefit them and that they could hold fast to later. They asked for advice that would be sufficient for those that hold fast to it, and would be a source of happiness in their life and in the Hereafter.

The Prophet, sallallaahu `alayhi wa sallam, said: *"I advise you to fear Allaah and to hear and obey."*

These two phrases contain happiness in this life and the Hereafter. As for Taqwa (fear and obedience to Allaah), it causes one to have happiness in the Hereafter, if one holds fast to it. It is Allaah's advice for the first and last, as Allaah the Exalted Said:

[1] Reported by At-Tirmithi (886) and he ruled it as authentic, and Al-Albaani ruled it as authentic. Its wording is: *"Take your rituals, because I do not know, perhaps I will not perform pilgrimage after this pilgrimage of mine."*

وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنِ اتَّقُوا اللهَ

{We have instructed those who were given the Scripture before you and yourselves to fear Allaah.} [QUR'AAN 4:131]

This has been explained previously.

As for hearing and obeying, it means to hear and obey the Muslim rulers and the people of justice and faith, who govern the people using the Book of Allaah the Exalted and the Sunnah of His Messenger, sallallaahu `alayhi wa sallam, therefore it contains happiness of the Dunya. With this order, the benefits of the slaves in their livelihoods are organized, and they use this concept to openly show their religion and obey their Lord. `Ali, may Allaah be pleased with him, said: "Only a leader can set the people right, regardless if he is righteous or a sinner." They said: "O commander of the believers, we understand how a righteous leader can benefit them, but how about the sinner?"

He said: "Through the sinner, Allaah the Exalted makes the pathways safe, fights the enemies, collects the war booty, establishes the penalties, makes pilgrimage accessible, and

the Muslim can worship Allaah the Exalted safely until their time comes."[1]

That is why when the caliphate was dissolved the condition of the Muslims was very disturbed and the Muslims' pacts and agreements were loosened, rendering them into various bickering nations, dysfunctional societies, and wars. This shows the importance of having a caliphate and having the various nations under its umbrella. If the caliph rules by what Allaah the Exalted revealed, it is not permissible to revolt against him, curse him, disparage him, or supplicate against him; rather, it is legislated to obey him in times of energy and times of laziness, in times of ease, and times of unease; one must withstand his harm, be patient with him, and supplicate that he become upright, because if he does, the rest of the Ummah can do so, as well.

The leaders are the ones who dictate the flags of war, divide the war booty, and spend the monetary rights in their legislated ways. They gather the Zakaat and spend them in their legislated ways. They also take care of the treasury, take the Jizyah, taxes, and take tithes. They are the ones

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[1] Shu`ab Al-Eemaan (10/15).

who care for all the affairs of those under their rule. They appoint governors who care for them and take them to account if they do not fulfil their obligations.

The commander of the believers `Umar, may Allaah be pleased with him, had a political strategy for managing these issues.

He used to take the leaders into account and ask them about their wealth and earnings. Also, he would listen to complaints of the subjects and would be just with the one being oppressed by implementing retribution, even if the person was one of his subjects and workers. He would move governors from one land to another, so that one does not remain in charge of one land or too long. He would advise them to treat their subjects well, and would order that they fear Allaah the Exalted. He said in the sermon he gave before he died: *"O Allaah the Exalted I call You to witness against the governors of the various lands, that I send them to lead those people justly and to teach them their religion and the Sunnah of their Prophet, sallallaahu `alayhi wa*

sallam. I sent them to distribute among them and so the people can raise their grievances to them."[1]

That is why everything was organized during the time of `Umar, may Allaah be pleased with him, to the point that his time is used as an example of justice and well-educated and righteous political leadership.

Al-Hasan, may Allaah have mercy on him, said about the leaders: "They manage five things of our affairs: Jumu`ah, congregation, `Eed, the strongholds, and the penalties. By Allaah the Exalted, the religion can only be established through them, even if they are oppressive or tyrannical. By Allaah the Exalted, what Allaah the Exalted sets right through them is more than their corruption, along with, by Allaah, obedience to them is rage, and abandoning them is disbelief."[2]

The Prophet, sallallaahu `alayhi wa sallam, gave these two fundamentals as advice to the people during his farewell pilgrimage. Umm Husayn Al-Ahmasiyyah, may Allaah be pleased with her, said that she heard Allaah's Messenger,

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[1] Reported by Muslim (567).
[2] Jaami` Al-`Uloom wa Al-Hikam (2/768).

sallallaahu `alayhi wa sallam, give the sermon during the farewell pilgrimage, and he was wearing a cloak that was wrapped beneath his armpit. She said: "I was looking at the muscle on his arm shaking, and he said: *`O people, fear Allaah the Exalted, even if a mutilated Ethiopian slave is placed as a ruler over you, hear him, and obey him as long as he implements the Book of Allaah the Exalted on you.'"*[1]

It was also reported elsewhere via Umm Husayn, may Allaah be pleased with her, and its wording is: "I performed pilgrimage with Allaah's Messenger, sallallaahu `alayhi wa sallam, during his farewell pilgrimage, and I saw him while he threw the Jamrah at Al-`Aqabah, and he left on his riding beast with Bilaal and Usaamah, one of whom was guiding his riding beast, and the other was holding their garment above the head of Allaah's Messenger, sallallaahu `alayhi wa sallam, to protect him from the sun. The Messenger of Allaah, sallallaahu `alayhi wa sallam, said many things, then I heard him say: *`If a mutilated or black slave is placed as a*

[1] Reported by At-Tirmithi (1706) and he ruled it as authentic and Al-Albaani ruled it as authentic.

commander over you but leads you according to the Book of Allaah the Exalted, then hear and obey him.'"[1]

As for if the ruler does not rule according to the Book of Allaah the Exalted but instead wishes to rule by false judgments and judges, they are not to be heard or obeyed, as occurs with these man-made laws that those misguided individuals have institutionalized, wherein they make lawful what Allaah the Exalted has forbidden, such as usury, fornication, and alcohol. Undoubtedly, if it reaches to this state, where one is legislating laws that are contrary to the Sharee`ah, and they force the people to follow them, it is not permissible for the people to follow them; actually, they must have enmity to them and remove them as soon as possible.

The condition of hearing and obeying, as mentioned in the Hadeeth, is that they rule the people according to the Book of Allaah. If the ruler is a sinner by himself, they bear the consequences of their own sins, but the people are not harmed by the sin of the ruler when accounted by Allaah the Exalted. Further, the ruler is not to be obeyed in

[1] Reported by Muslim (1298).

disobedience to Allaah, because there is no obedience to a created being, regardless if a ruler or otherwise, if it means disobedience to the Creator.

Major imamate has conditions that scholars have mentioned, such as:

First: Islaam: It is not permissible to have a disbelieving Imaam. Allaah the Exalted Said:

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

{Never will Allaah give the disbelievers over the believers a way [to overcome them].} **[QUR'AAN 4:141]**

Allaah the Exalted also Said:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

{O you who have believed, obey Allaah and obey the Messenger and those in authority among you.} **[QUR'AAN 4:59]**

Therefore, the leader must be a Muslim.

Second: Puberty: It is not permissible to have a child who has not reached puberty as an Imaam. Allaah the Exalted Said:

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ

{And do not give the weak-minded your property.}
[QUR'AAN 4:5]

Most of the Salaf said: "It refers to women and children."[1]

Third: Sound mind: An insane person is not to be made the ruler, because they are not responsible or accountable for their actions, similar to a child.

Fourth: Freedom: The leader must be free and must not be a servant or slave. The scholars have unanimously agreed on that. Al-Haafith, may Allaah have mercy on him, said: "Ibn Battaal, may Allaah have mercy on him, reported from Al-Muhallab that the Ummah has unanimously agreed that imamate is not given to a slave."[2] Only the Khawaarij split from this view, saying that the Imaam may be a slave; however, the irregular views of the Khawaarij are not counted.

Fifth: Male gender: The imamate of the woman is invalid.

Sixth: The caliph must be from Quraysh, because the Prophet, sallallaahu `alayhi wa sallam, said: *"The leaders are from Quraysh."*[3]

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[1] Tafseer Ibn Katheer (1/182).
[2] Fat-h Al-Baari (13/122).
[3] Reported by Ahmad (12329) and Al-Albaani ruled it as authentic in his book Saheeh Al-Jaami` (2758).

Other conditions include knowledge, justice, and mental and physical capability.

How can we combine between two conditions of imamate, namely, that the caliph must be free and from Quraysh, and between the statement of the Prophet, sallallaahu `alayhi wa sallam:
"Even if a slave is put to rule over you."?

The scholars have given a number of responses to this problematic issue, saying:

First: The Ethiopian slave was given as an example, even if it will never happen. For example, Allaah the Exalted Said:

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ

{Say, [O Muhammad], "If the Most Merciful had a son, then I would be the first of [his] worshippers."} **[Qur'aan 43:81]**

The example was given in order to accentuate the importance on obedience.

Second: The Ethiopian slave could be a delegate on behalf of the absolute leader, but not the absolute leader; they might be a governor, appointed by the absolute leader, to lead a country.

This is shown by the Hadeeth of `Ali ibn Abu Taalib, may Allaah be pleased with him, who said that Allaah's

Messenger, sallallaahu `alayhi wa sallam, said: *"The Imaams are from Quraysh. The best Imaams lead the best people, and the evil Imaams lead the evil people. Everyone has a right, so give each person their right. If I put a mutilated Ethiopian slave in charge of you, then hear and obey him."*[1]

Third: The term slave was used because they were previously slaves, but only became the caliph after they were freed.

Fourth: The leader mentioned could be someone who usurped leadership, and was not given it voluntarily. If a slave comes and overtakes the people forcefully and becomes their leader, obedience to him means that the blood of the Muslims will be protected and he will refrain from his injustice. Also, rebelling against him would cause the blood of the Muslims to be spilled. In such a situation, we hear and obey him, as long as he rules by the laws of Allaah. As for during our free choice, we do not choose a

[1] Reported by Al-Haakim (6962) and Al-Albaani ruled it as authentic in his book Saheeh Al-Jaami` (2757). Ibn Rajab, may Allaah have mercy on him, said: "This chain of narration is good, however, it has been reported from `Ali." Ad-Daaraqutni, may Allaah have mercy on him, said: "It is likelier to be related as a statement of `Ali." Refer to Jaami` Al-`Uloom wa Al-Hikam (2/771).

caliph who is a slave and is not from Quraysh; rather, we choose someone from the Quraysh who is free and fears Allaah.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Those of you who live after me will see much differing, therefore, hold fast to my Sunnah and that of the rightly guided Caliphs. Bite onto it with your molar teeth."*

This is the Prophet, sallallaahu `alayhi wa sallam, informing of what would happen to his Ummah after he died, namely, the constant and frequent differing in fundamental and subsidiary issues of the religion, as well as in statements, actions, and beliefs. This is completely in tune with what he, sallallaahu `alayhi wa sallam, mentioned, that his Ummah will differ into seventy-odd groups, and that all are in the Hellfire save one, the group that follows what he and his Companions did. `Abdullaah ibn `Amr, may Allaah be pleased with him, said that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"What befell the children of Israa'eel will befall my Ummah, step by step, such that if there was one who had intercourse with his mother in the*

open, then there would be someone from my Ummah who would do that. Indeed the children of Israel split into seventy-two sects, and my Ummah will split into seventy-three sects. All of them are in the Fire Except one sect." They said: "Which is it O Messenger of Allaah?" He, sallallaahu `alayhi wa sallam, said: *"What I am upon and my Companions."*[1]

The Hadeeth contains an order than when we differ and divide, we must hold fast to his Sunnah and the Sunnah of the rightly-guided caliphs after him.

The Sunnah refers to the path which is taken, and includes holding fast to what he and his companions propagated and acted on in belief, actions, and statements; this is the complete Sunnah. The Salaf would only use the Sunnah in referring to what includes all those things, as has been reported from Al-Hasan, may Allaah be pleased with him, Al-Awzaa`i, may Allaah have mercy on him, and Al-Fudhayl ibn `Iyaadh, may Allaah have mercy on him.

[1] Reported by At-Tirmithi (2641) and Al-Albaani ruled it as acceptable.

Many latter-day scholars used the term Sunnah to refer to the beliefs, because it is the root of the religion, and the one that contradicts in creed is in grave danger. Many latter-day individuals fell into deviation and differing from what the pious predecessors followed in many issues of creed.

After mentioning the issue of hearing and obeying, this issue was mentioned in order to show that there is no obedience to the ruler unless it is also obedience to Allaah. It has been authentically reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Obedience is in righteousness."*[1]

Also, `Abdullaah ibn Mas`ood, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Among those in charge of you, after I am gone, will be men who extinguish the Sunnah and follow innovation. They will delay the prayer from its proper time."* He said: "O Allaah's Messenger, if I meet them, what should I do?" He, sallallaahu `alayhi wa sallam, said: *"You ask me, O Ibn Umm*

[1] Reported by Al-Bukhaari and Muslim.

`Abd, what you should do? There is no obedience to one who disobeys Allaah."[1]

When the Prophet, sallallaahu `alayhi wa sallam, ordered that his Sunnah and that of the rightly-guided caliphs be followed, after mentioning hearing and obeying the rulers in general, it shows that the Sunnah of the rightly-guided caliphs is to be followed, just as the Sunnah of the Prophet, sallallaahu `alayhi wa sallam, is to be followed. This is not the same as other leaders and rulers. Other rulers might follow the Sunnah, contradict the Sunnah, and might even invent things in the religion. When obeying the ruler, it must not be if they order to disobey Allaah the Exalted. Rulers do not have specific and absolute obedience, such as obedience to the Messenger, sallallaahu `alayhi wa sallam. However, if a ruler gives an order in compliance with obedience to Allaah, we obey him, and if he gives an order that consists of disobedience to Allaah the Exalted, there is no obedience to the creation in favor of the Creator.

Those four caliphs have a specific weight in the Ummah, and their Sunnah has a specific place that none after them has,

[1] Reported by Ibn Maajah (2865) and Al-Albaani ruled it as authentic.

due to the narrations which have been mentioned in mentioning their virtues and holding fast to their Sunnah.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Bite onto it with your molar teeth."*

This is a reference to strongly holding fast to it. Shaykh Al-Islaam, may Allaah have mercy on him, said: "The molars were used because they are stronger."[1]

Ibn Al-Qayyim, may Allaah have mercy on him, said:

> "The Prophet, sallallaahu `alayhi wa sallam, coupled the Sunnah of the caliphs with his own Sunnah, and ordered that they be followed just as his Sunnah be followed. He stressed the point to the point that he said that they should bite onto it with their teeth. This includes their verdicts and traditions which they have provided to this Ummah, even if nothing was mentioned about it by their Prophet, sallallaahu `alayhi wa sallam, because if it was preceded by the Prophet, sallallaahu `alayhi wa sallam, it would be considered his Sunnah. Also, it includes what they all

[1] Majmoo` Al-Fataawa (22/225).

> agreed on, or what most agreed on, or what some agreed on, because it was tied to what the rightly-guided caliphs placed as Sunnah. It is known that they did not all place their respective Sunnah while they were caliphs all at the same time, therefore, it becomes known that if one of them places something as a Sunnah during their time, it is from the Sunnah of the rightly-guided caliphs."[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"Beware of newly-invented matters."*

This is a great principle of Islaam, namely, that every innovation is misguidance. The Prophet, sallallaahu `alayhi wa sallam, did not grant an exception to any innovation, regardless if it occurred in beliefs, actions, statements, or rulings.

This contains a warning to the Ummah from following innovated matters, and he, sallallaahu `alayhi wa sallam, emphasized that by saying: *"Every innovation is misguidance."* Therefore, anything that is invented and

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[1] I`laam Al-Muwaqqi`een (4/107).

ascribed to the religion without a source in the religion is misguidance and the religion is free from it. This is regardless if it occurs in matters of beliefs, actions, apparent statements, or hidden statements.

As for what occurs in the speech of some of the Salaf, namely, declaring some innovations as good, then they intended linguistic innovations, not legal innovations. An example is that when the people gathered to pray together during Ramadhaan behind one Imaam, 'Umar, may Allaah be pleased with him, came out of his home and saw that, and said: "This is a good Bid`ah."[1] Another example is the first Athaan of Jumu`ah. `Uthmaan, may Allaah be pleased with him, added it because he saw that the people needed it, and `Ali, may Allaah be pleased with him, continued to implement it. The Muslims continued to apply it, as well. Ibn `Umar, may Allaah be pleased with him, is reported to have said: "It is an innovation,"[2] but perhaps he meant the same thing as his father did in the issue of Qiyaam.

[1] Reported by Al-Bukhaari (2010).
[2] Reported by Ibn Abu Shaybah (1/470) with a sound chain of narration.

Another example is gathering the Qur'aan in one book. Zayd ibn Thaabit, may Allaah be pleased with him, paused and was apprehensive about it, and he said to Abu Bakr, may Allaah be pleased with him, and `Umar, may Allaah be pleased with him: *"How are you going to do something that the Prophet, sallallaahu `alayhi wa sallam, did not do? Then, he knew it was a beneficial matter and agreed to gather it.*[1]

Another example is that `Uthmaan, may Allaah be pleased with him, gathered the Ummah on one Mus-haf and destroyed all contradictory copies out of fear of disuniting the Ummah. `Ali, may Allaah be pleased with him, and most of the Sahaabah viewed it as good, and it was a good beneficial matter. Another example is fighting those who do not give their Zakaat. `Umar, may Allaah be pleased with him, and others paused and were apprehensive about it until Abu Bakr, may Allaah be pleased with him, clarified its source in the legislation[2], and the people agreed to it.

Another example is that people gathering for classes and reminders during specified times has a source from

[1] Reported by Al-Bukhaari (4679).
[2] Reported by Al-Bukhaari and Muslim.

legislation, even if the Prophet, sallallaahu `alayhi wa sallam, would not specify a particular day or time for a class or reminder. However, it is established that the Prophet, sallallaahu `alayhi wa sallam, would remind during Jumu`ah sermons, `Eed sermons, Hajj, and otherwise. He would even gather the people and give them a sermon to admonish them, when something occurred which needed a reminder.

Further, the Companions agreed on specifying a day, as Ibn Mas`ood, may Allaah be pleased with him, said: *"The Prophet, sallallaahu `alayhi wa sallam, used to remind his Companions every Thursday."*[1]

`Ikrimah, may Allaah have mercy on him, reported from Ibn `Abbaas, may Allaah be pleased with him, who said: *"Preach to the people once a week, and if you will not, then preach to them twice, but if you want to preach more, then let it be three times (a week only), and do not make the people fed-up with this Qur'aan."*[2] It is reported that `Aa'ishah, may

[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Al-Bukhaari (6337).

Allaah be pleased with her, advised the adviser of the people of Madeenah using the same advice.[1]

Authoring books on exegesis and gathering Hadeeth did not occur during the time of the Prophet, sallallaahu `alayhi wa sallam, and they are not considered censured innovations, obviously, just as scrutinizing jurisprudential matters is not, and neither is authoring books regarding differences of opinion in matters of the lawful and unlawful. Those matters did not appear during the early days of Islaam, but when the people needed it, especially when scholars died, ignorance prevailed, and innovations became widespread, there was no doubt that these books must be written, the issues of be scrutinized, and the differences be mentioned, otherwise, knowledge would have been lost.

It has previously been mentioned that innovations occur in beliefs, actions, and statements. Example of innovated beliefs are the beliefs of the Qadariyyah, Murji'ah, Khawaarij, giving preference to intellect over next, negating the Attributes of Allaah the Exalted, interpreting them, or distorting their meanings.

[1] Reported by Ahmad (25820) and Shu`ayb Al-Arnaa'oot ruled it as authentic.

Innovations in actions include celebrating the birthday of the Prophet, sallallaahu `alayhi wa sallam, Salaat Ar-Raghaa'ib, celebrating the night of the 15th of Sha`baan and celebrating the night of Al-Israa' wa Al-Mi`raaj.

Innovations in statements include congregational supplications after prayer, congregational remembrances, inventing particular supplications and series of supplications to use by day and by night, and so forth.

The Soofis have all types of innovations, because some of their principles are actually Kashf (perception), Thawq (experience), and dreams. These principles put one in a prime position to invent all various types of innovations.

The ruling on praying behind people of innovations:

The innovation might be an innovation that renders one outside the fold of Islaam, such as the innovation of the Raafidhah, as well as that of those who believe that Allaah the Exalted is a part of His creation. Such people cannot be prayed behind, and it is not permissible for anyone to pray behind them.

If the innovation is not one that renders one outside the fold of Islaam, such as uttering the intention, gathering for

remembrance, and so forth, including other innovations that the Soofis partake in, their prayer is valid, and one should pray behind them. The Muslim must advise them to abandon those innovations. If they listen, that is what one desires, otherwise, one would have done what is obligatory on them. In this case, one should look for an Imaam who is keen on following the Sunnah, and should pray behind him.

The scholars of the Permanent Committee said:

> "With regard to praying behind innovators, if the Bid`ah includes Shirk, such as supplicating and vowing to other than Allaah, or falsely believing that their Shaykhs have attributes befitting only to Allaah, e.g. Perfect knowledge, knowledge of the Ghayb (Unseen), and the power to influence natural phenomena, it is not correct to perform Salah behind them. If their Bid`ah does not include Shirk, such as reciting Thikr narrated from the Prophet, sallallaahu `alayhi wa sallam, but they perform it collectively and sway from side to side, then Salah offered behind them is valid. However, Muslims should look for an Imaam to pray behind who is not n innovator, because

that will receive a greater reward and avoid Munkar (that which is unacceptable or disapproved of by Islaamic law and Muslims of sound intellect)."[1]

[1] Fataawa Al-Lajnah Ad-Daa'imah (7/353).

Hadeeth 29

Mu`aath ibn Jabal, may Allaah be pleased with him, said: "I was with the Prophet, sallallaahu `alayhi wa sallam, while traveling, and one day, I was close to him while we were treading, so I said: 'O Allaah's Messenger, sallallaahu `alayhi wa sallam, tell me of an action which would cause me to enter Paradise and would create a distance between myself and the Hellfire.' He, sallallaahu `alayhi wa sallam, said: *'You have asked me about a great matter, and it is easy on those whom Allaah the Exalted makes it easy for. Worship Allaah the Exalted without associating anything in worship with Him, establish the prayers, give obligatory charity, fast Ramadhaan, and perform Hajj.'* Then he, sallallaahu `alayhi wa sallam, said: *'Shall I not guide you to the doors of goodness: Fasting is a protection, charity extinguishes mistakes just as water extinguishes fire, and prayer by a person during the middle of the night.'"* Then, he, sallallaahu `alayhi wa sallam, recited:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ
*فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

{They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend. And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.} **[QUR'AAN 32: 16-17]**

Then, he, sallallaahu `alayhi wa sallam, said: *"Shall I not inform you of the head of the matter, its pillar, and its peak?"* Mu`aath, may Allaah be pleased with him, said: "Yes, O Allaah's Messenger." He, sallallaahu `alayhi wa sallam, said: *"The head of the matter is Islam, its pillar is prayer, and its peak is Jihaad."* Then he, sallallaahu `alayhi wa sallam, said: *"Shall I not tell you of the foundation of all that?"* Mu`aath, may Allaah be pleased with him, said: "Yes, O Allaah's Prophet." He, sallallaahu `alayhi wa sallam, then took his tongue and said: *"Refrain from this."* Mu`aath, may Allaah be pleased with him, said: "O Prophet of Allaah, are we held accountable for what we utter?" The Prophet, sallallaahu `alayhi wa sallam, said: *"May your mother lose you, O Mu`aath! Is there anything that throws people into*

the Hellfire upon their faces or on their noses except the harvests of their tongues?"[1]

Mu`aath, may Allaah be pleased with him, said: "Tell me of an action which would cause me to enter Paradise and would create a distance between myself and the Hellfire," and the Prophet, sallallaahu `alayhi wa sallam, responded: *"Worship Allaah the Exalted without associating anything in worship with Him, establish the prayers, give obligatory charity, fast Ramadhaan, and perform Hajj."*

This is restricted with the condition of abandoning forbidden things, as previously mentioned in the Hadeeth of Jaabir, may Allaah be pleased with him, who said: "An-Nu`maan ibn Qawqal approached the Prophet, sallallaahu `alayhi wa sallam, and said: 'O Allaah's Messenger, if I were to pray the obligatory prayers, rule what is unlawful as such, and rule what is lawful as such, would I enter Paradise?' The Prophet, sallallaahu `alayhi wa sallam, said: *'Yes.'*"[2]

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[1] Reported by At-Tirmithi (2616) and he ruled it as authentic, An-Nasaa'i in his book As-Sunan Al-Kubra (11330), Ibn Maajah (3973), Ahmad (33016), and others. This Hadeeth has many routes back to Mu`aath, causing it to be authentic. Shaykh Al-Albaani said: "The Hadeeth is authentic when taking all its routes into consideration, especially the part about protection of one's tongue." Refer to As-Silsilah As-Saheehah (3/115).

[2] Reported by Muslim (15).

Mu`aath, may Allaah be pleased with him, said: "Tell me of an action which would cause me to enter Paradise."

None will enter Paradise due to their actions; those that enter Paradise will do so by the Mercy of Allaah. Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"None will enter Paradise by their actions."* They said: "Not even you, O Allaah's Messenger?" He, sallallaahu `alayhi wa sallam, said: *"Not even me, unless Allaah the Exalted encompasses me in favors and Mercy."*[1]

Ibn Taymiyyah, may Allaah have mercy on him, said:

> "It is not by mere action that a person can earn happiness; rather, actions are a means and cause. That is why the Prophet, sallallaahu `alayhi wa sallam, said: *'None will enter Paradise by their actions.'* They said: "Not even you, O Allaah's Messenger?"

[1] Reported by Al-Bukhaari and Muslim.

He, sallallaahu `alayhi wa sallam, said: *`Not even me, unless Allaah the Exalted encompasses me in favors and Mercy.'"*[1]

Therefore, actions are a cause for entering Paradise. A slave does not earn the right to enter Paradise and be saved from Hellfire through their actions alone; rather, they need the Mercy and favors of Allaah, which can only be attained by doing good actions. Allaah the Exalted Said:

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

{And they will say, "Praise to Allaah, who has guided us to this; and we would never have been guided if Allaah had not guided us. Certainly the messengers of our Lord had come with the truth." And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."} **[Qur'aan 7: 43]**

Therefore, had it not been that Allaah the Exalted guided the believers to the path of Paradise, facilitated good actions for them, aided them to perform them, and helped them when they perform those actions and when they enter Paradise.

[1] Majmoo` Al-Fataawa (8/70).

Therefore, actions alone do not cause a person to deserve Paradise, had it not been that Allaah the Exalted, through His Mercy and favors, made those actions a cause for earning it. Actions, in and of themselves, are from the Mercy and favor of Allaah on His slave. Therefore, Paradise, as well as its means, is all from the favors and Mercy of Allaah.

The Prophet, sallallaahu `alayhi wa sallam, said: *"You have asked me about a great matter."*

Meaning, this topic that you have asked about is of grave importance, because safety from Hellfire and entrance into Paradise is a very grave and important matter. It is because of this reason that Allaah the Exalted revealed books and sent messengers.

The Prophet, sallallaahu `alayhi wa sallam, said: *"It is easy on those whom Allaah the Exalted makes it easy."*

This goes to show that divine aid is all in the Hands of Allaah the Exalted. If Allaah the Exalted facilitates guidance for a person, they become guided, and if He does not, the person cannot have it facilitated for them by any other means. Allaah the Exalted Said:

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى وَكَذَّبَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْعُسْرَى

{As for he who gives and fears Allaah. And believes in the best [reward]. We will ease him toward ease. But as for he who withholds and considers himself free of need. And denies the best [reward]. We will ease him toward difficulty.} **[QUR'AAN 92: 5-10]**

So Allaah the Exalted facilitates it for those who have earned happiness by giving, being pious, and believing in what is best. Allaah the Exalted does not facilitate it for the one who was predestined to be miserable, as in, those who are stingy, act as though they are self-sufficient, and disbelieve in what is best.

When the Prophet, sallallaahu `alayhi wa sallam, saw Mu`aath, may Allaah be pleased with him, busy asking and seeking knowledge and information, he gave him the answer to make him feel good, encourage him, and urge him to do good in a way which was very encouraging.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Shall I not guide you to the doors of goodness?"*

After the Prophet, sallallaahu `alayhi wa sallam, said that one will enter Paradise by adhering to the obligations of Islaam, he then informed Mu`aath, may Allaah be pleased with him, of the various voluntary good actions. The best of the Awliya' (friends and allies) of Allaah are those who are close to Him and who attain nearness to Him by voluntary actions, after completing the obligatory ones.

Mu`aath, may Allaah be pleased with him, said: "Yes, O Allaah's Messenger."

This is the answer of someone who is accepting and has a tranquil soul who yearns for knowledge of the door of goodness, and wishes to hurry towards it.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Fasting is a protection."*

Meaning, it is a protection from the Hellfire. Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted Said: `Every good deed will be given ten times its*

like, until seven-hundred. Fasting is for Me, and I give reward for it, and fasting is a protection from the Fire.'"[1]

\`Uthmaan ibn Abu Al-\`Aas, may Allaah be pleased with him, reported that he heard Allaah's Messenger, sallallaahu \`alayhi wa sallam, say: *"Fasting is a protection from Fire, similar to the protection one of you takes when fighting."*[2]

Abu Hurayrah, may Allaah be pleased with him, said that the Messenger of Allaah, sallallaahu \`alayhi wa sallam, said: *"Fasting is a protection and a firm fortress which protects from the Fire."*[3]

Al-Haafith, may Allaah have mercy on him, said:

> "Through these narrations, it becomes clear that this protection and veil is from the Fire, as concluded by Ibn \`Abd Al-Barr. As for the author of, 'An-Nihaayah,' he said: 'As for [fasting] being a protection, it means that it protects the person from desires and whims which would harm them.' Al-Qurtubi said: 'It means that it is a veil, because of its legality. The fasting

[1] Reported by At-Tirmithi (764) and Al-Albaani ruled it as authentic.
[2] Reported by An-Nasaa'i (2231) and Al-Albaani ruled it as authentic.
[3] Reported by Ahmad (9225) and Al-Albaani ruled it as accepted in his book Saheeh Al-Jaami\` (3880).

person must protect their fast from what invalidates it or causes a decrease in reward. This is alluded to when the Prophet, sallallaahu `alayhi wa sallam, said: *'When one of you is fasting, they should not behave obscenely.'* It is correct to say that it is a veil, depending on how much one receives in terms of rewards and multiplication of good deeds. `Iyaadh said in his book, 'Al-Ikmaal,': 'It means that it is a veil or protection from sins, the Fire, or from all of that.' The latter view was taken by An-Nawawi.

Ibn Al-`Arabi said: 'Fasting is a protection from the Fire because it consists of refraining from desires, and the Fire is surrounded by desires.' Therefore, the point is that if someone avoids desires in this life, that would be a protection from the Hellfire in the Hereafter."[1]

Al-Mannaawi, may Allaah have mercy on him, said:

"Fasting is a protection from the punishment of Allaah. The Fire has no chance of touching the one who fasts, just as it has no chance of touching the areas of ablution, because fasting immerses the entire body.

[1] Fat-h Al-Baari (4/104).

Therefore, it is a protection from the fire by the Mercy of Allaah the Exalted."[1]

Abu Sa`eed Al-Khudri, may Allaah be pleased with him, reported that he heard the Prophet, sallallaahu `alayhi wa sallam, say: *"Whoever fasts one day for the sake of Allaah, Allaah will create a distance of seventy years between them and the Fire."*[2] `Uqbah ibn `Aamir, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Whoever fasts one day for the sake of Allaah, Allaah will create a distance of a hundred years between them and the Fire."*[3]

Abu Umaamah Al-Baahili, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever fasts one day for the sake of Allaah, Allaah will make a trench as large as what is between the heavens and earth between them and the Hellfire."*[4]

Therefore, these narrations all show that fasting is a protection and a solid fortress that protects from the Fire.

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[1] *Faydh Al-Qadeer* (4/319).
[2] Reported by Al-Bukhaari and Muslim.
[3] Reported by An-Nasaa'i (2254) and Al-Albaani ruled it as acceptable.
[4] Reported by At-Tirmithi (1624) and Al-Albaani ruled it as authentic.

Also, it is a protection from the devil, desires, and from forbidden things. A fasting person can be protected from all of those things. Ibn Al-Qayyim, may Allaah have mercy on him, said: "Fasting is a protection from the diseases of the soul, heart, and body. Its benefits are innumerable."[1]

Al-Qaari, may Allaah have mercy on him, said:

> "Fasting is a protection from the Fire or from the devil, because in hunger there is a closure of the paths of the devil. If his paths are closed, he cannot enter, and it would not result in disobedience to Allaah, which results in entering Hellfire."[2]

This fasting which is a protection consists of both the obligatory and voluntary fasting. Obligatory fasting is most emphasized in that it protects from the Fire, and the most emphasized recommended fasting is what the Sunnah specifically mentions in terms of its virtues, such as fasting `Arafah, `Aashooraa', Muharram, Mondays, Thursdays, alternating fasting days, fasting the white days, fasting three

[1] Zaad Al-Ma`aad (4/334).
[2] Murqaat Al-Mafaateeh (1/104).

days of each month, fasting six days of Shawwal, fasting most of Sha`ban, and fasting the first ten days of Thul-Hijjah.

Why can fasting be a protection from the Fire?

Fasting protects the slave from falling into their desires, because it closes the windows of the devils which the devil use to enter the heart of the son of Adam. Fasting stops the child of Adam and stops them from falling into prohibitions. One of the rewards of fasting is being saved from the Hellfire on the Day of Resurrection and during Ramadhaan, Allaah the Exalted saves some people from the Hellfire. In Paradise, those that fast have a door called the Door of Ar-Rayyaan, and only those who fast enter that door. Therefore, by all that, fasting is a protection from the Hellfire, and that occurs by protecting oneself from entering Hellfire by avoiding the means to entering Hellfire, and also a person protects themselves from Hellfire because of the reward that Allaah gives in the Hereafter.

Allaah the Exalted Said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

{O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.} **[QUR'AAN 2: 183]**

This also indicates what was mentioned, because fasting is a means to attaining righteousness. If someone has Taqwa, they will avoid sins and will avoid their desires, and that would cause Allaah the Exalted to enter them into the Hellfire and save them from the Hellfire.

Some of the virtues of voluntary fasting:

Voluntary fasting fills the deficiencies which one has in their obligatory fasting, as in the Hadeeth of Abu Hurayrah, may Allaah be pleased with him, who said that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"The first actions for which a servant of Allaah will be held accountable on the Day of Resurrection will be their prayers. If they are in order, then they will have prospered and succeeded: and if they are wanting, then they will have failed and lost. If there is something defective in their obligatory prayers, the Lord [glorified and exalted be He] will say: `See if My servant has any voluntary prayers with which may be completed that which was defective in their*

obligatory prayers.' Then the rest of his actions will be judged in like fashion."[1]

Al-Haafith Al-`Iraaqi, may Allaah have mercy on him, said:

> "The scholars said that the wisdom behind the legislation of the voluntary actions before the obligatory actions, as well as after them, is so that they can complete the obligatory actions, if there are any deficiencies in the obligatory actions."[2]

The Prophet, sallallaahu `alayhi wa sallam, said: *"Charity extinguishes mistakes just as water extinguishes fire."*

Especially the secret charity, because it extinguishes the Anger of the Lord; Abu Umaamah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Secret charity extinguishes the Anger of the Lord."*[3] Regardless if one hides the charity or not, they still get rewards, by the favors of Allaah, as long as they give the charity for the sake of Allaah. As for those that

[1] Reported by At-Tirmithi (413) and Al-Albaani ruled it as authentic.
[2] Tarh At-Tathreeb (3/34).
[3] Reported by At-Tabaraani in his book As-Sunan Al-Kabeer (8014) and Al-Albaani ruled it as authentic in his book Saheeh Al-Jaami` (3759).

give charity for the sake of showing off and good reputation, they earn no rewards; rather, they earn sins for doing so. Allaah the Exalted Said:

الَّذِين يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

{Those who spend their wealth in the way of Allaah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.} **[QUR'AAN 2: 262]**

Allaah the Exalted also Said:

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِير

{If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby]. And Allaah, with what you do, is [fully] Acquainted.} **[QUR'AAN 2: 271]**

That shows that both regular charity and secret charities expiate the sins.

There are many narrations that show the virtues of charity, some of which have been mentioned:

Another Hadeeth that shows its virtue is that of Abu Hurayrah, may Allaah be pleased with him, who reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"If someone gives in charity something equal to a date from pure earnings, and Allaah only accepts purity, Allaah the Exalted accepts it with His Right Hand, then raises it just as one of you raises a foal until it becomes as large as a mountain."*[1]

`Uqbah ibn `Aamir, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Everyone will be in the shade of their charity until Allaah judges and rules between the people."*

Yazeed, may Allaah have mercy on him, one of the narrators, said: "Abu Al-Khayr (one of the narrators) would never let a day pass but that he would give charity, even if it was just a piece of bread, an onion, and so forth."[2]

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[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Ahmad (17333) with an authentic chain of narration.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Prayer by a person during the middle of the night."*

The Prophet, sallallaahu `alayhi wa sallam, guided Mu`aath, may Allaah be pleased with him, to another door of goodness, then he recited:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ
*فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

{They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend. And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.} **[Qur'aan 32: 16-17]**

Meaning, prayer during the middle of the night also expiates sins, similar to charity.

Therefore, one should use charity and Qiyaam Al-Layl (prayer by night) for expiation of sins, and fasting as a protection from sins and the punishment incurred by those sins. The Prophet, sallallaahu `alayhi wa sallam, mentioned Qiyaam Al-Layl, charity, and fasting. If someone is able to do all these things, they are from the Awliya' of Allaah.

There are many authentic narrations proving the virtues of Qiyaam Al-Layl:

Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"The best fasting after Ramadhaan is fasting during Muharram, and the best prayer after the obligatory prayer is prayer by night."*[1]

Abu Umaamah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Pray Qiyaam Al-Layl, because it is the practice of the righteous folk before you, is a way to get closer to your Lord, expiates the sins, and prevents sins."*[2]

Another reason that Qiyaam Al-Layl is so virtuous is that it is secretive, and no one can see a person performing it. Likewise, charity earns more rewards depending on its secretiveness.

The Prophet, sallallaahu `alayhi wa sallam, then recited:

[1] Reported by Muslim (1163).
[2] Reported by At-Tirmithi (3549) and Al-Albaani ruled it as acceptable.

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ
*فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

{They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend. And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.} **[QUR'AAN 32: 16-17]**

Anas ibn Maalik, may Allaah be pleased with him, reported: "This verse was revealed about waiting for this prayer which you call Al-`Atamah (the dark prayer)."[1]

Qataadah, may Allaah have mercy on him, reported that Anas ibn Maalik, may Allaah be pleased with him, said about this verse: "They used to remain awake between Maghrib and `Ishaa' and prayer." Al-Hasan, may Allaah have mercy on him, would say: "It is referring to Qiyaam Al-Layl."[2]

Ibn Rajab, may Allaah have mercy on him, said:

> "This is all included within the generality of the wording of the verse, because Allaah the Exalted praised those whom their sides are away from their beds, and they are supplicating to Him. It consists of

[1] Reported by At-Tirmithi (3196) and At-Tirmithi ruled it as authentic, and Al-Albaani ruled it as authentic.
[2] Reported by Abu Daawood (1321).

anyone who abandons sleep by night for the sake of remembrance of and supplication to Allaah. It includes those that pray between Maghrib and `Ishaa', those who wait for `Ishaa' without sleeping until they pray it, although they need to sleep, and despite their soul fighting them to abandon the required prayer.

The Prophet, sallallaahu `alayhi wa sallam, said about those who wait for `Ishaa' prayer: *'You will be considered in a prayer as long as you are waiting for the prayer.'*[1] Also included are those who sleep then wake up to pray Tahajjud by night. This is absolutely the best type of voluntary prayer.

Perhaps included are also those who abandon sleeping when Fajr enters, and stand to pray Fajr, especially when sleep is overcoming them. That is why it is legislated for the caller to prayer to say, when calling for the prayer: 'Prayer is better than sleep.'"[2]

The Prophet, sallallaahu `alayhi wa sallam, said: *"Prayer by a person during the middle of the night."*

[1] Reported by Al-Bukhaari and Muslim.
[2] Jaami` Al-`Uloom wa Al-Hikam (2/808).

This prayer is one of the best actions of worship and one of the best ways of getting closer to Allaah. The middle of the night is the time when Allaah the Exalted Descends, and is one of the times when supplications are answered; rather, it is the time when supplications are answered quickly. Abu Umaamah, may Allaah be pleased with him, said that someone asked Allaah's Messenger, sallallaahu `alayhi wa sallam: "O Allaah's Messenger, which supplication is most likely to be listened to?" The Prophet, sallallaahu `alayhi wa sallam, said: *"The last part of the night, and after the obligatory prayers."*[1]

`Amr ibn `Abasah, may Allaah be pleased with him, reported that he heard the Prophet, sallallaahu `alayhi wa sallam, say: *"The closest a slave is to their Lord is during the last part of the night, therefore, if you are able to be of those who remember Allaah the Exalted during that time, then do so."*[2]

In another narration: *"During the last part of the night,*

[1] Reported by At-Tirmithi (3499) and he ruled it as acceptable, and Al-Albaani ruled it as acceptable.

[2] [2] Reported by At-Tirmithi (3579) and he ruled it as authentic, and Al-Albaani ruled it as authentic.

supplications are answered faster."[1] The last part of the night means the last third of the night, or the fifth part of the six parts of the night.

If you were to divide the night into six parts, the fifth is the last part of the night, because if you were to divide the night into halves, the middle of the second half is the last part of the night, and is also the fifth part of the six parts of the night. It was said that it merely refers to the middle of the night, as stated by Al-Manaawi, may Allaah have mercy on him.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Shall I not inform you of the head of the matter, its pillar, and its peak?"* Mu`aath, may Allaah be pleased with him, said: "Yes, O Allaah's Messenger." He, sallallaahu `alayhi wa sallam, said: *"The head of the matter is Islam, its pillar is prayer, and its peak is Jihaad."*

Therefore, the head of the matter is Islaam, meaning the two testimonies, and its pillar is prayer. Therefore, prayer to the

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[1] Reported by Ahmad (19447) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (1919).

religion is like the pillar of a building which cannot be kept erect without it.

As for its pinnacle and peak, it is Jihaad. This shows that it is the best and most virtuous of actions after the obligatory prayers, as more than one scholar has stated.

We have spoken already about the two testimonies and prayer.

As for Jihaad, there are many narrations which show its virtue:

Jihaad has a number of doors, and ahaadeeth show each door's virtue. Of those doors is fighting the enemy with weapons, others are remaining in the stronghold bordered areas, another is preparing armies, and another is caring for the family of the Mujaahid in a good way.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Shall I not tell you of the foundation of all that?"* Mu`aath, may Allaah be pleased with him, said: "Yes, O Allaah's Prophet." He, sallallaahu `alayhi wa sallam, then took his tongue and said: *"Refrain from this."*

This shows that refraining and restraining ones tongue is the root of all goodness, and that if someone can control their tongue they can control, rule, and organize their affairs. This has previously been spoken of in explaining the Hadeeth in which he, sallallaahu `alayhi wa sallam,: *"Whoever among you believes in Allaah and the Last Day should either say something good or remain silent,"* as well as the Hadeeth: *"Say: `I believe in Allaah,' then remain steadfast on that."*

The Prophet, sallallaahu `alayhi wa sallam, then took his tongue and said: *"Refrain from this."*

Imaam Maalik, may Allaah be pleased with him, said: "Zayd ibn Aslam reported from his father that `Umar ibn Al-Khattaab, may Allaah be pleased with him, entered on Abu Bakr As-Siddeeq while he was pulling his tongue, and said: 'Stop, may Allaah forgive you!' Abu Bakr said: 'This has brought me to dangerous places.'"[1]

Ibn `Abbaas, may Allaah be pleased with him, took the tip of his tongue and said: "Woe to you, say good things and you will earn bounties, and remain silent by not uttering evil and

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[1] Reported by Imaam Maalik in his book *Al-Muwatta* (1855) and its chain of narration is authentic.

you will be safe." A man said to him: "O Ibn `Abbaas, why are you holding your tongue and saying that?" He said: "I was informed that a slave, on the Day of Resurrection, will not be infuriated by anything more than their tongue."[1]

Mu`aath, may Allaah be pleased with him, said: "O Prophet of Allaah, are we held accountable for what we utter?" The Prophet, sallallaahu `alayhi wa sallam, said: *"May your mother lose you, O Mu`aath. Is there anything that throws people into the Hellfire upon their faces or on their noses except the harvests of their tongues?"*

It appears that he supplicated that his mother would lose him; however, the Arabs would say that sentence without meaning it literally. It is similar to other phrases that are uttered in the formation of supplications, but supplications are not intended by it.

Ibn Al-Atheer, may Allaah have mercy on him, said:

> "It seems that he supplicated against him to die because of what he said or did, while everyone will die. So supplicating that he will die is as if he is not supplicating for anything. Or, he meant that if you

[1] Reported by Ahmad in his book Az-Zuhd (pg. 155).

think this way, death is better for you so that you do not increase in evil. It might be that it is a phrase that the Arabs would use, and they did not intend a supplication by it, such as: 'May your hands become dusty,' and: 'May Allaah fight you.'"[1]

The meaning of the harvests of the tongues is actually the recompense and punishment for unlawful speech. A person plants good deeds and sins with their actions and speech, and then on the Day of Resurrection, they harvest what they have planted. If someone has planted a good word or action, they harvest honor and bliss, and if someone plants evil words or actions, they harvest regret.

The apparent meaning of the Hadeeth of Mu`aath, may Allaah be pleased with him, indicates that most people enter the fire due to what their tongues utter. The sins of uttering include Shirk, the greatest of sins to Allaah the Exalted. It also includes speaking about Allaah the Exalted without knowledge, the partner of Shirk. It also includes false testimonies which are also the partner of Shirk. It also includes magic, slandering, and other major and minor sins,

[1] An-Nihaayah (1/217).

such as lying, backbiting, slandering, cursing, and all other action-based sins which usually are coupled with a statement which aids in the aggression.

Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, was asked about the things that cause the most people to enter the Paradise, and he, sallallaahu `alayhi wa sallam, said: *"Fearing Allaah and good character."* He was also asked about the things that cause the most people to enter Hellfire, and he, sallallaahu `alayhi wa sallam, said: *"The mouth and the private areas."*[1]

`Uqbah ibn `Aamir, may Allaah be pleased with him, said: "O Allaah's Messenger, what is salvation?" He, sallallaahu `alayhi wa sallam, said: *"Control your tongue, keep to your house, and cry over your mistakes."*[2] Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Allaah has written for the child of Aadam their share of fornication, and they will*

[1] Reported by At-Tirmithi (2004) and he ruled it as authentic, and Al-Albaani ruled it as acceptable.
[2] Reported by At-Tirmithi (2406) and he ruled it as acceptable, and Al-Albaani ruled it as authentic.

fall into it, without a doubt. The fornication of the eye is the unlawful look, and the fornication of the tongue is unlawful speech. The soul aspires and desires, but the private parts confirm that or reject it."[1]

The Prophet, sallallaahu `alayhi wa sallam, praised those who control their tongues.

Thawbaan, may Allaah be pleased with him, the servant of Allaah's Messenger, sallallaahu `alayhi wa sallam, said that the Prophet, sallallaahu `alayhi wa sallam, said: *"Glad tidings to the one who controls their tongue, keeps to their home, and cries over their sins."*[2] Sahl ibn Sa`d As-Saa`idi, may Allaah be pleased with him, said that the Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever guarantees me what is between their two legs and their two jawbones, I guarantee Paradise for them."*[3]

Abu Moosa Al-Ash`ari, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa

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[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by At-Tabaraani in Al-Awsat (2340) and Al-Albaani ruled it as acceptable in his book *Saheeh Al-Jaami`* (3929).
[3] Reported by Al-Bukhaari (6807).

sallam, said: *"Whoever protects what is between their two jawbones and their private parts will enter Paradise."*[1]

`Abdullaah ibn `Amr, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Whoever remains silent will attain salvation."*[2]

Ibn Mas`ood, may Allaah be pleased with him, said: "By He who there is no deity but Him, there is nothing on earth deserving of a long prison sentence than a tongue."[3]

Al-Hasan, may Allaah have mercy on him, said: "The tongue is the leader of the body. If it yields something, so do the limbs, and if it refrains, so do the limbs."[4]

Yoonus ibn `Ubayd, may Allaah have mercy on him, said: "I have never met anyone whose tongue is on their mind and controlled but that I saw that the rest of their actions followed suit."[5]

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[1] Reported by Ahmad (19559) and Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami`* (6202).
[2] Reported by At-Tirmithi and Al-Albaani ruled it as authentic.
[3] Reported by Ibn Abu Shaybah (5/320).
[4] Reported by Ibn Abu Ad-Dunya in Kitaab As-Samt (pg. 69).
[5] Reported by Ibn Abu Ad-Dunya in Kitaab As-Samt (pg. 288).

Yoonus ibn `Ubayd, may Allaah have mercy on him, also said:

"You will not find a single act of goodness which all other acts of goodness follow, but good use of the tongue. You find a person fasting by day but breaking their fast in unlawful ways. They pray by night, but give false testimonies by night."

He mentioned more examples, then he, may Allaah have mercy on him, said:

"But you will never find them uttering the truth then contradicting that with their actions."[1]

[1] Jaami` Al-`Uloom wa Al-Hikam (2/816).

Hadeeth 30

Abu Tha`labah Al-Khushani, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted has obligated the obligations, so do not neglect them. He has forbidden the prohibitions, so do not fall into them. He has set limits, so do not transgress them. Also, He has remained silent about other things, not out of forgetfulness, so do not ask about them."*[1]

Al-Haakim and Al-Bayhaqi reported from `Aasim ibn Raja' ibn Haywah, who reported from his father, may Allaah have mercy on them all, who reported from Abu Ad-Dardaa', may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said: *""Whatever Allaah the Exalted ruled as lawful in His Book is lawful, whatever He ruled as unlawful is unlawful, and whatever He did not address then it is a matter which He would not hold*

[1] Reported by Ad-Daaraqutni in his book Sunan Ad-Daaraqutni (4396), At-Tabaraani in his book Al-Mu'jam Al-Kabeer (589), Al-Haakim in his book Al-Mustadrak (7114), Al-Bayhaqi in his book Sunan Al-Bayhaqi (19726), Abu Nu`aym in his book Al-Hilyah (9/17), At-Tabari in his book Tafseer At-Tabari (11/114), and others. However, it has a weak chain of narration.

accountable for, so accept it [i.e. what He will not hold accountable for] as mercy from Him, because Allaah the Exalted does not forget."

Then, he recited:

وَمَا كَانَ رَبُّكَ نَسِيًّا

{And never is your Lord forgetful.} **[QUR'AAN 19:64]**[1]

Al-Haakim, may Allaah have mercy on him, commented on this Hadeeth, saying: "This Hadeeth has an authentic chain of narration, but [Al-Bukhaari and Muslim] did not report it." Ath-Thahabi, may Allaah have mercy on him, agreed with his conclusion.

At-Tirmithi, may Allaah have mercy on him, reported from Salmaan, may Allaah be pleased with him, who said: "Allaah's Messenger, sallallaahu `alayhi wa sallam, was asked about fat, cheese, and furs, and said: *`The lawful is what Allaah made lawful in His Book, the unlawful is what*

[1] Reported by Al-Haakim in his book *Al-Mustadrak* (3419) and Al-Bayhaqi in his book *As-Sunan Al-Kubra* (19724), and Al-Albaani ruled it as acceptable in his book *As-Silsilah As-Saheehah* (2256), but it has a severed chain of narration, because Rajaa' ibn Haywah's reports from Abu Ad-Dardaa' are *Mursal* (disconnected), as mentioned in *At-Tahtheeb* (3/229).

Allaah made unlawful in his Book, and what He was silent about; then it is among that for which He has pardoned.'"[1]

At-Tirmithi, may Allaah have mercy on him, then said:

> "This Hadeeth is Ghareeb, we do not know of it being ascribed to the Prophet, sallallaahu `alayhi wa sallam, except from this route. Sufyaan and others reported it from Sulaymaan At-Taymi, from Abu `Uthmaan, from Salmaan as his own saying. It is as if the Mawqoof (ascribed to the Companion) narration is more correct. I asked Al-Bukhaari about this Hadeeth and he said: 'I do not think it is preserved. Sufyaan reported it from Sulaymaan At-Taymi, from Abu `Uthmaan, from Salmaan in Mawqoof form.'"

Ibn `Abbaas, may Allaah be pleased with him, said:

"The people of pre-Islaamic times used to eat some things and leave others alone, considering them unclean. Then Allaah sent His Prophet, sallallaahu `alayhi wa sallam, and sent down His Book, marking some things lawful and others unlawful; so what He made lawful is lawful, what he made

[1] Reported by At-Tirmithi (1726).

unlawful is unlawful, and what he said nothing about is allowable." Then, he recited:

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ

{Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allaah.}

[QUR'AAN 6:145][1]

Ibn `Abd Al-Barr, may Allaah have mercy on him, said:

> "Ibn Jurayj reported from `Ata' and `Amr ibn Deenaar, who both reported from `Ubayd ibn `Umayr: 'Allaah has made things lawful and other things unlawful.
>
> Avoid what He forbade, and rule as lawful whatever He ruled as lawful. If He remained silent about something, it is allowable.'"[2]

In summary, the Hadeeth of Abu Tha`labah, may Allaah be pleased with him, is inauthentic with this wording, and Shaykh Al-Albaani, may Allaah have mercy on him, has ruled

[1] Reported by Abu Daawood (3800) and Al-Albaani ruled it as authentic.
[2] At-Tamheed (21/291).

it as weak in his book Saheeh Al-Jaami` (1597), as did others. Some scholars have ruled it as acceptable; there is no doubt about the correctness of its meaning. As for the chain of narration, the claim that it is acceptable is contentious, and Allaah the Exalted knows best.

Ibn Rajab, may Allaah have mercy on him, said:

> "In the Hadeeth of Abu Tha`labah, Allaah the Exalted categorized rulings into four categories: Obligations, prohibitions, limits, and things that were left untouched. These four categories comprise of the entire religion.
>
> Abu Bakr ibn As-Sam`aani, may Allaah have mercy on him, said: 'Whoever acts on this Hadeeth will earn rewards and be safe from punishment.' The reason is that whoever does the obligations, avoids the prohibitions, pauses at the limits, and avoids searching about unknown things, they would have fallen into all categories of virtue and would have fulfilled the rights of the religion, because the legislations never go beyond the categories mentioned in the Hadeeth."[1]

[1] Jaami` Al-`Uloom wa Al-Hikam (2/819).

The Prophet, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted has obligated the obligations, so do not neglect them."*

The obligations refer to the things that Allaah the Exalted has made incumbent, such as prayers, Zakaat, fasting, and Hajj. **Ibn `Uthaymeen, may Allaah have mercy on him, said:**

> "The Prophet, sallallaahu `alayhi wa sallam, clarified these three sentences, as well as their rulings. Firstly, Allaah the Exalted has obligated some matters, and the greatest obligation that Allaah the Exalted has made incumbent on His slaves is Tawheed and the testimony that there is no deity worthy of worship but Allaah and that Muhammad is the Messenger of Allaah. In the testimony that there is no deity worthy of worship but Allaah, one unifies Allaah the Exalted in worship, and worships none but Allaah, and in the testimony that Muhammad is the Messenger of Allaah, one unifies the Prophet, sallallaahu `alayhi wa sallam, in following, by following none but him. These are the

two most incumbent obligations, then come prayer, Zakaat, fasting, Hajj, being dutiful to the parents, keeping the ties of the womb, being a good neighbor, honesty, and sincerity.

There are many things that Allaah the Exalted has obligated on His slaves. Some of these obligations are incumbent on every single person, and others are incumbent on some, and the obligation is lifted if some carry it out.

The five prayers are incumbent on every Muslim, while the funeral prayer is an obligation of the nature that if some do it, it is no longer obligatory on the others."[1]

The difference between Fardh 'Ayn and Fardh Kifayah:

The Fardh 'Ayn is the obligation that is incumbent on every single individual, while the Fardh Kifayah is the obligation that if some perform it, it is no longer obligatory on the others. Knowing this information is important in legislative matters.

[1] Sharh Riyaadh As-Saaliheen (6/642).

The Prophet, sallallaahu `alayhi wa sallam, said: *"He has forbidden the prohibitions, so do not fall into them."*

The prohibitions are the matters that Allaah forbade from performing, and where there are cutting and decisive texts in the Qur'aan and Sunnah that show it is impermissible. Allaah the Exalted Said:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

{Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allaah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason."}
[Qur'aan 6:151]

Also, Allaah the Exalted Said:

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

{Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allaah that for which He has not sent down authority, and that you say about Allaah that which you do not know."}

[QUR'AAN 7:33]

Allaah the Exalted also Said:

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ

{Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allaah.}

[QUR'AAN 6:145]

Also, Allaah the Exalted Said:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ

{ Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allaah , and [those animals] killed by strangling or by a

violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience.} **[QUR'AAN 5:3]**

Also, Allaah the Exalted Said:

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ...

{Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred. Indeed, Allaah is ever Forgiving and Merciful.} **[QUR'AAN 4:23]**

All of what has been mentioned in these verses are unlawful. They vary; some are prohibitions in creed, some are prohibitions in dealings, some are prohibitions in earnings, some are prohibitions in marriage, some are prohibitions in statements, and some are prohibitions in actions.

As for from the Sunnah, Jaabir ibn `Abdullaah, may Allaah be pleased with him, reports that he heard Allaah's Messenger, sallallaahu `alayhi wa sallam, during the year of the conquest of Makkah, while he was in Makkah: *"Allaah the Exalted and His Messenger have forbidden the selling of alcohol, dead carcasses, pork, and idols."*[1]

Abu Moosa Al-Ash`ari, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Every intoxicant is illegal."*[2] Also, Abu Bakrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, gave a sermon on the day of Nahr (the `Eed Al-Adh-ha), and said: *"Your blood and wealth are sacred, just as this day, month, and city are sacred."*[3]

Therefore, this prohibition is taken from the explicit wording. Prohibitive rulings can be taken from other things, as well, such as prohibiting one from coming near something, or ordering that something be avoided. For example, Allaah the Exalted Said:

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[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Al-Bukhaari and Muslim.
[3] Reported by Al-Bukhaari and Muslim.

وَلَا تَقْرَبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

{And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.} **[QUR'AAN 17:32]**

Also, Allaah the Exalted Said:

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ

{So avoid the uncleanliness of idols and avoid false statement} **[QUR'AAN 22:30]**

Also, prohibition can be understood from a very severe warning, as when Allaah the Exalted Said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ * إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

*{O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allaah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful * Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allaah and from prayer. So will you not desist?}*
[QUR'AAN 5:90-91]

Also, Allaah the Exalted Said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ * وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

*{O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allaah is to you ever Merciful * And whoever does that in aggression and injustice - then We will drive him into a Fire. And that, for Allaah, is [always] easy.}* **[QUR'AAN 4:29-30]**

Something can be ruled as a prohibition because it is coupled with a description that definitely alludes to it, such as describing it as injustice, misguidance, or loss. For example, Allaah the Exalted Said:

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ

{And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself.} **[QUR'AAN 2:231]**

Also, Allaah the Exalted Said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

{O you who have believed, let not your wealth and your children divert you from remembrance of Allaah. And whoever does that - then those are the losers.}

[QUR'AAN 63:9]

There are many types of evidences which show something is prohibited.

If there is a mere forbiddance, does it, alone, indicate a prohibition?

There is a difference of opinion among the scholars, but the view of the majority of scholars is that forbiddance, alone, indicates a prohibition, unless there is an indicator that changes the ruling to a mere disliked action.

Some of such indicators:

1) The statement and the action of the Prophet, sallallaahu `alayhi wa sallam, are contradictory.

If the Prophet prohibits something, then does the action, it shoes that the prohibition is changed to a

undesirable action. Shaykh Ibn Baaz, may Allaah have mercy on him, said:

"The default is that the forbiddance indicates a prohibition, and only evidence makes it change from being illegal to being something disliked. If the Prophet, sallallaahu `alayhi wa sallam, prohibits something then does it, it shoes that the forbiddance indicates that the action is undesirable. For example, the Prophet, sallallaahu `alayhi wa sallam, forbade drinking while standing, but drank while standing at times. This shows that it was not a forbiddance that indicates a prohibition, and that it is permissible to drink while standing and while sitting, but if one drinks while sitting, it is better and more virtuous."[1]

2) The forbiddance is in the topic of manners and general behavior.

If the forbiddance is mentioned in an aspect dealing with manners, most scholars hold it to

[1] A translation of the quote from the Shaykh's Arabic website.

mean that it is a forbiddance which indicates undesirability.

An example is what **AL-Haafith Ibn Hajar, may Allaah have mercy on him, said:**

"His statement (i.e. the statement of Al-Bukhaari): 'Chapter: The prohibition of performing Istinjaa' (washing the privates after defecation) with the right,' meaning with the right hand. He mentioned it is forbidden, to show that it was unclear to him whether it was forbidden or undesirable, or that the indicator which changes its ruling from being prohibited was unclear to him. The indicator here is that this is a mannerism, making it undesirable, as stated by the majority. Some followers of the Thaahiri School of jurisprudence said it is forbidden."[1]

Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, said:

"Some scholars took a very good path in that they said that orders are of two types: Orders which are

[1] Fat-h Al-Baari (1/253).

Ta`abbudi (ritual-based), and orders which are manners-based.

If something is mentioned with the intent of being ritual based, it is obligatory, because Allaah the Exalted has ordered us to do it and is Pleased that we get closer to Him through those actions. Therefore, it is obligatory on us to perform those actions if it is an order, and to abandon the action if it is a forbiddance.

As for if it is manners-based and dealing with good qualities, and there is no connection to coming closer to Allaah, the order in that case would indicate it is recommended, and the forbiddance would indicate that it is undesirable, not prohibited."[1]

3) It is mentioned at times, and not at other times.

Another indicator is that there is a dispensation mentioned to do the action which is apparently forbidden, but in certain circumstances, as in fasting Fridays. Abu Hurayrah, may Allaah be

[1] Quoted from the Shaykh's website.

pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"One of you should not fast Fridays, unless they fast a day before or after it."*[1] Here, the Prophet, sallallaahu `alayhi wa sallam, legalized fasting Friday, as long as it is not alone. Allowing it in this scenario and not in other scenarios shows that fasting Fridays is disliked only, according to some scholars.

Shaykh Muhammad ibn Ibraaheem, may Allaah have mercy on him, was asked: "If the default state of the forbiddance is prohibition, why is [fasting] Fridays only disliked?"

He said: "It might be because in legislation, there is a dispensation that one is allowed to fast it, along with another day. Had it been prohibited, it would be unlawful to fast it at all times."[2]

4) There is consensus that it is not prohibited.

Another indicator which takes the ruling from being prohibited to being disliked is that there is

[1] Reported by Muslim (1144).
[2] Fataawa wa Rasaa'il Muhammad ibn Ibraaheem (4/161).

consensus in that the prohibition refers to the action being disliked, as in the issue of shaving some parts of the head and leaving others. Ibn `Umar, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, forbade shaving some parts of the head and leaving others.[1]

An-Nawawi, may Allaah have mercy on him, said: "The scholars unanimously agreed that it is disliked to shave some parts of the head and not shave others if it is in different areas, unless it is for medicinal purposes; it is undesirable."[2]

The Prophet, sallallaahu `alayhi wa sallam, said: *"He has set limits, so do not transgress them."*

The limits of Allaah the Exalted are those things which He has defined and legislated for them.

He has ordered that they hold fast to these things and stop at these limits, and He has forbidden them from going beyond them and being deficient in them.

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[1] Reported by Al-Bukhaari and Muslim.

[2] The explanation of An-Nawawi on the book of Muslim (14/101).

Al-Qurtubi, may Allaah have mercy on him, said:
"Allaah the Exalted Said:

تِلْكَ حُدُودُ اللَّهِ

{*These are the limits [set by] Allaah.*} **[Qur'aan 2:187]**

Meaning, these rulings are the limits of Allaah, so do not go beyond them. 'These,' refers to those orders and prohibitions, and the Hudood refers to preventative shields. Hadd linguistically refers to prevention, which is why metal was called Hadeed, because it prevents weapons from reaching the body. A doorman was called Haddaad, because they prevent those in the house from leaving, and prevents those who are outside from entering. They were called the Hudood of Allaah, because they prevent those who are not from those actions from entering, and prevent those in them from leaving. Likewise, Hudood was used to refer to penalties applied for sins, because they prevent a person from falling into them again.

Also, it was used for the waiting period, because it prevents the woman from adorning herself."[1]

Shaykh Al-Islaam, may Allaah have mercy on him, said:

"Allaah the Exalted Said:

تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا

{These are the limits [set by] Allaah, so do not approach them.} **[QUR'AAN 2:187]**

This refers to the initial stages of forbidden actions. Allaah the Exalted also Said:

تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا

{These are the limits of Allaah, so do not transgress them.} **[QUR'AAN 2:229]**

This refers to the final stage of lawful actions."[2]

Ibn Al-Qayyim, may Allaah have mercy on him, said:

"The Hudood (limits) are the final stages, and they are the divisions between the lawful and unlawful, as in, it is the final stage, making it its limit. If someone goes beyond these limits, they fall into sins. Allaah the

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[1] Tafseer Al-Qurtubi (2/337).
[2] Majmoo` Al-Fataawa (14/109).

Exalted has forbidden coming close to and transgressing against the limits.

Allaah the Exalted Said:

تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا

{These are the limits [set by] Allaah, so do not approach them.} **[QUR'AAN 2:187]**

Allaah the Exalted also Said:

تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا

{These are the limits of Allaah, so do not transgress them.} **[QUR'AAN 2:229]**

The Hudood refer to the final stages of the lawful. When Allaah the Exalted prohibited coming close to the limits, it refers to the initial stages of the unlawful. Allaah the Exalted is Saying: 'Do not go beyond what I have made lawful for you, and do not get close to what I have made unlawful for you.' Wara` (abstinence) stops a person from coming close to this and going beyond that, which causes a person to breach the limits."[1]

[1] Madaarij As-Saalikeen (2/28).

The meaning of the limits of Allaah the Exalted which He forbade breaching:

It refers to some things which He has allowed, regardless if it is obligatory, recommended, or just lawful, carrying no further rulings. Breaching them means to go beyond them and fall into what He has forbidden. Allaah the Exalted Said:

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ

{Whoever transgresses the limits of Allaah has certainly wronged himself.} **[QUR'AAN 65:1]**

This verse pertains to divorce. The meaning is: Whoever divorces in a manner other than what Allaah the Exalted has ordered has gone beyond the limits of Allaah. Going beyond the limits of Allaah in divorce has a number of manifestations. For example, if someone were to divorce their wife thrice at the same time, they have gone beyond the limits of Allaah. Further, if someone were to divorce their menstruating wife, they have transgressed the limits of Allaah the Exalted. If someone were to divorce their wife while she is in her pure state but he has had intercourse with her, and did not ascertain whether she is pregnant or not, they have transgressed the limits of Allaah, because the

legislated manner of divorce in her state of purity wherein he did not have intercourse with her, or in a pregnant state which is clear.

Therefore, the limits of Allaah the Exalted in this instance are what He has permitted, in the manner wherein He has permitted it.

If someone transgresses those limits, they have transgressed the limits of Allaah the Exalted. Allaah the Exalted Said in the sequence of the verses of fasting:

تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

{These are the limits [set by] Allaah, so do not approach them. Thus does Allaah make clear His ordinances to the people that they may become righteous.} **[Qur'aan 2:187]**

Another possible meaning of the limits are the prohibitions of Allaah the Exalted:

An-Nu`maan ibn Basheer, may Allaah be pleased with him, said that the Prophet, sallallaahu `alayhi wa sallam, said: *"The example of the one who is lenient with regards to the limits of Allaah, and those that fall into the prohibitions of Allaah, are similar to a group of individuals who drew lots for seats on a boat. That caused some of them to be in the*

lower part of the boat, and others to be in the higher part of the boat. The people in the lower part of the boat were passing by those who were in the higher part to get water, causing those in the higher part to become annoyed by that. So, [those in the lower level] took an axe and began making a hole in the lowest part of the boat. Those in the higher level went to that person and said, `What are you doing?' He replied, `You are being annoyed and harmed by me, and I need water, without a doubt.' If they were to stop that person from making the hole, they would have saved them and their own selves, and if they were to leave that person, they would have destroyed them and their own selves."[1]

Anas ibn Maalik, may Allaah be pleased with him, reported that a man came to the Prophet, sallallaahu `alayhi wa sallam, and said: "O Allaah's Messenger, I have fallen into a Hadd (i.e. committed a sin which necessitates applying a punishment), so carry out the penalty on me."[2]

[1] Reported by Al-Bukhaari (2540).
[2] Reported by Al-Bukhaari and Muslim.

Therefore, in these narrations, the intent is the prohibitions which He has forbidden one come near.

The prohibitions of Allaah the Exalted are everything that He has made unlawful, namely, minor and major sins, such as looking at the opposite sex, free-mixing, and unlawful display of beauty. Other examples are fornication, usury, bribery, oppression, theft, backbiting, slandering, going back on something that Allaah the Exalted has ordered be fulfilled, and severing what Allaah the Exalted has ordered be connected. Therefore, it is a general statement which includes all sins.

It is also not permissible to go beyond the designated penalties. Going beyond what is designated is a form of transgression against the limits of Allaah the Exalted. As for the fact that `Umar, may Allaah be pleased with him, lashed the one that drank alcohol 80 times, while the Prophet, sallallaahu `alayhi wa sallam, and Abu Bakr, may Allaah be pleased with him, only lashed 40 times, the scholars have differed regarding the punishment for the one who drinks alcohol, and whether it is from the defined and designated penalties or not. Further, the Sahaabah during the time of

`Umar, may Allaah be pleased with him, unanimously agreed that the one that drinks alcohol should be lashed 80 times. It is authentically transmitted and reported that `Ali, may Allaah be pleased with him, said: "*The Prophet, sallallaahu `alayhi wa sallam, and Abu Bakr, may Allaah be pleased with him, lashed 40 times, and `Umar lashed 80 times; both are the Sunnah.*"[1]

Therefore, it is not permissible for the Muslim to go beyond the limits of Allaah the Exalted, because by doing so, they go from being in a lawful zone to being in an unlawful zone, regardless if it is a right of Allaah or of the slaves.

The Prophet, sallallaahu `alayhi wa sallam, said: "*Also, He has remained silent about other things, not out of forgetfulness, so do not ask about them.*"

Therefore, whatever the Legislator remained silent about, and neither forbade nor allowed, is actually pardoning and Mercy from Allaah the Exalted. If someone wishes, they can do them without blame.

[1] Reported by Muslim (1707).

The things which Allaah the Exalted has remained silent about are referred to by the scholars of Islaamic legal theory with the term Baraa'ah Asliyyah (freedom of liability by default), but the lawful actions which are made as such by legislation are called Baraa'ah Shar`iyyah (freedom of liability by legislation). When we come to the topic of abrogation, the question is, does abrogation lift the ruling of Baraa'ah Asliyyah or the ruling of Baraa'ah Shar`iyyah?

The answer is that abrogation lifts the ruling on Baraa'ah Shar`iyyah, because its ruling was known via legislation; it was permissible thereby. Then, its ruling becomes forbidden via legislation. If it was an action free of liability via silence, when a legal text prohibits it, we do not call it abrogation, because it was in its original default ruling, then the ruling was applied to it.

We should know, however, that those who inform that certain things have Baraa'ah Asliyyah must have knowledge of the Sharee`ah and its evidences; they should be aware of the ways of legal inferences, because there are things that are not known through explicit texts, but rather, are known through implicit derivations, analogy, and other matters.

Therefore, the issue might be one that if you ask about it, it has no definitive text, but its ruling might have come via general and encompassing texts, and its ruling might come via an indicator and a slight notification.

The point is that if we say that something has Baraa'ah Asliyyah, we must definitely make sure there is no text that rules this matter with a particular ruling. If the Legislator remains silent and does not comment on it and is not an act of worship, it has the ruling of Baraa'ah Asliyyah, and its ruling is that it is lawful and carries no intrinsic benefit or harm.

As for acts of worship, the default rule is that they are impermissible, until there is evidence indicating it is legislated:

Ibn `Uthaymeen, may Allaah have mercy on him, said:

> "Whatever is kept silent about, by not obligating it, defining it, or prohibiting it, is lawful. However, this is the case with things not considered worship; Allaah the Exalted has prohibited that anyone prescribe worship for us that He the Exalted did not allow. It

would fall under: *'He has made some things unlawful, so do not fall into them.'"*

This is why we say that those who invent in the religion of Allaah the Exalted what is not a part of it, including beliefs, statements, or actions, has transgressed the limits of Allaah. It is not to be said that Allaah the Exalted remained silent of this, because the default ruling on all actions of worship is that they are prohibited unless there is evidence that justifies it. In anything else, the default is legality; whatever Allaah the Exalted remained silent about is legal.

The rulings of hair:

This is an issue that many people ask about, and perhaps we can come to know of the ruling through this Hadeeth. Some people, especially women, ask about the ruling of shaving the legs and forearms.

The ruling is that there are three types of hair:

First: Whatever we were obligated to remove: This is known, such as the pubic hairs, underarm hairs for men and women, and the mustache for men. It is obligatory to remove these hairs. However, it is not obligatory to shave the mustache, to

the point that Imaam Maalik, may Allaah have mercy on him, said: "The one who shaves their mustache should be reprimanded." The reason is that the Hadeeth states: *"Trim the mustache."*[1]

Second: Whatever we were prohibited from removing: This refers to the beard for men.

Third: All other hairs that neither have an order or prohibition. Some said that it is impermissible to remove them, because Allaah the Exalted Said about Iblees:

وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ

{I will command them so they will change the creation of Allaah.} **[Qur'aan 4:119]**

This verse does not include whatever one is ordered to remove, such as removal of the foreskin during circumcision, and so forth. Those scholars said that such a person has changed the creation of Allaah. Their legs or forearms had hair, and now they do not have hair anymore.

This view has some weight, without a doubt. However, when we find that the Prophet, sallallaahu `alayhi wa sallam,

[1] Reported by Al-Bukhaari and Muslim.

divided things into three things, we find that this issue is one that was remained silent of. If it was impermissible, he would have mentioned it with other impermissible things. This is an indication that this is not a form of changing the creation of Allaah the Exalted, or at least, it is a type of changing of the creation of Allaah the Exalted that is permissible.

The view that we take in this issue is that the hair should remain and should not be shaved or trimmed, unless there was too much hair, for women, which disfigures them, because a woman needs to be beautiful or to take the steps to be beautiful; therefore, there is no problem with women doing so. As for men, it is said that the more hair one has, the more strength it indicates.

It continuously occurred in Islaam:

Ibn Al-Qayyim, may Allaah have mercy on him, said:

> “This is one of the fundamental principles of legislation which has great benefit, namely, that everything that the Ummah is in need of and

continuously occurred in Islaam without any knowledge of the Prophet, sallallaahu `alayhi wa sallam, or the companions changing or reprimanding it is from the religion. This includes tax farming, mutual exchange of goods without pronouncing a transaction or contract of sale, loaning bread and yeast and returning more or less, eating a hunted animal without separating or washing the area of the teeth of the dog, the fact that Muslims pray with their wounds and merely wipe their swords, not wash, and praying while carrying those swords. Had the swords been washed, they would ruin; it is not known in Islaam that swords should be washed or cast down during prayer.

Likewise, a woman praying in her nursing clothing is something constant is Islaam, even though the saliva of the child falls onto the clothing of the mother, and the children vomit, but their mouths are not washed. Also, selling and buying with a set price continuously occurred in Islaam, to the point that those who reject it have no other option but to take from the butcher or

> baker whatever they need every day without bargaining on everything, then repay them by the end of the month or year. So, whatever they take every day, they take it with the normal price, without bargaining. Another example is renting bathrooms, paying a washerman, cook and baker, as well as others. The Muslims continuously did that, without having a particular set amount of due pay which is determined based on what others of their similar trade receive."[1]

The ruling on asking about things that are sold in markets:

These markets are filled with various types of food and drinks, so what is the ruling on these things? Is it obligatory to ask about them before purchasing them or not?

The answer has some details:

If these markets are marketplaces of the Muslims, the products are products of the Muslims, the sacrifices are

[1] Badaa'i` Al-Fawaa'id (4/74-75).

theirs, and the food was made by them, it is not permissible to ask about them, because it is considered extremist.

If the markets are those of the disbelievers and are not People of the Scriptures, such as Communists, Buddhists, and Zoroastrians, you must first ask about their meat and sacrifices. The default ruling is that it is forbidden until one is sure that the particular piece of meat was slaughtered by a Muslim, Christian, or Jew. There might be some Islaamic slaughterhouses, or those run by People of the Scriptures, in Communist countries. These sacrifices would then be lawful, even if in their countries.

`Abdullaah ibn Mas`ood, may Allaah be pleased with him, said: "You have gone to an area between Persia and the Nabataea areas. If you purchase meat, ask about it. If it is the sacrifice of a Jew or Christian, eat it, and if it is the sacrifice of a Zoroastrian, do not eat it."[1]

[1] Reported by Ibn Abu Shaybah (6/434).

Ibn `Abd Al-Barr, may Allaah have mercy on him, said:

> "Al-Hakam and others reported from Zayd ibn Wahb, who said: 'The letter of `Umar ibn Al-Khattaab, may Allaah be pleased with him, came to us while we were in Azerbaijan, and it said: 'Only wear clothing made from the skin of a slaughtered animal.''"[1]

If the marketplaces were in lands of the People of the Scripture, and one knows that they slaughter, then one may eat of their sacrifices without asking. However, if they are People of the Scripture, and it is known that they do not sacrifice, but rather, stun or strangulate the animal, you must ask before eating.

If the issue becomes unclear, leave what is unclear in favor of what is clear, especially since Allaah the Exalted has made things easy on His slaves in what they eat and their sacrifices. Therefore, leave what is unclear in favor of what is clear.

So there is no one answer, but the answer is that it depends on the situations described above.

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[1] At-Tamheed (4/166).

The Prophet, sallallaahu `alayhi wa sallam, said: *"So do not ask about them."*

This is a prohibition against being extreme and going overboard and searching about things that were remained silent about, and which Allaah the Exalted has caused to be a pardon, making it lawful. As for searching about texts and their indications, if it is based on knowledge, cognizance, and understanding, it is praiseworthy. If it is done out of lack of knowledge and extremism, such as looking at very unlikely differences in rulings, or for a causation in a ruling which has no effect, and so forth, it is not praiseworthy; it is a dispraised search without any expected benefit.

If someone differentiates between intoxicants made of grapes and others, they have differentiated between similar items, and if someone rules that some forms of usury and some transactions are the same, they have combined between opposites.

Therefore, it is impermissible to search in a way which leads to combining or joining separate things by making notice of the similarities between them which have no bearing on the ruling. Also, it is impermissible to search in a way which

differentiates between similar matters by taking notice of differences which have no bearing on the ruling.

Hadeeth 31

Sahl ibn Sa`d As-Saa`idi, may Allaah be pleased with him, said that a man approached the Prophet, sallallaahu `alayhi wa sallam, and said: "O Allaah's Messenger, guide me to an action which, if I do it, Allaah will Love me, and people will love me." Allaah's Messenger, sallallaahu `alayhi wa sallam, replied: *"Be an ascetic in this world, and Allaah the Exalted will Love you, and be an ascetic regarding what is in the hands of the people, and the people will love you."*[1]

This Hadeeth comprises of two great pieces of advice:

The first advice is to be abstinent from this Dunya, and the fact that it necessitates love from Allaah the Exalted for His slave, and the second advice pertains to be abstinent from what is in the hands of the people, which results in the love of the people. Zuhd (abstinence) is to refrain from

[1] Reported by Ibn Maajah (4102), Al-Haakim (7873), At-Tabaraani in his book Al-Mu'jam Al-Kabeer (5972), Al-Bayhaqi in his book Shu`ab Al-Eemaan (10043), Abu Nu`aym in his book Al-Hilyah (7/136), Al-Qadhaa`i in his book Musnad Ash-Shihaab (643), Al-Baghawi in his book Sharh As-Sunnah (4037), and others, from Sahl ibn Sa`d. The scholars differed regarding this hadeeth. Some regarded it authentic, others regarded it as acceptable, and yet others regarded it as weak (inauthentic). The correct view, and Allaah knows best, is that it is weak.

something, abandon it, and transcend it due to its lowly worth. Therefore, Zuhd (abstinence) regarding the Dunya is to avoid attaching to it, due to its lowliness and because the rational and smart person needs to busy themselves with the Hereafter.

Zuhd in the Qur'aan:

Allaah the Exalted has informed us of this issue, Saying:

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا*وَالْآخِرَةُ خَيْرٌ وَأَبْقَى

*{But you prefer the worldly life * While the Hereafter is better and more enduring.}* **[QUR'AAN 87:16-17]**

Allaah the Exalted also Said:

تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ

{Some Muslims desire the commodities of this world, but Allaah desires [for you] the Hereafter.} **[QUR'AAN 8:67]**

Allaah the Exalted also Said in the story of Qaaroon:

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَالَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ*وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلَقَّاهَا إِلَّا الصَّابِرُونَ* فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِن فِئَةٍ يَنصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنْتَصِرِينَ * وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيْكَأَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَن مَّنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيْكَأَنَّهُ لَا يُفْلِحُ الْكَافِرُونَ * تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ

*{So he came out before his people in his adornment. Those who desired the worldly life said, "Oh, would that we had like what was given to Qaaroon! Indeed, he is one of great fortune." * But those who had been given knowledge said, "Woe to you! The reward of Allaah is better for he who believes and does righteousness. And none are granted it except the patient." * And We caused the earth to swallow him and his home. And there was for him no company to aid him other than Allaah, nor was he of those who [could] defend themselves * And those who had wished for his position the previous day began to say, "Oh, how Allaah extends provision to whom He wills of His servants and restricts it! If not that Allaah had conferred favor on us, He would have caused it to swallow us. Oh, how the disbelievers do not succeed!" * That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.}* **[QUR'AAN 28:79-83]**

Allaah the Exalted also Said:

وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ

{And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment.} **[QUR'AAN 13:26]**

Allaah the Exalted also Said:

قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا تُظْلَمُونَ فَتِيلًا

{Say, The enjoyment of this world is little, and the Hereafter is better for he who fears Allaah . And injustice will not be done to you, [even] as much as a thread [inside a date seed]."} **[QUR'AAN 4:77]**

Allaah the Exalted also Said:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ

{Whatever you have will end, but what Allaah has is lasting.} **[QUR'AAN 16:96]**

Ibn Al-Qayyim, may Allaah have mercy on him, said:

"The Qur'aan is filled with abstinence from the Dunya, telling of its lowliness, deficiency, severance, and its quickness to vanish. Also, it is filled with urging people to seek the Hereafter, and telling of its honor and everlasting nature. If Allaah the Exalted wishes good

for a slave, He places in their heart an ability to truly have a real view of this life and of the Hereafter, and gives them the ability to favor the one that is more befitting to be favored."[1]

Zuhd in the Sunnah:

The Sunnah, both in statements and actions, urge that one be abstinent from this life and should turn to seeking the Hereafter. `Abdullaah ibn Mas`ood, may Allaah be pleased with him, reported that Allaah the Exalted Messenger, sallallaahu `alayhi wa sallam, slept on a straw mat which left marks in his back. They said: "O Allaah's Messenger, can we give you a bed?" He said: *"What do I want with this worldly life? In this life, I am none but like a rider who is taking shade under a tree, then gets up and leaves the tree."*[2]

Jaabir ibn `Abdullaah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, passed by a market, entering from the side of the area of Al-`Aaliyah, and the people were surrounding him.

[1] Madaarij As-Saalikeen (2/12).
[2] Reported by At-Tirmithi (2377) and he ruled it as authentic, and Al-Albaani ruled it as authentic.

He, sallallaahu `alayhi wa sallam, passed by the carcass of a baby goat with deformed ears, grabbed its ear, and said: *"Would one of you wish to by this for a Dirham?"* They replied: "We would not want to purchase it for any price; what would we do with it?" The Prophet, sallallaahu `alayhi wa sallam, said: *"Would you like that it is in your possession?"* They said: "By Allaah the Exalted, if it were alive, it is still defective; it has deformed ears. So, what if now that it is dead?" He, sallallaahu `alayhi wa sallam, said: *"The Dunya is less significant to Allaah the Exalted than this is to you."*[1] Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"This Dunya is the prison of the believer and the Paradise of the disbeliever."*[2] Sahl ibn Sa`d, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Had the Dunya been worth even the weight of*

[1] Reported by Muslim (2957).
[2] Reported by Muslim (2956).

the mosquito to Allaah, no disbeliever would be given a drink of water in it."[1]

Mustawrid ibn Shaddaad, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"By Allaah, the comparison of this life to the Hereafter is similar to one of you dipping their finger in the ocean. Let them see how much sticks to their finger and is extracted from it."*[2]

The definition of Zuhd, and the statements of the Salaf in defining it:

Ibn Al-Qayyim, may Allaah have mercy on him, said:

> "People have spoken much about Zuhd, and have referred to its taste, and of its scenarios and situations. Mostly, the phrases uttered by those who have spoken about the topic deal with their tastes and situations, but knowledge is vaster than speaking by one's

[1] Reported by At-Tirmithi (2320) and he ruled it as authentic, and Al-Albaani ruled it as authentic.
[2] Reported by Muslim (2858).

personal taste, and it is also closer to the evidences and proofs.

I heard Ibn Taymiyyah, may Allaah sanctify his soul, say: ‘Zuhd is to abandon what does not benefit in the Hereafter, and Wara` is to abandon what you fear would be harmful in the Hereafter.’ This is one of the best and most comprehensive statements in defining Zuhd and Wara`.

Sufyaan Ath-Thawri, may Allaah have mercy on him, said: ‘Zuhd in this life is to have short aspirations, not to eat tough food or wearing coarse clothing.’

Al-Junayd, may Allaah have mercy on him, said: ‘I heard Sariy, may Allaah have mercy on him, say: ‘Allaah the Exalted has taken the Dunya from His allies and has protected His friends from it; He has taken it from the hearts of those whom He loves, because He is not pleased with it for them.’

He also said: ‘Zuhd is mentioned when Allaah the Exalted Said:

لِكَيْ لَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

{In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allaah does not like everyone self-deluded and boastful.} **[QUR'AAN 57:23]**

Therefore, the Dunya does not make one happy if they possess it, and does not make one sad if they lose or do not have it.'

Yahya ibn Mu`aath, may Allaah have mercy on him, said: 'Zuhd results in generosity with one's possessions, and love results in generosity with one's soul.' Ibn Al-Jalaa', may Allaah have mercy on him, said: 'Zuhd is to look at the Dunya with an eye that perceives its imminent termination, causing it to be rendered small in your eyes.'

Imaam Ahmad, may Allaah have mercy on him, said: 'Zuhd in the Dunya is to have short aspirations [in length of life].' `Abd Al-Waahid ibn Zayd, may Allaah have mercy on him, said: 'True abstinence is to abstain from the Dunya and the

Dirham.' Abu Sulaymaan Ad-Daaraani, may Allaah have mercy on him, said: 'It is to abandon what busies one from Allaah.'

Imaam Ahmad ibn Hanbal, may Allaah have mercy on him, said: 'Zuhd is of three types. The first type is to abandon unlawful things; this is the Zuhd that the commoners have. The second is to abandon the excess lawful things; this is the Zuhd of those who have specific virtues. The third is to abandon what busies one from Allaah; this is the Zuhd of the scholars.'

This statement of Imaam Ahmad, may Allaah have mercy on him, comprises of everything mentioned by the other Shaykhs, while adding extra details and clarifying its levels; it is one of the most comprehensive statements.

The scholars have unanimously agreed that Zuhd is when the heart travels from the land of the Dunya, taking it to the stations of the Hereafter. Based on this, the earlier scholars have written the books on Zuhd, such as Az-Zuhd by `Abdullaah ibn Al-Mubaarak, may

Allaah have mercy on him, Imaam Ahmad, Waki`, Hannaad ibn As-Sariy, may Allaah have mercy on him, and others, respectively.

One of the best statements uttered regarding Zuhd was that of Al-Hasan, may Allaah have mercy on him, or someone else: 'Zuhd in this life is not to render the lawful as unlawful or to waste money; rather, it is to be surer and more certain of what is in Allaah's Hand than what is in your own hand. It is also to seek the rewards for calamities that befall you more than you would dislike having calamities befall you.' This is one of the most comprehensive and best statements regarding Zuhd."[1]

Some of the fruits and benefits of Zuhd:

The one who has Zuhd in the Dunya does not seek the Dunya by forbidden or disliked means, because they have no connection to the Dunya in the first place; their connection is to the Hereafter, and they seek the Hereafter. Therefore, how could they seek the Dunya through forbidden or

[1] Madaarij As-Saalikeen (2/12-16).

disliked means? This is contrary to the one who is connected to the Dunya who does not care where it came from, how they earned it, or how it was given to them.

A benefit of Zuhd is that it results in certainty, which is a type of richness. Through certainty, you can be confident of Allaah, feel confident, certain, and scorn asking others, because certainty results in reliance on Allaah.

A meaning and sign of Zuhd is that the slave views praise and dispraise with the same eye; both are the same to them. This shows that they have no urge or desire for the Dunya. If someone looks highly at the Dunya, they love praise and hate dispraise. That would perhaps lead them to abandon truth in fear of dispraise and blame, or perhaps to do many evil actions in seek of praise. If someone does not care about praise or dispraise, they act according to the truth and reject reprehensible actions, without fearing blame of others. They fulfil Allaah's obligations. This indicates the lowliness of creation in their heart, how much love they have of Allaah, and how content they are with Him.

Abstaining from leadership:

This is one of the rare types of abstinence from the pleasures of the world. If someone were to remove the love of leadership from their heart and were to transcend it, it means they are a true ascetic. This is a level earned by those who have the same feelings about praise and dispraise, when it comes to the truth. Shaddaad ibn Aws, may Allaah be pleased with him, said: "O remnants of the Arabs! The thing I fear most for you is showing off and the hidden desire."[1]

It was said to Abu Dawood As-Sijistaani, may Allaah have mercy on him,: "What is the hidden desire?" He said: "Love of leadership."[2]

Ka`b ibn Maalik Al-Ansaari, may Allaah be pleased with him, said that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Two animals of prey which are sent after some goats*

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[1] Reported by Ibn Al-Mubaarak in his book *Az-Zuhd* (2/16) and its chain of narration is authentic.

[2] Majmoo` Al-Fataawa (10/215).

are not more dangerous to them than the danger a person's keenness on wealth and honor poses to their religion."[1]

If someone abstains from leadership positions in this life, has hopelessness regarding what is in the possession of others, and is satisfied with what Allaah the Exalted has given them, it means they are a true abstinent. If someone were to seclude themselves in seeking the hereafter and abstains leadership in this life, Allaah the Exalted will allow them to reach their goal, through His favors and Mercy. Allaah the Exalted Said:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ

{That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.} **[Qur'aan 28:83]**

The meaning of Zuhd, to many people, merely refers to asceticism in dress, eating little, sitting on the floor, and so forth, while there are other types of Zuhd that are more important, such as abstaining from leadership and worldly

[1] Reported by At-Tirmithi (2376) and he ruled it as authentic, and Al-Albaani ruled it as authentic.

positions, abstaining from seeking the praise of others, and abstaining from seeking the adornments of the worldly life.

The Salaf used to dislike leadership; they would not seek it, but would run from it and protect themselves from it. Many of the Salaf turned down the position of judge because of their hate of leadership and being in a position of authority.

To the one that abstains from the Dunya, if the Dunya comes to them or leaves them, they feel the same; actually, they would like it more and it is better for them if the Dunya leaves and departs from them. Wuhayb ibn Al-Ward, may Allaah have mercy on him, said: "Zuhd regarding Dunya is that you do not feel bad at what you lost of it, and do not feel happy with what has come to you of it."[1]

Some people think that abstaining from the Dunya is to totally reject it and get rid of all of their money and possessions, but this is a false perception of the reality of Zuhd. That is why Imaam Ahmad, may Allaah have mercy on him, was asked: "Can someone be a Zaahid, even if they have a thousand Deenaar?" He said: "Yes, with the condition that they do not become happy if it increases and do not

[1] Hilyat Al-Awliyaa' (8/140).

become sad if it decreases." Ibn Al-Qayyim, may Allaah have mercy on him, said: "This is why the Sahaabah had the most Zuhd, despite the wealth that they possessed."[1]

Bishr ibn Al-Haarith, may Allaah have mercy on him, said: "It was said to Sufyaan Ath-Thawri, may Allaah have mercy on him,: 'Can someone be a Zaahid, even if they have money?" He said: "Yes, if they are patient when they are tested, and if they are thankful when they are given."[2]

Ibn Al-Qayyim, may Allaah have mercy on him, said: "Therefore, whenever the wealth is in your hand, and not in your heart, it will not harm you, even if it is in abundance. However, so long as it is in your heart, it will harm you, even if you have none of it in your possession."[3]

The one with Zuhd has short aspirations in this life:

Having short aspirations necessitates love of meeting Allaah by exiting from this worldly life, while having high aspirations necessitates love of remaining in the Dunya. If someone has short aspirations, they would hate remaining in this worldly

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[1] Madaarij As-Saalikeen (1/463).
[2] Hilyat Al-Awliyaa' (6/387).
[3] Madaarij As-Saalikeen (1/463).

life, and if someone has high aspirations, they would love remaining in the Dunya.

Ibn `Umar, may Allaah be pleased with him, said: "Allaah's Messenger, sallallaahu `alayhi wa sallam, took me by my shoulder and said: *'Be in this life as if you are a stranger or wayfarer.'*" **Ibn `Umar, may Allaah be pleased with him, used to say:** *"If you sleep, do not await the day, and if you wake, do not await the night. Take from your health for your sickness, and from your life for your death."*[1]

Abu Khaalid Al-Ahmar, may Allaah have mercy on him, said: *"Sufyaan said: `Abstaining from the Dunya means to have short aspirations.'"*[2] Al-Bayhaqi, may Allaah have mercy on him, said: "We know through what Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam, have told us that the appointed time for ending the Dunya is close.

Since it is close, it is undesirable for someone to have high aspirations in the worldly life."[3]

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[1] Reported by Al-Bukhaari (6416).
[2] Reported by Ibn Abu Shaybah in his book Al-Musannaf (7/240).
[3] Shu`ab Al-Eemaan (12/466).

Zayd ibn Al-Husayn, may Allaah have mercy on him, said: "I heard Maalik, may Allaah have mercy on him, while he was regarding what Zuhd applies to in the Dunya, and he said: 'Having a lawful income and short aspirations.'"[1] Al-Fudhayl ibn `Iyaadh, may Allaah have mercy on him, said: "Misery lies in high aspirations, and happiness lies in short aspirations."[2] Abu Al-Khattaab, may Allaah have mercy on him, said: "Ahmad, may Allaah have mercy on him, was asked: 'What is Zuhd in the Dunya?' He said: 'Having short aspirations and being in despair regarding what the people own.'"[3]

The categories of Zuhd:

Ibn Al-Qayyim, may Allaah have mercy on him, said:

"Zuhd has four categories:

First: A category is obligatory on all Muslims, and it is to abstain from unlawful things. If someone does not fulfil this, they have a means to being punished.

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[1] Shu`ab Al-Eemaan (13/253).
[2] Shu`ab Al-Eemaan (13/255).
[3] Al-Aadaab Ash-Shar`iyyah (2/241).

Therefore, this must be enacted, unless there are other conflicting things stopping them from it.

Second: Recommended Zuhd. This is of levels regarding its recommended nature, depending on what one is abstaining from. It actually pertains to refraining from undesirable matters, excess lawful things, and indulgence in lawful desires.

Third: The Zuhd of those who are proficient at this matter. Such are the people who have rolled their sleeves in their path to Allaah. This is of two types, as well:

First: Abstaining from the Dunya in general. This does not mean to remove it from one's hand and remaining without anything at all, but the point is to remove it from one's heart, causing them to not pay heed to it, and not allowing it to reside in their heart, even if they possess it in their hands. Zuhd is not to discard the Dunya from your hand while it is in your heart, but rather, it is to discard it from your heart while it is in your hand.

This is similar to the situation of the Rightly Guided Caliphs, as well As `Umar ibn `Abd Al-`Azeez, may Allaah have mercy on him, who can be used as a good example of Zuhd, since the treasuries were under his control. Actually, it is the situation of the master of the children of Adam, Muhammad, sallallaahu `alayhi wa sallam, who when Allaah facilitated the Dunya for him, it only increased him in Zuhd.

Second: Zuhd in your own self. This is the hardest of categories. Most people who practice Zuhd reached it but did not enter it. It is easy for the one with Zuhd to avoid the unlawful things, due to its evil outcomes and results, in order to protect their religion and faith, and in preferring the pleasure of bliss over the punishment.

It is easy for them to have Zuhd in the Dunya, because they know of what is beyond it, namely, complete recompense and the highest goal. As for Zuhd in one's own self, it is like slaughtering it without a knife. All of these categories that have been mentioned are

means to this last level, and this last level is invalid without those other levels."[1]

The best situation of those with Zuhd:

The best situation is that of the Prophet, sallallaahu `alayhi wa sallam, and he asked for it for his family, saying: *"O Allaah the Exalted grant the family of Muhammad sustenance."*[2] In another variant: *"Grant the family of Muhammad sufficiency."*[3]

An-Nawawi, may Allaah have mercy on him, said:

> "The scholars of the Arabic language said that sustenance refers to what keeps the body alive. This Hadeeth contains that it is virtuous to have a small amount of the Dunya, keeping only what you need to sustain your body, and supplicating for that."[4]

The reason the Prophet, sallallaahu `alayhi wa sallam, supplicated for that is that if one were poor, they would become busied with gathering sustenance for their families.

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[1] Tareeq Al-Hijratayn (pg. 251-254).
[2] Reported by Al-Bukhaari and Muslim.
[3] Reported by Muslim (1055).
[4] The explanation of An-Nawawi on the book of Muslim (7/146).

If one is rich they become busied by their wealth, investing it, and cultivating it. That would make them lose their time.

The reality of Zuhd is not dispraise of the Dunya in and of itself, but rather, dispraise of busying oneself with it:
Therefore, the point is not to dispraise the days, nights, time, and places of the Dunya; rather, the point is to dispraise busying oneself with the Dunya in favor of the Hereafter, and its perishing vanities in favor of working for the everlasting bliss of the hereafter. The Dunya is the riding beast of the believer to the Hereafter.

Had it not been for the presence of the Dunya, the ability to perform good actions in it, and using its time in obedience to Allaah the Exalted, there would be no good actions in existence which the slave can utilize for entering into Paradise, by the favor and Mercy of Allaah the Exalted.

This is why the believer does not wish to die, because with life, they can increase in their actions of obedience, turn to their Lord, repent from their sins, and with the passage of days, the doors of good actions open. This is why the martyr wishes to come back to this life, because of what they have seen, namely, the virtuous blessings given to the martyr.

Masrooq, may Allaah have mercy on him, said: "We asked `Abdullaah about this verse:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

{And never think of those who have been killed in the cause of Allaah as dead. Rather, they are alive with their Lord, receiving provision.} **[QUR'AAN 3:169]**

He said: 'We asked about it, and the Prophet, sallallaahu `alayhi wa sallam, said: *'Their souls are in the insides of green birds having lanterns suspended from the throne, roaming freely in Paradise where they please, then taking shelter in those lanterns. So their Lord cast a glance at them and said: 'Do you wish for anything?' They said: 'What shall we wish for when we roam freely in Paradise where we please?' And thus did He do to them three times. When they say that they would not be spared from being asked [again], they said: 'O Lord, we would like for You to put back our souls into our bodies so that we might fight for Your sake once again.' When He saw that they were not in need of anything they were let be.'"*[1]

[1] Reported by Muslim (1887).

Ibn Rajab, may Allaah have mercy on him, said:

"Know that the dispraise that is reported regarding the Dunya in the Qur'aan and Sunnah does not deal with its days and nights which continuously alternate until the Day of Resurrection, because Allaah the Exalted made them for those who wish to take remembrance or wish to thank Him.

The dispraise is also not of the land which Allaah the Exalted made as a source of residence for the children of Adam, and is not of the mountains, oceans, rivers, mines, trees, vegetation, animals, and so forth.

All of those things are from the favors of Allaah the Exalted which He has granted to His slaves, due to the benefits they find in them, and because they can take heed from them and use them to prove the Oneness, Ability, and Greatness of the Creator of these things.

Dispraise is of the actions of the child of Adam which occur in the Dunya. Most of these actions occur in a way which would not yield praiseworthy results; actually, they yield harmful results, or at least, they are not beneficial, as Allaah the Exalted Said:

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنيا لَعِبٌ ولَهْوٌ وزِينَةٌ وتَفاخُرٌ بَيْنَكُم وتَكَاثُرٌ فِي الأَمْوَالِ وَالأَوْلادِ

{Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children.} [QUR'AAN 57:20]"[1]

Shaykh Al-Islaam, may Allaah have mercy on him, said:

"The Zuhd which is legislated is to abandon everything that does not benefit in the Hereafter, and for the heart to have confidence in what is with Allaah, as in the Hadeeth which is in At-Tirmithi: *`Abstinence in the world is not by prohibiting [oneself] the lawful nor by neglecting wealth , but abstinence in the world is that you do not hold more firmly to what is in your hand than to what is in the hand of Allaah, and that you be more hopeful of the rewards that come with an affliction that you may suffer if it remain with you.'*

This is the description of the heart.

The reason is that Allaah the Exalted Said:

[1] Jaami` Al-`Uloom wa Al-Hikam (2/865-866).

لِكَيْ لَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ

{In order that you not despair over what has eluded you and not exult [in pride] over what He has given you.} **[QUR'AAN 57:23]**

This is the description of what should be in the heart. As for the apparent state, it is to abandon the extra things that are not used in obedience to Allaah, including food, drinks, wealth, and otherwise. As Imaam Ahmad, may Allaah have mercy on him, said: 'It is to have some food, and not others, some clothes, and not others, and to have patience for a few days.'"[1]

The people of Zuhd, as it pertains to the excess things in the Dunya, are of different categories:

Some of them attain the excess and extra parts of the Dunya, but use them to get closer to Allaah, as many of the Companions, and others, did. Ahmad ibn Abu Al-Hawaari, may Allaah have mercy on him, said: "I said to Abu Sulaymaan: '`Uthmaan ibn `Affaan, may Allaah be pleased with him, and `Abd Ar-Rahmaan ibn `Awf were poor.' He said: 'Be silent! `Uthmaan, may Allaah be pleased with him,

[1] Majmoo` Al-Fataawa (10/641-642).

and `Abd Ar-Rahmaan, may Allaah be pleased with him, were two of Allaah's treasurers on earth, but would spend in all righteous ways.'"[1]

Others would remove it from their hand and would not keep it. These are of two types: Some would give their wealth away voluntarily and willingly, and others would give it away while their souls are fighting them regarding it, but would strive against their own souls in doing so. The scholars have differed regarding which is better; some have said that the former is better, because their soul is actualizing the qualities of generosity and abstinence, and others said the latter is better, because they both did a righteous action, and strived hard in doing so.

Others did not attain any excess wealth or anything, and they are abstinent from the Dunya, either willingly or unwillingly. The first category is better than this one, which is why many of the Salaf said that `Umar ibn `Abd Al-`Azeez, may Allaah have mercy on him, was more abstinent than Uways, may Allaah have mercy on him, and others like him.

[1] Hilyat Al-Awliyaa' (9/262).

Ibn Al-Hawaari, may Allaah have mercy on him, said:

> "I heard Abu Sulaymaan, may Allaah have mercy on him, and Abu Safwaan, may Allaah have mercy on him, debate about `Umar ibn `Abd Al-`Azeez, may Allaah have mercy on him, and Uways, may Allaah have mercy on him,. Abu Sulaymaan said to Abu Safwaan: '`Umar ibn `Abd Al-`Azeez was more of an ascetic than Uways.' He replied: 'Why?' Abu Sulaymaan said: 'Because `Umar possessed this Dunya, but abstained from it.' Abu Safwaan said: 'Had Uways possessed the Dunya, he would have abstained as `Umar did.' Abu Sulaymaan said: 'Are you comparing the one who has never experienced with the one who has experience? He is one who has experienced the Dunya with his hands, even if his heart had no place for it.'"[1]

Maalik ibn Deenaar, may Allaah have mercy on him, said: "People say that Maalik ibn Deenaar is a Zaahid; a true

[1] Hilyat Al-Awliyaa' (9/272).

Zaahid is `Umar ibn `Abd Al-`Azeez, who was approached by the Dunya, but instead abstained from it."[1]

Which is better, the one who seeks the Dunya in a lawful way to keep the ties of the wombs and give charity, or those who abandon it completely and do not seek it? Scholars have taken each of these respective views.

Ibn Rajab, may Allaah have mercy on him, said:

"Those who abstain from the Dunya with their hearts have some experiences that they witness:

Some of them see the great agony and fatigue to seek it, causing them to avoid seeking it, in trying to relieve their souls. Al-Hasan, may Allaah have mercy on him, said: 'Abstinence from the Dunya relieves the heart and body.

Others would fear that their share of the Hereafter would decrease by taking excess of the Dunya.

Others would fear a long accounting over all their excess wealth. One said: 'Whoever asks Allaah the Exalted for the Dunya is actually asking Allaah the Exalted to stand for a long time in accounting.'

[1] Hilyat Al-Awliyaa' (9/257).

Others witness the many faults and shameful aspects of the Dunya, how quickly it perishes, and how the lowly individuals compete with one another to seek it. It was said to an ascetic: 'What has made you an ascetic as it pertains to the Dunya?' He said: 'The fact that it perishes quickly, is very vain and useless, and the lowliness of those that seek it.'

Others would look at how lowly the Dunya is to Allaah the Exalted, causing them to look at it as being despicable, as Al-Fudhayl, may Allaah have mercy on him, said: 'If the Dunya in its entirety was presented to me in a lawful way, and I would not be accounted for it in the Hereafter, I would view it as disgusting as a person views a carcass; they try to avoid it touching their clothing.'

Others would fear that the Dunya would busy them from preparation for the Hereafter, and seeking provisions for that journey. Al-Hasan, may Allaah have mercy on him, said: 'Some of the previous ascetics would live their entire lives in fatigue and a struggle, while lawful wealth is by their side. It would be said to

them: 'Will you not take some of that lawful wealth?' They would say: 'By Allaah, I will not; I fear to take from it and it corrupts my heart and actions.'

Some wealth was sent to `Umar ibn Al-Mundakir, may Allaah have mercy on him, and he began to cry profusely. He said: 'I feared that the Dunya would overcome my heart, causing the Hereafter to have no share of my heart. That is what made me cry.' He then gave it in charity to the poor people of Madeenah.

The very special among the ascetics fear that the Dunya will busy them from Allaah the Exalted. Abu Sulaymaan, may Allaah have mercy on him, said: 'Zuhd is to abandon what busies one from Allaah.' He also said: 'Everything that distracts you from Allaah, such as family, wealth, and children, is disastrous.'

He also said: 'The Zaahid is not the one that has departed and relieved themselves from the busying factors of the Dunya, but rather, the Zaahid is the one that abstains from the Dunya, and tires themselves out for the hereafter.'

Therefore, Zuhd in the Dunya refers to voiding the heart of being busied by it, so that one can free themselves for seeking Allaah, knowing Him, getting closer to Him, finding solace in Him, and longing to meet Him.[1]

These things are not from the Dunya, as the Prophet, sallallaahu `alayhi wa sallam, used to say: *'From your Dunya, women and perfume were made beloved to me, and my solace is in prayer.'* He did not say that prayer is a part of the Dunya which was made beloved to him.[2]

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[1] Therefore, the condition of Zuhd is to abandon the Dunya in favor of the Hereafter. As for abandoning the Dunya without seeking the Hereafter, such is not a Zaahid, but rather, an idle, workless person. Such people have no care but to live their lives uselessly; they neither do work in this life or for the hereafter. There are many such people during these times.

You find some people marrying two women, and then task each of them with the expenses of their respective homes, and if he needs money, he borrows from one of his relatives or friends. Then, when the time comes to pay it off, they take from the two women and pay the debt! This is how they live their lives in foolishness; they neither do actions for the hereafter, or actions for the Dunya. They live while relying on the women. Such people are furthest one can be from Zuhd and its reality.

[2] Ibn Taymiyyah, may Allaah have mercy on him, said: "The Prophet, sallallaahu `alayhi wa sallam, used to say: *'From your Dunya, women and perfume were made beloved to me, and my solace is in prayer.'* This is the wording of the Hadeeth. He did not say: 'Three things were made beloved to me,' because two things from the Dunya were made beloved to him, and his solace was made to be in his prayer. Therefore, it is greater than those two things; he did not consider them a part of the Dunya." Refer to As-Safadiyyah (2/272).

Ibn Al-Qayyim, may Allaah have mercy on him, said: "It is authentically reported that the Prophet, sallallaahu `alayhi wa sallam, said: *'From your Dunya, women and perfume were*

Also, the Hadeeth states: *`The Dunya is cursed, and everything in it is cursed, except the remembrance of Allaah the Exalted and all that pertains to it, a scholar, or a learner.'*[1]

Therefore, the Dunya and all it is in it is cursed, meaning, distances one from Allaah, because they busy one with it in favor of Allaah. This does not include beneficial knowledge which indicates to Allaah, knowledge of Him, seeking closeness to Him, remembrance of Allaah and everything pertaining to it, namely, the things which bring one closer to Allaah. This is what is sought from the Dunya. Allaah the Exalted has ordered His slaves to fear and obey Him, which necessitates that one constantly remembers Him, as Ibn Mas`ood, may Allaah be pleased with him, said: 'Fearing Allaah as He deserves to be feared is to remember Him, and never forget Him.' Allaah the

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made beloved to me, and my solace is in prayer.' This is the wording of the Hadeeth. Those who have reported it as: 'Three things from the Dunya were made beloved to me,' has erred. The Prophet, sallallaahu `alayhi wa sallam, did not say three things; the prayer is not from the matters of the Dunya to be mentioned alongside the other matters." Refer to Zaad Al-Ma`aad (1/145).

[1] Reported by At-Tirmithi (2322) and he ruled it as acceptable, Ibn Maajah (4112), and Al-Albaani ruled it as acceptable.

Exalted legislated establishment of prayers to remember, and likewise, Hajj and circumambulation; the best worshippers are those who remember Allaah the Exalted the most in their worship. These things are not from the cursed parts of the Dunya; it is the cause behind bringing the Dunya and all its residents into existence.

Allaah the Exalted Said:

وَمَا خَلَقْتُ الْجِنَّ وَالإِنْسَ إِلاَّ لِيَعْبُدُونِ

{And I did not create the jinn and mankind except to worship Me.} **[QUR'AAN 51:56]**"[1]

Everyone who aids in seeking the hereafter from matters of the Dunya is praiseworthy, not dispraised:

We must know that many things of the Dunya aid in attaining the Hereafter. Zuhd in avoiding those things is not praiseworthy; everyone who aids in seeking the Hereafter through the Dunya is praiseworthy and is not dispraised. It is something that one should seek as a means to reach a particular end.

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[1] Jaami` Al-`Uloom wa Al-Hikam (2/882-885).

In marriage, one protects themselves and their wives, seeks righteous children, and actualizes the intent of legislation, which is to increase in progeny, keep away from trials, tribulations, areas of corruption, and evil people, including other intents of the Sharee`ah.

Having a good scent is a part of the Dunya, but it is a way of being a good fellow human, a good husband, and an implementation of the Sunnah of having a good scent for the two `Eeds, Jumu`ah, and when meeting one's friends.

Sleep is something from the Dunya, but can be used to aid in Qiyaam Al-Layl and as a relaxation for preparation or intense and difficult missions, such as Jihaad and otherwise.

We have previously mentioned the statement of Mu`aath, may Allaah be pleased with him, who said: "I seek rewards for my sleep, just as I seek rewards for my prayer by night."[1]

The script of Al-Bukhaari, may Allaah have mercy on him, said:

> "I saw him – Imaam Al-Bukhaari – recline when writing his Book of Exegesis, and had tired himself out during that day while reporting the Ahaadeeth. I said to him:

[1] Reported by Ahmad (19666) and its chain of narration is authentic.

'I heard you say that you do not do anything without knowledge; what is the purpose of reclining?' He said: 'I have worn myself out today, and this is something which I feared the devil from utilizing. So, I decided to relax and take some preparation, so that if the enemy strikes, we have some energy.'"[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"Be an ascetic in this world, and Allaah the Exalted will Love you."*

This Hadeeth shows that Zuhd in the Dunya is a means to attaining the Love of Allaah the Exalted for a slave, as in the famous Hadeeth Qudsi, when Allaah the Exalted Said: *"My slave will continuously come closer to me through voluntary actions until I love them. If I Love them, I would be their hearing which they hear with, vision which they see with, hand that they exert strength with, and foot that they walk with. If they were to ask Me, I would grant them, and if they were to seek refuge in Me, I would grant them refuge."*[2]

Therefore, attaining the Love of Allaah the Exalted for the slave is one of the greatest favors that Allaah the Exalted

[1] Muqaddimat Fat-h Al-Baari (pg. 480).
[2] Reported by Al-Bukhaari (6502).

bestows on His believing slave. Zuhd in the Dunya is a cause to reach this high level and lofty station.

Allaah the Exalted has dispraised those who prefer the Dunya over the Hereafter. Allaah the Exalted Said:

كَلاَّ بَلْ تُحِبُّونَ الْعَاجِلَةَ وَتَذَرُونَ الآخِرَةَ

{No! But you love the immediate And leave the Hereafter.} **[QUR'AAN 75:20-21]**

Also, Allaah the Exalted Said:

وَتُحِبُّونَ الْمَالَ حُبّاً جَمّاً

{And you love wealth with immense love.} **[QUR'AAN 89:20]**

Also, Allaah the Exalted Said:

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

{And indeed he is, in love of wealth, intense.} **[QUR'AAN 100:8]**

Therefore, if Allaah the Exalted dispraises the one who loves the Dunya, it shows a praise of the one that does not love the Dunya, but rather, rejects and abandons it.

Abu Moosa Al-Ash`ari, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Whoever loves the Dunya, it will harm their Hereafter, and whoever loves their Hereafter, it will harm*

their Dunya. Therefore, prefer what will remain over what will perish."[1]

Anas ibn Maalik, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Whoever wakes and the Dunya is their greatest concern, then Allaah will cause disunity in their union, will make poverty [written] between their eyes, even though only whatever was written will reach them from the Dunya. Also, whoever wakes and the Hereafter is their biggest concern, Allaah will make their hearts rich, cause them to be unified, and the Dunya will come to them while [the Dunya] is unwilling."*[2]

`Amr ibn Al-`Aas, may Allaah be pleased with him, said: "How far your actions are from the guidance of your Prophet, sallallaahu `alayhi wa sallam! As for him, he would be the most abstinent from the Dunya, and as for you, you seek the Dunya the most."[3]

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[1] Reported by Ahmad (19697) and Al-Albaani ruled it as authentic in his book Saheeh At-Targheeb wa At-Tarheeb (3247). He had initially ruled it as weak, then recanted.
[2] Reported by At-Tirmithi (2465) and Al-Albaani ruled it as authentic.
[3] Shu`ab Al-Eemaan (13/215).

Therefore, Zuhd in the Dunya is from the attributes of those who have piety, it is the slogan of the Prophets of Allaah and the righteous slaves, and the path of the victorious to the guidance of the Straight Path.

Through it, their hearts abandoned love of the Dunya, and their efforts turned to provisions for the Hereafter. They only had a concern of what pleases their Lord; they had no need for anything, unless it results in goodness or benefit in their religion and hereafter.

Ibn `Uthaymeen, may Allaah have mercy on him, said:

> "Zuhd in the Dunya means to aspire away from it, and that a person only consumes and possesses what benefits them in the Hereafter. This is a higher level than Wara`; Wara` is to abandon the harmful things of the Dunya, while Zuhd is to abandon what does not benefit in the Hereafter. To abandon what does not benefit is higher than abandoning what harms, because Zuhd deals with things that neither harm nor benefit. Through Zuhd, one abandons what does not

benefit. As for Wara`, a person performs what is lawful for them, but they abandon what harms them."[1]

Therefore, the pious have no connection to the Dunya. To them, it is like a bathroom where one relieves themselves, or a donkey which they ride. It is a means to reach the Hereafter, not something to love or find solace in which they absolutely need. They use it as they need, but do not constantly seek it, and their hearts have no connection to it or its adornments.

We have previously mentioned the Hadeeth of the Prophet, sallallaahu `alayhi wa sallam, when he said: *"What do I want with this worldly life? In this life, I am none but like a rider who is taking shade under a tree, then gets up and leaves the tree."*[2]

The Prophet, sallallaahu `alayhi wa sallam, said: *"Be an ascetic regarding what is in the hands of the people, and the people will love you."*

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[1] Sharh Al-Arba`een An-Nawawiyyah (pg. 318).

[2] Reported by At-Tirmithi (2377) and he ruled it as authentic, and Al-Albaani ruled it as authentic.

Therefore, abstaining from what is in the hands of the people necessitates love of the people, because they love what they own. If you leave them to their loves, they love you, and if you dispute with them for it, they hate you.

Sahl ibn Sa`d, may Allaah be pleased with him, reported that Jibreel came to the Prophet, sallallaahu `alayhi wa sallam, and said: "O Muhammad, live as you wish, because you will die. Love whomever you love, because you will part with them. Do as you wish, because you will be accounted for it." Then, he said: "O Muhammad, the honor of the Muslim is prayer by night, and their glory lies in being self-sufficient, not needing the people."[1]

Al-Manaawi, may Allaah have mercy on him, said:

> "If someone were to abstain from what is in their hands, give them what they have, carry their burdens, kept their harm away from them, put up with their harm, is just with them, but receives no justice from them, helps them, but does not ask them for help, and

[1] Reported by Al-Haakim (7921) and At-Tabaraani in his book Al-Mu'jam Al-Awsat (4278) and Al-Albaani ruled it as acceptable in his book As-Silsilah As-Saheehah (831).

aids them, but does not ask for aid from them, they unanimously agree on loving that person."[1]

Therefore, if someone wishes to be honorable among people, they do not render themselves in need of them, do not ask them for anything, and do not outstretch their hand to them. A person will have an honorable soul inasmuch as they do not render themselves in need of the people and leave to them what they possess. The more a person needs others and inclines to them, the more their status and honor in the people's eyes decreases.

Al-Hasan, may Allaah have mercy on him, said:

"You will be honorable to the people, as long as you do not take what they own. If you do, they will belittle you, dislike talking to you, and hate you."[2]

The more a person renders themselves self-sufficient, not needing others, the more it provides them with satisfaction, despair from creation, patience in wake of need, contentment with little, and busying oneself with the tasks of the Hereafter and the actions of the religion. The one who is

[1] Faydh Al-Qadeer (1/272).
[2] Hilyat Al-Awliyaa' (3/20).

busied with the Dunya must certainly need others. The need a poor person has for a rich person is apparent and known.
The rich also is in need of the poor to be employed for them and serve them. Had it not been that Allaah the Exalted has made the poor person available to the rich, they would have a harsh and tough life and would do actions that conflict with their souls. If someone is not in need of others, they earn the richness of contentment and satisfaction and increase in their need for their Lord. Therefore, they do not need the people, but turn to Allaah the Exalted in their needs of their religion and worldly life. This is of the greatest of fruits of not needing the people, being in despair from what they own, and not competing with them in what they do.
Zuhd is an action of the heart. If someone is keen on it in their own souls, hearts, food, drink, clothing, housing, and the relationship between them and creation, they would reach a high level. We seriously need Zuhd in the hardships of the materialistic life that we live in today and when facing the heaviness of the vanities of this world, which is why there is no better cure than Zuhd in facing the Dunya which is open to us, in terms of its deceptions and adornments,

while there are many different types of trials and temptations, both in lawful and unlawful things.

If someone were to reflect today on the lists of foods, types of clothing, vehicles, distractions, and luxuries within the homes, they would know the difference between our state and what our pious predecessors lived on. That is why there is nothing better to face the materialistic Dunya and the desires it contains than Zuhd, and acting according to some of what the Salaf used to do. This is why it is important to study this topic and know the condition of the Salaf, all the while, comparing them to our condition today.

Hadeeth 32

Abu Sa`eed Al-Khudri, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"There should be neither harming [Dharar] nor reciprocating harm [Dhiraar]."*[1]

This Hadeeth also has other routes of transmission. It was reported from `Ubaadah ibn As-Saamit, may Allaah be pleased with him,[2] `Abdullaah ibn `Abbaas, may Allaah be pleased with him,[3] Abu Sa`eed Al-Khudri, may Allaah be pleased with him,[4] Abu Hurayrah, may Allaah be pleased with him,[5] Jaabir ibn `Abdullaah, may Allaah be pleased with him,[6] `Aa'ishah bint Abu Bakr As-Siddeeq, may Allaah be pleased with her,[7] Tha`labah ibn Abu Maalik Al-Qurathi, may Allaah be pleased with him,[8] and Abu Lubaabah, may Allaah be

[1] Reported by Ibn Maajah, Ad-Daaraqutni, and others.
[2] Reported by Ahmad (22778) and Ibn Maajah (2340).
[3] Reported by Ahmad (2365), Ibn Maajah (2341), At-Tabaraani in his book Al-Jaami' Al-Kabeer (11806) and in his book Al-Jaami' Al-Awsat (3777).
[4] Reported by Al-Haakim (2345) and Ad-Daaraqutni (3079).
[5] Reported by Ad-Daaraqutni (4542).
[6] Reported by At-Tabaraani in his book Al-Jaami' Al-Awsat (5193).
[7] Reported by At-Tabaraani in his book Al-Jaami' Al-Awsat (268) and Ad-Daaraqutni (4539).
[8] Reported by At-Tabaraani in his book Al-Jaami' Al-Kabeer (1387).

pleased with him,[1]. Also, it was reported by Imaam Maalik, may Allaah have mercy on him,[2] from `Amr ibn Yahya Al-Maazini, may Allaah have mercy on him, who reported it from his father with a Mursal chain of narration.

This Mursal chain of narration is authentic. Therefore, it is an authentic Hadeeth when taking its various routes and supporting evidences into consideration.

The meaning of Dharar:

In Al-Mawsoo`ah Al-Fiqhiyyah, it states:

> "Dharar is the opposite of benefitting someone. It is used to refer to harming someone. Al-Azhari said: 'Anyone who is in a bad situation, [suffering from] poverty, or ailing in body is referred to as Dhurr.' The jurists use Dharar only in its linguistic meaning.
>
> The default ruling is to rule all types of harm as being unlawful, unless there is evidence saying otherwise. Its unlawfulness increases in accordance with its severity. There are many legal texts which testify to this, such as Allaah's Statement:

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[1] Reported by Abu Daawood in Al-Maraaseel (407).
[2] Al-Muwatta' (1234).

لاَ تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلاَ مَوْلُودٌ لَهُ بِوَلَدِهِ

{No mother should be harmed through her child, and no father through his child.} **[QUR'AAN 2:233]**

Allaah the Exalted also Said:

وَلاَ تُمْسِكُوهُنَّ ضِرَارًا لِتَعْتَدُوا

{And do not keep them, intending harm, to transgress [against them].} **[QUR'AAN 2:231]**

Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *'There is no harming oneself [Dharar] or others [Dhiraar].'*

This Hadeeth includes all types of harm, because an indefinite noun in the sequence of negation signifies generality. Meaning, it is not legally permissible to harm someone unless there is a specific reasoning.

As for harming someone who deserves it, such as someone who goes beyond the limits of Allaah the Exalted, they should be punished in accordance with their crime. Or, because someone is wronged themselves or others, and the one being wronged

demands justice. This is definitely not the intent of the Hadeeth."[1]

The difference between Dharar and Dhiraar:

Some scholars said that they have the same meaning, and that the repetition is for emphasis. Others said that there is a difference between them. The stronger view is that there is a difference between them. The default is to interpret the repetitive words of the Legislator according to different meanings.

Ibn Al-Atheer, may Allaah have mercy on him, said:

"The meaning of: *`There is no Dharar,'* is that a person should not harm their brother, thereby taking some of their rights.

Dhiraar refers to reciprocating the harm. Dharar refers to a one-sided action, and Dhiraar refers to an action taken part by two individuals. Dharar is to begin the action, and Dhiraar is to reciprocate it.

It was said that Dharar is to harm your fellow in a way which benefits, and Dhiraar is to harm them without

[1] Al-Mawsoo`ah Al-Fiqhiyyah.

benefitting from them. It was said they have the same meaning, and that they were repeated for emphasis."[1]

Al-Azhari, may Allaah have mercy on him, said:

"Both of these words have different meanings. The meaning of: *'There is no Dharar,'* is that a person should not harm their brother or sister by taking some of their rights or property. It is the antonym of benefit. As for: *'There is no Dhiraar,'* it means that a person should not reciprocate harm on their neighbor. Dhiraar occurs from both sides, and Dharar occurs from one. The meaning of: *'There is no Dhiraar,'* is that they should not harm them by taking some of their rights; rather, they should forgive them."[2]

Al-Qaadhi `Iyaadh, may Allaah have mercy on him, said:

"It was said they were repeated for emphasis, and it was said that Dharar means to harm someone in a way which benefits yourself, and Dhiraar is to harm someone in a way which there is no benefit for yourself. It was also said that Dharar means that a

[1] An-Nihaayah (3/81-82).
[2] Tahtheeb Al-Lughah (11/314).

person should not harm their brother or sister initially, and that Dhiraar means that harm should not be reciprocated; rather, one should forgive, instead. Therefore, Dhiraar occurs from two parties, and Dharar occurs from only one."[1]

Abu Al-Waleed ibn Rushd, may Allaah have mercy on him, said:

"There have occurred differences in the meanings of Dharar and Dhiraar. Some said that they are two words that are synonymous, and it is for someone to harm their brother or sister in any particular way, even if some types are worse than others.

Others said that Dharar is to harm one's brother or sister in a way which benefits their own selves, and Dhiraar is to harm them in a way which they incur no benefit, or actually harm themselves in doing so.

It was also said that Dhiraar is when someone harms another person in a way that they harm their own selves, making them having harmed themselves and others, and that Dharar refers to anything beyond that,

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[1] Mashaariq Al-Anwaar (2/57).

such as harming someone in a way which benefits or does not benefit their own selves."[1]

Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, said:

"The Prophet, sallallaahu `alayhi wa sallam, said: *'There is no Dharar.'* Dharar is known, and can occur in body, wealth, children, livestock, and so forth. The Prophet, sallallaahu `alayhi wa sallam, also said: *'There is no Dhiraar.'* Meaning, there is no harm, as well. The difference between the two is that Dharar occurs without intent, and Dhiraar occurs with intent.

An example is someone who has a neighbor and has a tree which they water every day. Then, the water goes to the house of their neighbor and causes damage, but the one with the tree does not know that. This is called Dharar.

Another example is that there is a misunderstanding between a person and their neighbor, and they say: 'I will do something to harm them,' and ride a motor

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[1] Al-Bayaan wa At-Tahseel (10/262).

vehicle which has a loud noise by their neighbor's wall in order to harm them. This is referred to as Dhiraar.

The one engaged in Dhiraar does not remove the harm they are committing if they are made to notice it; rather, they fully intend it. As for Dharar, when the person realizes what they are doing, they remove the harm.

This Hadeeth is a great principle which deals with many aspects, especially in dealings, such as selling, buying, borrowing, marriage, when a husband harms his wife, or vice versa, and wills, when someone gives someone inheritance in a way which harms their relatives.

The rule states that whenever harm is realized, it is obligatory to remove it, and whenever one is intentionally harming others, they must be stopped and punished."[1]

In general, the Legislator removes harm from legal rulings, and prohibits that it occurs without right among people. If it is perpetrated by someone responsible in an unlawful way, it

[1] Sharh Al-Arba`een An-Nawawiyyah (pg. 325-326).

must be removed, regardless if it occurs with intent or not. If someone intends to commit harm, they must be punished. If the harm is meted out in a lawful way, there is nothing wrong with it, as Allaah the Exalted Said:

فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ

{So whoever has assaulted you, then assault him in the same way that he has assaulted you.} **[QUR'AAN 2:194]**

An indefinite noun in the sequence of negation signifies generality and universality:

This is something that should be emphasized as it pertains to the meaning of this Hadeeth, that is the statement: *'There should be neither harming [Dharar] nor reciprocating harm [Dhiraar],'* is general and applies to all harm, because it is an indefinite noun; therefore, it includes everything except what has been given as an exception.

Ibn Mawqit Al-Hanafi, may Allaah have mercy on him, said: "An indefinite noun in the sequence of negation signifies generality and universality at all times. This is what

the scholars of legal theory and jurisprudence have agreed on."[1]

Al-Aamidi, may Allaah have mercy on him, said: "This Hadeeth is general and applies to everything which pertains to discomfort or harm, since it is an indefinite noun in the sequence of negation."[2]

Al-Bujayrami, may Allaah have mercy on him, said: "The apparent connotation of the Hadeeth shows that all forms of harm are unlawful, regardless if they are in small or large quantities, and unless there is evidence saying it is allowed, because an indefinite noun in the sequence of negation signifies generality."[3]

Ibn Juzay, may Allaah have mercy on him, said:

> "If someone causes harm, they are ordered to sever it; there should be no harming or reciprocating harm. Harm is of two types:
>
> First: Harm which is agreed on, and second, harm regarding which there is a difference of opinion. There are many types of harm which are agreed on, such as

[1] At-Taqreer wa At-Tahbeer (1/187).
[2] Al-Ihkaam fi Usool Al-Ahkaam (4/229).
[3] Haashiyat Al-Bujayrami `ala Al-Khateeb (3/101).

opening a small window to infringe on the privacy of their neighbor. They would be ordered to close or cover it. Another is to build a stove, bath, bellow, or use goldsmith machinery which releases smoke which harms their neighbor. They would be prevented from doing this action, unless they take the precaution of stopping the smoke. Another is to redirect their water to the house or roof of their neighbor, or to allow water to flow to their house, which would cause structural damage in the house.

As for the type whereon there is a difference of opinion , an example is to build a building so high which prevents their neighbor from sunlight. The widespread view is that they are not prohibited from doing so.

It was said that it is permissible to build a building high enough to prevent wind. The widespread and popular view is that it is prohibited.

Another example is to place a quern which harms one's neighbor. There is a difference of opinion whether it is prohibited or not. As for opening a door

to a blind alleyway, if the alleyway is used, it is not permissible unless they ask the permission of the owners. If it is commonly used, it is permissible to open a door to it without their permission, unless it uncovers a part of one of their neighbors' houses. In such a case, it would be prohibited.

If someone builds on the pathways of the Muslims and claims that some part of the path is their possession, they are to be stopped from doing that, according to the agreement of the scholars. They can build a room in the path if the walls were on either side of the street. If two neighbors share a river, well, or spring, whoever among them purchased it can prevent their neighbor from using it until they give their share of spending."[1]

Ibn `Uthaymeen, may Allaah have mercy on him, said:

"An example of Dharar is what used to occur in the days of pre-Islaamic ignorance: A man would divorce a woman, and when her waiting period is almost over,

[1] *Al-Qawaaneen Al-Fiqhiyyah (pg. 223-224).*

he would take her back, divorce her again, and when her waiting period is almost over, do the same, three times and four times over,

with the intention to harm her. Allaah the Exalted removed that harm by making it a limit of three divorces.

Another example is that a man divorces a woman and has children with him. Their custody belongs to the mother, unless she gets married again. The woman is afraid to marry because she fears he will take her children. In such a case, you find him threatening her, saying: 'If you marry again, I will take the children.' He has no desire in keeping the children, and if he were to take them, he would neglect them. However, he wishes to harm the woman so that she does not get married. This is undoubtedly unlawful and a type of transgression against her. If she were to marry, he would take her children, even though she is fulfilling her obligations of custody and her second husband is content with raising the children. However, the person wishes to harm the woman. We know that if he took

the kids, he would not care for them; actually, he might place them under the care of his second wife. She might even neglect and humiliate the children and favor her own children because they belong to her husband's previous wife. However, the husband takes the kids to harm their mother. This is undoubtedly illegal.

Another example is someone who writes in their will that after their death, 50 percent of their assets should go to a particular person, just so that they can decrease the amount of wealth their inheritors will take. This is forbidden, and the inheritors may nullify anything that goes beyond 1/3 of the assets.

Another example is that someone has a cousin, and none but that cousin inherits from them, but he wishes to harm the cousin, so he leaves in his will that someone else takes 1/3, just so that they can harm their cousin. This is also forbidden.

If we were to act on this Hadeeth, our affairs would be rectified. However, human souls are hinged on stinginess and transgression. So, you find a person

harming their brother or sister, and you find that they harm someone else and refuse to quit harming them or remove the cause or issue of harm."[1]

Dr. Muhammad Mustafa Az-Zuhayli, may Allaah have mercy on him, said:

"The emphasized prohibition in the noble Hadeeth shows that all types of harm are prohibited in the religion, because it is a type of injustice. Since it is prohibited, that shows that it should be repelled before it occurs through any possible means and removed after it occurs in ways that can be used to remove them. It should be prohibited from being repeated, as well. The Hadeeth also teaches that one should choose the least of the two harms to repel the worse of the two harms, because that reduces the harm in the case that the harm cannot be repelled completely.

However, according to consensus, this rule is restricted to other than what is mentioned in the legislation, such as retribution, penalties, punishments

[1] Sharh Al-Arba`een An-Nawawiyyah (326-327).

for criminals, and all other punishments and unrestricted penalties, even if that results in harming the criminal, because it is actually justice and repelling a greater evil. Also, repelling harms is preferred over causing benefits, and these penalties were only legislated to remove harms.

The meaning behind the prohibition of reciprocating harm is a prohibition from escalating the harm which only increases its radius of harm. Causing harm, even when reciprocating it, may not be a goal or a general method that one takes. It should be resorted to during times of severe difficulty where there is no better way to avoid and suppress the harm. There are many subsidiary jurisprudential matters which have been legislated to protect from harm."

This rule encompasses many jurisprudential matters:

The application of this rule or principle deals with many jurisprudential issues, such as:

1) Returning damaged goods in order to remove harm from the buyer.

2) Alternatives in buying, in situations of deception.
3) Limiting one's legal authority, or placing it under guardianship, in order to protect the wealth of the one who is unable to spend their wealth in a good way, and to protect creditors.
4) The right of preemption which was legislated for a partner in order to repel the harms of splitting the wealth and for the neighbor in order to repel the harms of a bad neighbor.
5) Retribution in order to remove harm from the relatives of the one who is killed.
6) Penalties in order to remove harms from society and from the one who has been harmed.
7) Expiations in order to remove the cause of sins.
8) Warranties that are given by the one who destroyed some property, in order to remove the harm which befalls the person who owns the destroyed property.
9) Division, in order to remove the harms from one or both parties in a partnership.

10) Placing Imaams and judges in order to remove harms from the Ummah, establish penalties, prevent crimes, and exterminate corrupters.

11) Repelling harms away from the soul, honor, and wealth.

12) Fighting the polytheists, in order to spread the message of Islaam, show the truth, expulse falsehood, and stop its callers.

13) Revoking the marriage contract due to defects, financial constraints, or harm, in order to remove harm from the husband or wife.

The subsidiary issues pertaining to these issues are numerous, but here are some applications:

1) If someone destroys the property of someone else, for example, it is not permissible to react by destroying their property, because that results in causing harm without any benefit. It is better to make the one who initially destroyed the property to pay a warranty for what was destroyed, because it is beneficial by paying the

amount that was harmed, and it causes the harm to be placed in the account of the one who destroyed the property.

Reciprocating destruction with more destruction does not help the one whose property was initials destroyed, and it does not compensate for the harm they endured. At the same time, it does not sadden the one who initially destroyed the property, because they would not care if their wealth is destroyed or given to the one who was harmed in order to compensate for the initial destruction. Thus, reciprocating harm is nothing but idiocy.

2) If someone were to borrow or rent some land for farming, and the renter plants vegetation, then the one whom they are renting or borrowing from comes back or the lease is over before they reap their goods, the renter is given a sum which is equal to the vegetation until they can reap the vegetation, in order to protect

from the harm of removing the vegetation before its due time.

3) If someone were to sell something which spoils quickly, such as fruits, and the buyer is absent before taking the produce and discussion of the price, and he was slow to come back, and one feared that the produce will spoil, they can annul the contract, and sell it to someone else, in order to avoid being harmed by the spoiling of the fruits. The buyer is not tasked with anything, even if the second price is lower than the first.

4) It is permissible to jail those who are notorious for insolence and immorality until they are openly repentant, even if no specific crime can be attributed to them. This is in order to repel their evil, because they might be taking precautionary measures and acting secretively, thereby spreading corruption on earth while nothing can be established against them via legal proceedings. This is done to repel their

evils after coming to know the extent of their immorality.

5) Instituting prisons and making them forbidding and frightening, so that the people of corruption and immorality know that these prisons are like a place of surveillance for them, thereby, they would feel frightened and stop harming others. Likewise, prisons protect the criminal from the ruler's harm if the ruler punishes them in a state of anger. The criminal is taken to prison until the judge or ruler can calm down, and thereafter, would sentence them to their appropriate punishment.

6) The option of a stipulated contract and the option of examination of the purchase subject were both legislated for the buyer and their need to deliberate so that they do not fall into the harm of being cheated, or so that they do not bring into their possession what does not befit them.

7) Declaring someone as being legally incompetent was legislated to protect the one who is being declared as such from harm, and at other times, to protect others. If someone who is declared as being legally incompetent is left without being placed under the guardianship of others, they can harm themselves and others.

8) Preemption was legislated to protect from evil neighbors.

9) A partner is forced to maintain a building if they were the guardian of an orphan or someone in charge of an endowment and when the division is impossible, in order to protect from harming the young, the endowment, and the partner when the building begins to go in ruin.

10) A rich person is to be imprisoned for refusing to spend on their children or relatives. It is permissible to hit them while in incarceration if they insist on refusing to pay, in order to protect from harm befalling his children or poor

relatives, when they remain with none to spend on them.

11) A nurse is prohibited from annulling her contract period, even if she has a valid reason to do so if the child does not suckle from any other woman's breast and cannot eat normal food, in protecting the child from being harmed.

If the period is over and the child only suckles from her breast and cannot eat normal food, she is forced to nurse the child, so that the child is not harmed.

12) The seller can have a choice in annulling a sale if they are harmed in some of their other possessions, such as selling a pillar of a roof, or selling an unripe part of their vegetation, when the buyer demands that they split the land before reaping the vegetation. This was legislated to protect the seller in what they did not sell, namely, the rest of the vegetation, since he cannot split the vegetation in two unless it is all removed.

13) If someone purchased something and rented it, then saw an old fault or defect in the item, they can annul the lease to refund it along with the defect, because leases can be annulled with legal causes.

14) If someone lent something to be mortgaged by the borrower, and they mortgage it with a debt they owe, then the one who lent the item wishes to take it back, they can pay the debt for the borrower and take the item being mortgaged. They would not be considered a donor, but they could claim what they spent from the mortgaging borrower. Likewise, if a father mortgaged the wealth of their young child who is under their care with a debt that they owe, and the child becomes of age, they can pay the debt of their father and remove the mortgage. They would not be considered as a donor, but they can claim from their father all what they paid. This is to repel the harm of having their possessions kept from them.

15) It is not permissible to receive items before they reach the market, because this would be a form of deceiving the seller who does not know the prices, causing the buyer to buy the items at a lower price.

16) Monopolizing and hoarding what the people need is forbidden, because doing so entails purchasing what the people need, such as food, and keeping it from them because they want to raise the prices. Thus, to do so is being unjust to the buyers and harming them.

17) The ruler may force people to sell what they have with prices similar to other similar items when the people are in need of them. For example, someone who has food they are not in need of and the people are going through intense poverty. They are forced to sell it to the people with its due price, in order to prevent harming others.

18) If people are in need of manufactured goods, such as being in need of farming, weaved

items, or buildings, these actions become obligatory on them. The ruler may force them to engage in these goods by giving them their due pay. They should not allow people to be unjust to them by giving them a payment which is below what they deserve. This is a form of obligatory pricing, in order to prevent harm.[1]

Other examples that the scholars have mentioned of this beneficial and comprehensive rule:

- A person may not utilize their possessions in a way which harms their neighbor, such as building a bathroom between the levels, opening a bakery between two perfumers, opening a store for bleaching which ruins or shakes the walls, or digging a well next the well of their neighbor to take from its water.[2]
- If someone has a well with water in it, and someone else digs another well close to it

[1] Refer to Al-Qawaa`id Al-Fiqhiyyah wa Tatbeeqaatiha fi Al-Mathaahib Al-Arba`ah (1/199-206).
[2] Al-Mughni (4/388).

which makes the water from the first well leak into it, they may not do so, regardless if they dug the well in their own property. Such as two people living besides one another, and one of them digs a well, then another digs a deeper well, causing the water of the first well to leak into it, or the houses were in a wasteland, and one of them beat the other to creating a well, then the other digs another well where the water from the first well leaks to it.

This also applies to anything a neighbor does to harm their neighbor, such as making their home a tannery or bathroom which harms the structure of their neighbor's building with the heat of its fire, ashes, and smoke, or to plant something in their area which has a smell which would harm their neighbor, and so forth. It is also not permissible to make one’s house into a

bakery between perfumers, and so forth, which harms the neighbors.[1]

- If a debt is due on someone who is poor, they must be allowed more time, and they should not be imprisoned, because the Prophet, sallallaahu `alayhi wa sallam, said: *"If someone can afford but delays repaying the debt, they can be punished."*[2] This means that the one who is unable may not be punished. Imprisoning them does not good for the debtor; it merely harms the one in debt.[3]
- If someone was called to testify in a far place which is difficult to walk to, they do not have to go. Likewise, if they were called during times of cold, rain, mud, or snow, and they would be harmed by going out.[4]
- If someone wishes to travel, and they have a right which they must pay before their travel is

[1] Al-Mughni (5/440).
[2] Reported by Abu Daawood (3628) and Al-Albaani ruled it as acceptable.
[3] Al-`Uddah Sharh Al-`Umdah by Bahaa' Ad-Deen Al-Maqdisi (pg. 267).
[4] Al-`Uddah Sharh Al-`Umdah (pg. 682).

over, the one who is due the right may prevent them from traveling, such as someone wishes to travel from Egypt to the Arabian Peninsula, and they have a debt which must be paid at a particular time, and the debtor would be harmed by delaying their right. Harm is negated in legislation.[1]

- It is impermissible to build a mosque with the intention of harming another close mosque. It is obligatory to destroy the mosque that is being built for the sake of harming.[2]
- If someone places in their will that they wish to be buried in their property, they are to be buried with the Muslims in their graveyards, because being buried in their property would harm their inheritors, and they would be unable to use the land. Therefore, it would be annulled.[3]

[1] Sharh Az-Zarkashi `ala Mukhtasar Al-Khiraqi (4/89).
[2] Sharh Muntaha Al-Iraadaat (1/284).
[3] Kashaaf Al-Qinaa` (2/144).

- It is necessary for both neighbors to create a barrier which would prevent from looking into the home of the neighbor, because that is a form of harming them as it uncovers them and invades their privacy. Therefore, it would be prohibited.[1]
- The seller sitting in a wide pathway has no right to sit in a way which prevents people from seeing their neighbor's merchandise, or prevent people from reaching their neighbor. They may not restrain them in weighing, taking, or giving.[2]
- It is not permissible to make a riding animal carry more than it can bear. If someone were to rent a riding animal and make it carry more than it can bear, the one giving the rental may not approve of it.[3]
- The supervisor of the wealth of the orphan should only use their wealth cautiously. They should only use it in what will bring them

[1] Kashaaf Al-Qinaa` (3/413).
[2] Kashaaf Al-Qinaa` (4/196).
[3] Al-Majmoo` Sharh Al-Muhathab (4/390).

earnings. As for using it in something which they would earn no share from, such as freeing a slave and giving a gift, then it is not their possession to do so.[1]

- An authorized representative does not have the authority to use what they were chosen to represent without the verbal or customary consent of the one entrusting them, because their use of it should be with permission. They can only do what they were authorized to do. Authorization can be known verbally and by customary habits. If the permission encompasses two matters pertaining to what they were entrusted to, and one of them harms the one entrusting, it becomes impermissible, because it harms the one entrusting.[2]
- If someone wished to lease a river in their land, if that harms the bigger river, they do not have the right. If it does not, they have the right.

[1] Al-Majmoo` (13/346).
[2] Al-Majmoo` (14/109).

Likewise, if someone wishes to sit in a pathway, and that does not harm those walking in the pathway, they are not prohibited from doing so. If they are harming those in the pathway, they are prohibited from doing so. Everyone may prevent them from that, and the Imaam and others are equal in that respect. Likewise, with regards to a large river, if they destroy the bank of the river, that might harm the general masses, making the water overflow. The Prophet, sallallaahu `alayhi wa sallam, said: *"There should be neither harming [Dharar] nor reciprocating harm [Dhiraar],"* this is the rule in Islaam. When one fears harm, those things are prevented in order to avoid harm.[1]

Juristic principles which regulate the rulings of harming:

Jurists were very keen on studying the subject of harming and fixing its effects, because it has a very important role in regulating relationships between people. The scholars

[1] Al-Mabsoot by As-Sarkhasi (23/175).

placed a number of comprehensive rules which regulate it, show its general signs, and organize its effects. The most important of such principles are:

Harm should be removed:

The root of this principle is the statement of the Prophet, sallallaahu `alayhi wa sallam, when he said: *"There should be neither harming [Dharar] nor reciprocating harm [Dhiraar]."* Many subjects in jurisprudence are based on this principle, such as returning a faulty item, all types of options in transactions, declaring someone legally incompetent, preemption, and so forth.

A number of principles deal with this principle, such as:

First: Necessities render the unlawful as legal: For example, it is permissible to eat a dead carcass when one fears starvation to death, and to have a bit of alcohol when one fears dying of dehydration.

Second: Whatever has been rendered lawful due to necessity should be estimated accordingly: Some of the subsidiary matters dealing with this rule are: The one who is

in need should only eat from the dead carcass enough to save their life. Also, food items in areas of war should only be taken when needed, because they are ruled as lawful only in case of a necessity.

Harm is not removed with something similar:

This principle regulates the principle of: 'Harm should be removed.' It means that no matter how obligatory it is to remove harm, it should be removed without any harm, or with a lesser harm, as dictated by the rule: 'The greater harm is removed with the lesser harm.' As for removing something harmful with a similar or worse harm, this is impermissible. It is also rationally unacceptable for one to strive to replace something harmful with another thing equally harmful.

A subsidiary issue in this principle is that if someone were to be forced to kill a Muslim by being threatened with death, as well. This is impermissible, because it is a form of removing something harmful with another thing which is similarly harmful. This is contrary to being threatened with, if they do

not take their wealth, they will be killed, which is a means of removing the harmful issue with something lesser.

Individual harms are endured in order to repel the general harms:

This principle regulates the principle of: 'Harm is not removed with something similar,' meaning, that harm should not be removed with harm, unless one of them was general and the other dealt with individuals only. At that, the individual harm is endured in order to repel the general harm.

This is an important principle which is built on the intents of the Sharee`ah in regards to the benefits of the slaves.

The Mujtahid scholars have deduced them from consensus and what is understood from the texts.

If two corruptive elements are at odds, one should do the lesser of the two evils in order to avoid the greater harm:

This principle, as well as the principle of choosing the lesser of the two evils is the same. It has a different wording, but it refers to the same thing. One of its subsidiary functions is

that it is permissible to cut the stomach of the dead animal in order to take the unborn baby if one hopes that it will live.

Using one's legal right, and its relevance to the harm it can cause:

Ash-Shaatibi, may Allaah have mercy on him, said:

"Bringing benefits or repelling harms, if it is lawful, is of two types:

First: It does not necessitate in harming others.

Second: It harms others. This is of two types:

First: The one who is trying to benefit themselves or repel harm from themselves aims to harm others, such as someone lowering their prices in order to seek their livelihood, while another does so in order to harm others.

Second: The one who does not try to harm others. This is of two types:

First: The harm is general, such as someone receiving the goods before they reach the market, someone from the town selling to Bedouins, or refusing to sell one's home while the people need the land to build a large mosque or otherwise.

Second: It is specific harm. This is of two types:

First: The one who tries to bring good or repel evil would be harmed by prevention of that, making them needy of doing the action. Examples are repelling oppression from one's own selves while knowing that it will occur to someone else, hastening to buy goods, hunted animals, wood, water, or otherwise, before others purchase them, knowing that if they were to purchase and attain them, others would be harmed, and if these things were taken from them, they would be harmed.

Second: They are not harmed by that. This is of three types:

First: Something which leads to a definite evil, such as putting a well in a dark area behind the house, for example, where someone would fall into, and so forth.

Second: It might lead to a possible evil, such as a well placed in an area where people would typically not fall into it, eating food which is usually not harmful, and so forth.

Third: It might lead to a likely, not unlikely, evil. This is of two types:

First: It could be very likely, such as selling items of war to those warring against Muslims, selling grapes to a producer of wine, selling something that one who cheats can use to cheat, and so forth.

Second: It could be likely, but not overwhelming, such as issues pertaining to commercial trading. This is of eight categories:

First: Use of one's right in a way which does not necessitate in harming others. Its ruling is that it retains its default ruling of legality.

Second: Use of one's right to harm others. There is nothing wrong with prevention of the intention to harm, because the evidence shows that there is no harm or reciprocating harm in Islaam."[1]

The regulating principle in the issue of use of one's right is what Al-Ghazaali, may Allaah have mercy on him, said:

"One should not love for their brother except what they love for themselves. Therefore, anything that is

[1] Al-Muwaafaqaat by Ash-Shaatibi (2/348 onwards).

done to them and is severely harming them should not be done to others."[1]

In Mu`een Al-Ahkaam, it states: "The Prophet, sallallaahu `alayhi wa sallam, forbade intentionally harming others and to have the complete intent to do so."[2]

Repelling harms are given priority over obtaining benefits:

The Sharee`ah has come to bring about benefits and repel evils. If a benefit and harm conflict, usually repelling harms are given priority, because the Sharee`ah is very keen on repelling harms and is keener on prohibitions than orders.

'Benefits,' refer to actions which result in something good, meaning, the benefits from them are either constant or generally, and they occur either to a group or individual. As for 'harms,' they refer to the opposites of benefits. They describe actions which result in corruption or harm, either constant or generally, and they occur either to a group or individual.

[1] Ihyaa' `Uloom Ad-Deen (2/76).
[2] Mu`een Al-Ahkaam fi Sharh Hadeeth la Dharara wa la Dhiraar (pg. 244). Also, refer to Al-Mawsoo`ah Al-Fiqhiyyah (28/180-183).

Using the word 'harm,' as an antonym to 'benefit,' occurs often in the Qur'aan. For example, Allaah the Exalted Said:

وَاللّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاء اللّهُ لأعْنَتَكُمْ إِنَّ اللّهَ عَزِيزٌ حَكِيمٌ

{And Allaah knows the corrupter from the amender. And if Allaah had willed, He could have put you in difficulty. Indeed, Allaah is Exalted in Might and Wise.} **[Qur'aan 2:220]**

Allaah the Exalted also Said:

وَلاَ تُفْسِدُواْ فِي الأَرْضِ بَعْدَ إِصْلاَحِهَا وَادْعُوهُ خَوْفاً وَطَمَعاً إِنَّ رَحْمَتَ اللّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

{And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allaah is near to the doers of good.}
[Qur'aan 7:56]

Allaah the Exalted also Said:

وَلاَ تُفْسِدُواْ فِي الأَرْضِ بَعْدَ إِصْلاَحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ

{Cause not corruption upon the earth after its reformation. That is better for you, if you should be believers.}
[Qur'aan 7:85]

This has also been mentioned in the Sunnah. The Prophet, sallallaahu `alayhi wa sallam, said in the Hadeeth of An-Nu`maan ibn Basheer, may Allaah be pleased with him: *"In the heart, there is a piece of flesh. If it is upright, the rest*

of the body will be upright, and if it is corrupted, the rest of the body will be corrupted. This piece of flesh is the heart."[1]

Ibn `Aashoor, may Allaah have mercy on him, said:

"Corrupting means to do an action which leads to corruption.

Corruption is to change something beneficial into something corruptive, either alone or with another aspect. It could be used to refer to something which comprises of something harmful, even if it had no benefit in it before. It could be said that something became corrupted after it was good, or that it was corrupt from its initial stages.

It could also be said that it can corrupt something if mixed with something good, thereby removing the goodness of that thing. It could also be used to refer to corrupting something.

Corruption is something that is mutually shared by food. It also refers to removal of good things, such as fire or killing an innocent person. Also, it can be used to refer to a corrupt regime, which refers to trials and

[1] Reported by Al-Bukhaari and Muslim.

tyranny. It can also be used to corrupting one's efforts, such as making ignorance in abundance, teaching immorality, making disbelief seem good, and opposing the pious."[1]

If something evil and something good conflict, one should give priority to repelling the harm, unless the harm is very little and the benefit is very big. Otherwise, corruption is more harmful, and they have been absolutely prohibited. As for the obligations, they should be done as much as one is able, as in the Hadeeth of Abu Hurayrah, may Allaah be pleased with him, who reported the Prophet, sallallaahu `alayhi wa sallam, said: *"Anything I prohibit you from doing, avoid it, and anything I order you to do, do it as much as you are able."*[2]

Examples of this principle:

- If two partners purchase a slave-girl, neither is permitted to have intercourse with her, because

[1] At-Tahreer wa At-Tanweer (1/284).
[2] Reported by Al-Bukhaari and Muslim.

that leads to mixing lineages; therefore, it is impermissible.

- It is permissible to be absent from congregational or Friday prayers due to the reason of sickness, fear, nursing someone who is sick, and so forth.
- Exaggeration in washing one's mouth and nose are both from the Sunnah, but they are disliked for the one who is fasting, in order to give priority to repelling the harm of invalidating one's fast over the benefit of following the Sunnah in that aspect.
- If something unlawful and something lawful conflict, the unlawful thing should be given priority. If two animals, one is lawful and the other is unlawful, have a baby, it is not permissible to eat the meat of that animal.
- If two hands, the hand of a Muslim (whose slaughtered meat may be eaten) and the hand of a disbeliever (whose slaughtered meat may

not be eaten), participate in slaughtering an animal, it is not to be eaten.

It is permissible to give priority to the benefit over the harm if the benefit is greater:

Examples include:

- Prayer in a direction other than the Qiblah is an evil and is prohibited. If one is unable to face the Qiblah, either because of being crucified, incapable, or being forced, they are obligated to pray to whichever direction they are facing, so that they do not lose the intents of prayer just because they cannot fulfil one of its conditions, which has a benefit that is not equal to the benefits of the intents of prayer.
- Unearthing graves is impermissible, because it entails violating the sanctity of the dead. However, it is obligatory if they were buried without being washed or were not faced to the Qiblah. This is with the condition that they have not been buried for such a long time that their

bodies began to decay. The reason is that the benefit of washing them and facing them towards the Qiblah is greater than the evil of unearthing them.

- Limiting a bankrupt person's legal ability is an evil in regards to them, but it is given priority for the benefit of debtors.

Hadeeth 33

Ibn `Abbaas, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"If people were to be given merely because of their claim, people would claim the right to the wealth and blood of others. However, the burden of proof is on the claimant and the right hand oath is incumbent on the one who denies it."*[1]

It was also reported by others from `Amr ibn Shu`ayb from his father, who reported that his grandfather reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"The onus of proof is on the plaintiff, and the right hand oath is on the defendant."*[2]

It was also reported by Ad-Daaraqutni the chain of Abu Haneefah who reported from Hammaad, who reported from Ibraaheem, who reported from Shurayh, who reported that `Umar, may Allaah be pleased with him, reported that the

[1] This is an authentic Hadeeth of the grade Hasan Saheeh. It was reported by Al-Bayhaqi and others in this wording, and Al-Bukhaari and Muslim reported parts of it. It was also reported by Abu Daawood (3619), At-Tirmithi (1342), An-Nasaa'i (5425), Ibn Maajah (2321), Ibn Hibbaan (5083), and Al-Bayhaqi (21200).

[2] Reported by At-Tirmithi (1341) and Ad-Daaraqutni (4311).

Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"The onus of proof is on the plaintiff, and the right hand oath is on the defendant."*[1]

This Hadeeth has been ruled as acceptable by An-Nawawi, may Allaah have mercy on him, Al-Haafith Ibn Hajar, may Allaah have mercy on him, Al-`Ayni, may Allaah have mercy on him, and others. Ibn Al-Mulaqqin, may Allaah have mercy on him, Ash-Shawkaani, may Allaah have mercy on him, Al-Albaani, may Allaah have mercy on him, and others ruled it as authentic.

In the report of Al-Bukhaari and Muslim, it is reported that Ibn `Abbaas, may Allaah be pleased with him, said that the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: *"If people were to be given merely because of their claim, people would claim the right to the wealth and blood of others. However, the right hand oath is incumbent on the one who denies it."*[2]

[1] Reported by Ad-Daaraqutni (4510).
[2] Reported by Al-Bukhaari and Muslim, and the wording belongs to Muslim (1711).

Ibn Al-Munthir, may Allaah have mercy on him, said: "The scholars unanimously agree that the onus of proof is on the plaintiff, and the right hand is incumbent on the defendant."[1]

Ibn Daqeeq Al-`Eed, may Allaah have mercy on him, said: "This Hadeeth is one of the fundamentals of rulings, and the greatest source during times of dispute. It necessitates that the ruling is not to be given in favor of a person merely due to their claim."[2]

The definition of proof:

The intent behind 'proof,' is something which would render the claim of the plaintiff as true, such as a testimony, because a testimony is evidence of what the plaintiff says. If the plaintiff brings proof, they are worthy of what they are claiming.

Definition of plaintiff and defendant:

Al-Haafith, may Allaah have mercy on him, said:

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[1] Al-Ijmaa` (pg. 65).
[2] Sharh Al-Arba`een An-Nawawiyyah (pg. 109).

> "The jurists have differed regarding the definition of the plaintiff and the defendant. There are two famous definitions. The first is that the plaintiff is the one whose statement contradicts the apparent and default situation of a person, and the defendant is the opposite. The second view is that the plaintiff is the one whom if they are quiet, they are left alone, and the defendant is the one who if they are quiet, they are not left alone [but rather, they must refute the claim]. The first view is more popular, but the second view is the safer view."[1]

Why is the burden of proof on the plaintiff?

The reason is that the plaintiff is claiming something hidden which is contrary to the apparent state of things, such as money being with the one they are disputing with, while they are claiming it is theirs.

Apparently, the wealth belongs to the one who has the wealth, unless there is clear evidence showing otherwise; the only thing they have to do is give an oath, but an oath is weaker than proof.

[1] Fat-h Al-Baari (5/283).

If two people were to dispute before a judge over some wealth, the judge would first listen to the plaintiff, then ask the defendant: ‘Do you agree to that?’ If they admit to their fault, there is no need for evidence on part of the plaintiff, but if they do not, the judge asks the plaintiff for evidence. If they bring evidence, they deserve the wealth, and if they do not, the judge asks the defendant for an oath, and if they provide it, they deserve the wealth.

If the plaintiff cannot bring complete evidence, for example, they only bring one witness, while the testimony is only valid with two, what is to be done?

In some narrations, it is mentioned that a witness and an oath are enough in establishing the truth, and that it takes the place of two witnesses. In such a case, the witness testifies, and the plaintiff gives an oath. If the witness is trustworthy and upright, and the plaintiff is known for uprightness before the oath with the witness, it is enough in establishing the truth for the plaintiff, because the Hadeeth of Ibn `Abbaas, may Allaah be pleased with him, where he

said: “Allaah’s Messenger, sallallaahu `alayhi wa sallam, gave judgment with an oath and testimony.”[1]

This is the position of the majority of scholars, including the Maaliki, Shaafi`i, and Hanbali scholars.

Does the judge have to force the witnesses to swear by Allaah, or is their testimony accepted without swearing?

It is permissible for the judge to make the witnesses swear by Allaah if they have doubts about them, and it is also permissible for the judge to make the plaintiff swear that their witnesses are testifying in the truth if there is doubt.

If the judge asks the plaintiff for evidence but they do not bring it, the judge then looks at the defendant and tells them to give an oath, reminds them of Allaah, and warns them from lying in their oaths. If the defendant swears and gives the oath, they are freed and the judge rules in their favor, and if they refuse to give an oath, the ruling goes in favor of the plaintiff, and refusal to give the oath takes the place of acknowledgement on behalf of the defendant that the plaintiff is right. Therefore, the one with an intellect would not refuse to give an oath if someone wrongfully accuses

[1] Reported by Muslim (1712).

them, in order to have the charges dropped. As for if they refuse to give the oath, the ruling goes in favor of their counterpart.

A group of scholars have said that every defendant must give an oath if there is no evidence presented by the plaintiff. This is the view of Abu Haneefah, may Allaah have mercy on him, Ash-Shaafi`i, may Allaah have mercy on him, and Ahmad, may Allaah have mercy on him. As for Maalik, may Allaah have mercy on him, he said: "An oath is not necessary from someone who is known for trustworthiness and uprightness." The apparent meaning of the Hadeeth is that if there is no evidence, the defendant must give an oath, regardless of whom they might be.

Are there cases where the oath would be required of the plaintiff?

Yes, there are times when the plaintiff must give an oath, such as in the case of Li`aan, which is when the husband accuses his wife of adultery, and [after testifying four times that he saw his wife committing adultery] he is to testify and give an oath that he is being truthful. Allaah the Exalted Said:

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ * وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ

{And those who accuse their wives [of adultery] and have no witnesses except themselves - then the witness of one of them [shall be] four testimonies [swearing] by Allaah that indeed, he is of the truthful. And the fifth [oath will be] that the curse of Allaah be upon him if he should be among the liars.} **[QUR'AAN 24: 6-7]**

It was called a testimony, as it takes the place of witnesses. They are to say: 'I testify by Allaah that I am truthful in what I am accusing her of.' The testimony of the husband against his wife repels the penalty against him, because typically, a husband would not falsely accuse his wife, because it would shame him just as it would shame her, unless they are truthful and have the right in that, and because they are afraid that children the woman bears which are not his are ascribed to him, as well as for other reasons.[1]

[1] Refer to Tafseer As-Si`di (pg. 562).

Ibn `Uthaymeen, may Allaah have mercy on him, said:

"Some of the benefits of this Hadeeth include:

- The complaint can occur in wealth and in blood, because the Prophet, sallallaahu `alayhi wa sallam, said: *'Wealth and blood of others,'* and it is as such. It can be in personal wealth or in utilities, such as someone making a claim about rent on a house for a year. It can also be in matters of rights, such as a husband making the complaint that his wife does not care for his rights, or vice versa. Therefore, complaints are very vast, but this is the rule and principle. Wealth and blood were mentioned as examples, but one can make complaints for the sake of other rights, as well.
- The Sharee`ah protects the wealth and blood of people from foul play.
- The onus of proof is on the plaintiff. There are a number of different types of evidences, one of which being testimonies, as Allaah the Exalted Said:

وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ

{And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses.} **[QUR'AAN 2: 282]**

Another type of evidence is the apparent situation. For example, someone without an `Imaamah catches someone with an `Imaamah on their head and in their hand and says: 'Give me my `Imaamah.' The apparent indication here is that the truth is with the one without an `Imaamah, because the one he caught is wearing and holding an `Imaamah, and it is not normal that someone carries an `Imaamah while also wearing one.

Therefore, in this example, the apparent indication is in favor of the plaintiff, because it is stronger. In this case we say that the one who claims that the `Imaamah in the hand of the one running away is his has the apparent indication on his side, but there is no harm in making him give an oath that it is actually his `Imaamah.

Further, if a couple dispute about household items, and the wife says: 'They are mine,' while the husband says the same, then we look at the items, if they are items that are used by men, they belong to the husband, and if they are items used by women, they belong to the wife. If the item is unisex, the onus of proof is on the claimant.

Therefore, inferences are evidence, which means that evidence is not solely restricted to witnesses.

If we were to say: 'The burden of proof is on the claimant and the right hand oath is incumbent on the one who denies it,' and we were to say that the proof is not a testimony, but the ruling changes depending on what shows the truth.

If we were to say that the proof needed is a witness, we would say to the plaintiff: 'Give us proof that so-and-so killed this person, otherwise you get nothing.' However, the Sunnah shows the opposite. The Sunnah mentions that the plaintiff may testify fifty times that a person killed their

relative or what have you.[1] If they give those oaths, they are equal to witnesses completely. They would take them based on that accusation and apply capital punishment to the person accused.

- If the defendant denies the claim but says that they will not testify or give an oath, they are to be ruled with abstention, and the reason is that if they refuse to swear, they have refused to do what is obligatory on them, and they are ruled as having abstained from it, and Allaah the Exalted knows best."[2]

[1] Reported by Al-Bukhaari and Muslim.
[2] Sharh Al-Arba`een An-Nawawiyyah (pg. 329-332).

Hadeeth 34

Abu Sa`eed Al-Khudri, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"If one of you sees something reprehensible, they should change it with their hand, if they cannot, then with their tongue, and if they cannot, then with their heart, and that is the weakest of faith."*[1]

It was also reported from Abu Raafi` Nufay` ibn Raafi`, may Allaah have mercy on him, who reported from `Abdullaah ibn Mas`ood, may Allaah be pleased with him, who reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Never has a prophet been sent before me by Allaah to a nation but that they had disciples and companions who followed his ways and obeyed his command. Then there came after them their successors who said whatever they did not do, and did whatever they were not commanded to do. Whoever strives against them with their hand is a believer, whoever strives against them with their tongue is a believer,*

[1] Reported by Muslim (49), Abu Daawood (1140), At-Tirmithi (2172), An-Nasaa'i (5008), Ibn Maajah (4013), Ahmad (11460), Ibn Hibbaan (307), Al-Bayhaqi (11513) and others.

and whoever strives against them with their heart is a believer and beyond that there is no faith even to the extent of a mustard seed."[1]

This Hadeeth is a great principle in enjoining good and forbidding evil. This job is of the unique qualities of this Ummah. Allaah the Exalted creates and chooses whatever He Wills.

He favors whomever He Wills with whatever He Wills. Likewise, He favors lands, areas, countries, and timeframes. He chose Makkah over all other lands, Madeenah as the area His Prophet, sallallaahu `alayhi wa sallam, migrated to, `Arafah as the area where the pilgrims stand on the ninth day, and likewise, He chooses any time and place He Wills. Allaah the Exalted chose this Ummah as being the most virtuous of nations, and chose its Prophet to be the most virtuous of prophets.

Allaah the Exalted gave this Ummah some unique qualities, making it the best and most virtuous of nations. Of these qualities is that of ordering good and forbidding evil. Allaah

[1] Reported by Muslim (50).

the Exalted entrusted this mission to this Ummah. Allaah the Exalted Said:

وَلْتَكُنْ مِنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

{And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.} **[Qur'aan 3:104]**

Allaah the Exalted described them as the best nation to be sent forth for the people:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

{You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allaah.} **[Qur'aan 3:110]**

Allaah the Exalted guided them to these three qualities so that they can earn this virtue over all over nations. This is why they are the first Ummah to enter Paradise and are two-thirds of the people of Paradise. There is no doubt that ordering good and forbidding evil is one of the causes for strengthening the religion. The religion was not lost among the Children of Israel but after they abandoned ordering good and forbidding evil.

This Hadeeth which we are in the midst of shows the obligation of rejecting reprehensible matters to the best of one's ability and so long as one is able. It also shows that rejection by the heart is necessary, and that the one who does not reject the evil in their heart has no faith in their heart.

An-Nawawi, may Allaah have mercy on him, said:

"The Prophet, sallallaahu `alayhi wa sallam, said: *'They should change it,'* which is an order indicating obligation, according to unanimous scholarly consensus. The Qur'aan, Sunnah, and unanimous scholarly consensus have all conformed in that they state the obligatory nature of enjoining good and forbidding evil.

This issue, namely, the issue of ordering good and forbidding evil, has been lost, for the most part, for a long time, and during our times, only a small part of it remains. It is a great matter which upholds the religion. When evil becomes widespread, the good and evil all become overtaken by punishment. If they

do not reproach the unjust, Allaah the Exalted will imminently overtake them with His punishment.

Allaah the Exalted Said:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

{So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment.}
[QUR'AAN 24:63]"[1]

Abu Juhayfah, may Allaah have mercy on him, reported that `Ali, may Allaah be pleased with him, said: "The first thing that you will be overcame in regarding Jihaad is Jihaad with your hands, then Jihaad with your tongues, and then Jihaad with your hearts. Any heart that does not recognize what is good or reject abominable matters will be inverted; it will be flipped upside down."[2]

Ma`roof (good) refers to everything the soul recognizes and is content with. It is a comprehensive word that refers to every act of worship and closeness to Allaah, and to good conduct with creation. Every good and beautiful action that people of faith do is called Ma`roof . Everything that the

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[11] The explanation of An-Nawawi on the book of Muslim (2/22).
[2] Reported by Ibn Abu Shaybah (7/504).

religion and intellect dictates as being good is Ma`roof . As for Munkar (reprehensible matters), it is the opposite the Ma`roof . Munkar is anything that the religion or intellect rules as abominable. The meaning of intellect is the straight and sound intellect which follows legislation in ruling things as good or bad; it does not contradict legislation.

What is more comprehensive, sin or Munkar?

Munkar is more comprehensive. Every sin is a Munkar, but not every Munkar is sin. For example, if you see someone who is not responsible, such as a child or insane person, drinking alcohol, are they sinful? They are not, but what they are doing is reprehensible (Munkar). Therefore, Munkar is vaster than sin.

The obligation of ordering good and forbidding evil has a great status in the religion, and is one of the ways that religion is preserved. The Children of Israel lost their religion because they abandoned this obligation, as Allaah the Exalted Said:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ^ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

{Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed. They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing.} **[QUR'AAN 5:78-79]**

Taariq ibn Shihaab, may Allaah have mercy on him, reported: "`Atrees ibn `Urqoob Ash-Shaybaani came to `Abdullaah and said: 'Destroyed is the one who does not order good and forbid evil.'

He responded: 'Actually, destroyed is the one who does not know the good in their heart and does not reject the reprehensible in their heart.'"[1] This report shows that knowing the good and rejecting the evil in the heart is important, and that if someone does not have these two factors, they will be destroyed.

Rejection with the hand and tongue is obligatory according to one's ability. Rejection with the heart is always obligatory. One must do it, no matter the trials and difficulties; rejection of the heart is never removed from its position of obligation.

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[1] Reported by At-Tabaraani in his book Al-Mu'jam Al-Kabeer (8564) and Al-Bayhaqi in Shu`ab Al-Eemaan (7182) with an authentic chain of narration.

No believer rejects this status, and if they do, it shows they do not have faith.

If someone reprimanding another person knows that it will not be accepted, do they still have to reprimand?

Most scholars say that it is obligatory to reprimand those doing evil actions, even if it is not accepted, because of the generality of the verse mentioned in the topic of enjoining good and forbidding evil, and which mentions no additional details or conditions. This is to establish evidence and show the proofs.

Allaah the Exalted Said:

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعْذِرَةً إِلَى رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ

{And when a community among them said, "Why do you advise [or warn] a people whom Allaah is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him."} **[Qur'aan 7:164]**

This is safer to absolve one from any blame and is stronger in showing the truth. If one does Inkaar (reprimanding), at least there will be others who would benefit by it. That would be better for the people of the truth, and would show

their evidences in a better way. They are not tasked with guiding people, but rather, they are tasked with warning, clarifying, and establishing the proof.

Also, it is obligatory since through rejection of evil practices, one becomes saved from Hellfire. Allaah the Exalted Said:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ

{And when they forgot that by which they had been reminded, We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying.} **[Qur'aan 7:165]**

Allaah the Exalted dictated that those who prevent others from evil be saved, despite the fact that those who were being prevented did not heed the advice or abandon the evil actions. Also, it is obligatory because although it may not have an immediate effect, it might settle in one's soul and benefit them one day or another. This occurs often, because constant advice usually has an effect on the souls.

If someone who does evil actions is reprimanded from many different angles, they might benefit from that and be bashful of Allaah the Exalted.

Another group of scholars said that it is not obligatory in this case, because the Prophet, sallallaahu `alayhi wa sallam, said:

فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى

{So remind, if the reminder should benefit.} **[Qur'aan 87:9]**

Therefore, the meaning of the verse is apparently indicating that it is not obligatory to remind if one knows that the one they are reminding will not benefit them. However, this is farfetched; if there was no benefit sought but that one establishes the evidence, it would be enough.

The Prophet, sallallaahu `alayhi wa sallam, said: *"And that is the weakest of faith."*

This shows that enjoining good and forbidding evil is one of the qualities of faith. It also shows that if someone is able to act on a quality of faith and does so, they are better than the one who does not act on it out of incapability. If someone abandons ordering good and forbidding evil out of incapability, they are not sinful, but the one that does it is rewarded and is more virtuous.

Another indication of this is that the menstruating woman who abandons prayer is excused due to her menstruation, but the person who prays and does not abandon the prayer is better. That is why when a menstruating woman abandons prayer, it was described by the Prophet, sallallaahu `alayhi wa sallam, as a deficiency in her religion.

There is no doubt that the more complete is better. If someone is able to do an obligation and does it, they are better than the one who is not able and abandons it, even if they have a valid excuse. Thus are the favors of Allaah which He bestows on whomever He Wills; therefore, the one who is able to enjoin the good and forbid the evil and does so is better than the one who is unable and does not.

The Prophet, sallallaahu `alayhi wa sallam, said: *"If one of you sees something reprehensible."*

This shows that reprimanding someone for an action is dependent on seeing it. If someone is hidden and one did not see them do the reprehensible action, but knows of it, then there are some details to how this situation is dealt with. If the sin pertains to the person's own self, where they close their door and do the action, one should not go into

their home to stop them. If one knows of their actions, however, they should advise them privately.

If the action is widespread and everyone knows it, to the point that the place (where they are sinning behind closed doors) becomes a bastion of corruption, the corruption is spreading, and one fears for the people, they have the right to enter the home to change it and reprimand those who are performing the act. It is permissible, in such a case, to spy and try to uncover the reality of what is happening.

What is the evil that should be rejected?

It is the Munkar which is unanimously agreed on as being reprehensible. As for the issues where there are differences of opinion, the correct view is that if the issue is one of differing, and both sides have evidence, one may not reprimand others for taking that view. If the other view is weak and the evidence is not apparent, one may reprimand. This is why the statement which goes: 'There is no reprimanding in issues of differing,' is actually false; the correct statement is: 'There is no reprimanding in issues of Ijtihaad.' The issues of Ijtihaad and those issues where one may differ, due to the strength of evidence, and which do

not contradict a clear definitive text which is not open to reinterpretation.

There is no reprimanding in issues of Ijtihaad:

The issues wherein the scholars have differed are of two types:

First: The issues where there is a clear and definitive text from the Qur'aan or authentic Sunnah which have nothing objecting to it. Or, issues where there is unanimous agreement, then, some latter-day scholars came along to contradict the agreement. Lastly, it includes an issue which has a ruling which is through clear analogy. There are many examples of these issues, such as:

1) Rejection of the Attributes of Allaah the Exalted which He has praised Himself by mentioning, and which Allaah's Messenger, sallallaahu `alayhi wa sallam, has described Him as having, under the guide of 'interpretation,' which is in reality fabrication and distortion of the texts of the Qur'aan and Sunnah.

2) Rejection of some realities that the Prophet, sallallaahu `alayhi wa sallam, said will occur on the Day of Resurrection, such as the Scale and bridge over Hellfire.

3) The view taken by some modern scholars who say that it is permissible to take the benefits of the wealth in banks, when in reality, this is the usury which Allaah and His Messenger have forbidden.

4) The view that it is permissible to marry a woman then divorce her, so that she can marry the man that initially divorced her [since she cannot do so without having been with another man], when in reality, this is a false and invalid view, and the Prophet, sallallaahu `alayhi wa sallam, cursed the one who engages in such practice.

5) The view which states that it is permissible to listen to musical instruments, when in reality, there are many evidences from the Qur'aan, Sunnah, and statements of the Salaf which show its invalidity, which is why the Four Imaams have agreed that music is prohibited.

Those who take these and other similar opinions, where there are definitive texts which clarify their rulings, should be reprimanded. The Sahaabah and the scholars after them used to reprimand those who contradict authentic evidence, even if they are capable of doing so (as in, they are scholars).

Second: Issues where there is no direct evidence from the Qur'aan, Sunnah, consensus, or clear analogy clarifying its ruling. Or, there is evidence from the Sunnah, but there is difference of opinion regarding its authenticity, or it does not definitively clarify a ruling, but is subject to some interpretation. Or, there are various evidences that apparently contradict one another. These issues require some Ijtihaad, research, and reflection to know their rulings. Examples are:

1) The difference of opinion regarding whether the Prophet, sallallaahu `alayhi wa sallam, saw Allaah the Exalted in the Dunya.
2) The difference of opinion regarding whether the dead can hear the voices of the living.

3) Does the Wudhoo' become invalidated by touching the male private areas, women, or when eating the meat of the camel?

4) Qunoot supplication during Fajr every day.

5) Is Qunoot supplication supposed to be done before or after Rukoo`?

In these and other similar issues, where there is no definitive text clarifying their rulings, we should not reprimand those that contradict us in our views, as long as they are following a scholar they believe is correct. However, it is not permissible to anyone to take the view of the scholar whose view is in agreement with their desires, because they would have all evil qualities if they do so.

Not reprimanding someone when we differ from them in these issues does not mean we should not engage with them in mutual research or clarify the stronger view with its evidences. Actually, the scholars have always had meetings and debates where they would engage in mutual study of these issues. If someone is shown the truth, it becomes obligatory on them to take that view.

Gentleness in rejecting Munkar:

Ibn Rajab, may Allaah have mercy on him, said:

"It is obligatory to have gentleness when reprimanding. Sufyaan Ath-Thawri, may Allaah have mercy on him, said: 'No one should enjoin good and forbid evil unless they have three qualities: They should be gentle in what they order and gentle in what they forbid, just in what they order and just in what they forbid, and knowledgeable of what they order and knowledgeable of what they forbid.'

Ahmad, may Allaah have mercy on him, said: 'People are in need of humor and gentleness when enjoining good; one should do so without harshness, except when dealing with someone who is open with their sinfulness; in this case they have no honor.' He also said: 'The companions of Ibn Mas`ood, may Allaah be pleased with him, would say if they passed by some people who were doing some reprehensible actions: 'Take it easy, may Allaah the Exalted have mercy on you, take it easy, may Allaah the Exalted have mercy on you.'

Ahmad, may Allaah have mercy on him, said: 'One should order with gentleness and humbleness. If they are told things they dislike, they should not get angry, because at that, they would just want to defend themselves.'"[1]

Enjoining good and forbidding evil: Conditions and etiquettes:

There are some conditions for this act that must be present. Most of these conditions deal with the one who is enjoining and forbidding, and some deal with the actual act. Of these:

1) They should be knowledgeable of the ruling of the religion in what they are ordering or forbidding. One should only order others to do what the religion orders, and should only forbid from what the religion forbids. They should not rely on their personal taste or habit therein.
2) They should be aware of the situation of the one being ordered, and whether they are someone who should be ordered or forbidden. If they see a

[1] *Jaami` Al-`Uloom wa Al-Hikam (3/963).*

person whom they are not sure if they are responsible or not, they should not order them until they seek the details of this person.

3) They should be aware and knowledgeable of the situation of the one being ordered, and they are of responsible age, they should make sure they did the action.

For example, if someone sees another person enter the mosque then sit down, and they doubt if that person prayed two units, they should not reprimand them or tell them to pray the two units until they see if the person prayed them or not.

4) They should be capable of ordering good and forbidding evil without being harmed. If they are harmed, it no longer is obligatory on them. However, if they are patient and still do it, they are better. All obligations are have the condition of ability, because Allaah the Exalted Said:

5)

فاتقوا الله ما استطعتم

{So fear Allaah as much as you are able.} [QUR'AAN 64:16]

Allaah the Exalted also Said:

لا يكلف الله نفساً إلا وسعها

{Allaah does not charge a soul except [with that within] its capacity.} [QUR'AAN 2:286]

6) Ordering good and forbidding evil should not result in an evil that is worse than what would be if they remained silent. If it results in something worse, it becomes impermissible to order the good or forbid the evil in that case.[1]

Likewise, we should not wait for the evil to occur to reject it. Actually, if we know that it is on the verge of occurring, we should reject it and take the precautions so that it does not occur. If it happens, we should reject it, as well. We should reject it before, after, and during its occurrence. We should also reject it with all possible legal methods at our exposal.

[1] Majmoo` Fataawa Ash-Shaykh Ibn `Uthaymeen (8/652-654).

Also, it is obligatory that one not delay ordering good and forbidding evil. The Sharee`ah has come to actualize and complete all good things and to halt and minimize all evil. Being keen on ordering good in and of itself leads one to rejecting and warring against evil, because one of the greatest ways to fight evil is to spread goodness. One of the best ways to fight against lying is to urge people to be honest. One of the best ways to fight against cheating and deception is to spread trustworthiness and urge others to have this quality.

Further, if you know that ordering good and forbidding evil are two religious obligations and you have the conditions that are required to do this action, but then you see something evil and do not reject it, your lack of advice to the one who did the evil could result in a sin on your part, unless someone else rejects and reprimands the person. It might be an obligation on you when you see an evil and none is there to reject it but you. If others are present and they fulfill this act on your behalf, in such a scenario, it becomes Fardh Kifaayah, where the sin does not befall you if someone fulfils the obligation.

Ibn Qudaamah, may Allaah have mercy on him, said:

"Some scholars have created the condition that the one ordering the good and forbidding evil must have permission from the leader or governor, and they said it is impermissible for the individuals within society to fulfil this task. This is false, because the verses and Ahaadeeth indicate that everyone who sees something reprehensible and stays silent is sinning. Specifying it with the permission of the ruler is tyranny."[1]

Shaykh `Abd Al-`Azeez ibn Baaz, may Allaah have mercy on him, said:

"Ordering good and forbidding evil might be an obligation, and it would be as such in the case that a person sees something evil, and there is none present who can reject it, while they are able. In such a scenario, they must reject it, due to the many evidences showing this fact. One of the most explicit texts is that the Prophet, sallallaahu `alayhi wa sallam, said: *`If one of you sees something reprehensible, they*

[1] Mukhtasar Minhaaj Al-Qaasideen (pg. 124).

should change it with their hand, if they cannot, then with their tongue, and if they cannot, then with their heart, and that is the weakest of faith.' This was reported by Muslim in his Saheeh."[1]

There is no difference in whether these reprehensible actions are in the street, house, or work area. If the Muslim is able to reject them without harming themselves, they are not excused for abandoning that obligation.

Shaykh Ibn Baaz, may Allaah have mercy on him, said:

"The believing men and women order good and forbid evil; the believer does not remain silent. If they see their brother, sister, maternal aunt, paternal aunt, or anyone else do something evil, they forbid them from doing it. Likewise, if they see their brother or sister in religion some deficiency or negligence in regards to their obligations, they also reprimand them and order them to do good. This should all occur with gentleness, wisdom, and good conduct.

[1] Fataawa Ash-Shaykh Ibn Baaz (3/212).

If a Muslim sees one of their brothers in the Sake of Allaah the Exalted being lazy regarding their prayers, engaging in some backbiting or slander, smoking a cigarette or intoxicant, disobeying their parents, or cutting the ties of the womb, they should reprimand them softly and in a good way. They should not use disliked words to refer to them or be harsh. They should clarify that what they are doing is impermissible.

With regards to these reprehensible actions, every believing man and woman must reject them. it is also an obligation on the wife, husband, brother, relative, neighbor, friend, and others,

as Allaah the Exalted Said in describing the believing men and women:

يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

{They enjoin what is right and forbid what is wrong.} **[Qur'aan 9:71]**

The Prophet, sallallaahu `alayhi wa sallam, said: *`If the people see something evil and do not change it,*

imminently, Allaah the Exalted will encompass them with punishment.' The Prophet, sallallaahu `alayhi wa sallam, also said: *'If one of you sees something reprehensible, they should change it with their hand, if they cannot, then with their tongue, and if they cannot, then with their heart, and that is the weakest of faith.'*

This is general and pertains to all evil actions, regardless if they occur in the road, the house, the mosque, the airplane, the train, the car, or any place. It also is an obligation on both men and women; both men and women should be outspoken in ordering good and forbidding evil. In doing so, one saves and reforms everyone.

It is not permissible to remain silent in order to avoid discomforting the wife, brother, or anyone. However, one should do so with good conduct and beautiful words; one should not do so with violence and harshness. Also, one should be keen of the correct timings.

Some people might not be accepting towards advice at times, and at other times might be more accepting. The believing man and woman keep correct timings in mind when ordering good and forbidding evil. They do not feel in despair that just because someone did not accept today it means they will not answer tomorrow. The believer does not feel despair, but rather, they remain constant in rejecting evil, ordering good, and being sincere to Allaah the Exalted and His slaves. Also, they have good thoughts of Allaah the Exalted and seek what is with Him."[1]

Shaykh Muhammad ibn Saalih Al-`Uthaymeen, may Allaah have mercy on him, said:

"Ordering good and forbidding evil is a Fardh Kifaayah. If some people do it, it is no longer an obligation on others. However, if none does it, it becomes obligatory on the people to order good and forbid evil. However, one must have wisdom, gentleness, and compassion, because when Allaah the

[1] Fataawa Ash-Shaykh Ibn Baaz (4/50).

Exalted sent Moosa (Moses) and Haaroon (Aaron), may Allaah exalt their mention, to Pharaoh, He Said:

فَقُولا لَهُ قَوْلاً لَيِّناً لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

{And speak to him with gentle speech that perhaps he may be reminded or fear [Allaah].} **[QUR'AAN 20:44]**

As for violence, either through statement or action, it completely contradicts wisdom, and contradicts what Allaah the Exalted ordered be done.

However, at times, some object and say that there are some evil actions that are known, such as shaving the beard; everyone knows it is unlawful. They say if they were to stop everyone they see who shaves their beard and advise them, they would lose out on a lot of benefits. In such a scenario, we could say that the obligation is lifted off them, because they lose out on a lot of benefits for their own selves. However, if a situation would arise when they have a meeting with this person in a store, restaurant, or coffee shop, then in such a situation, it would be good to make them fearful of Allaah the Exalted, and say that this is

something unlawful, that if you persist in a minor sin, it becomes a major sin, and say what is appropriate in that situation."[1]

[1] Liqaa'aat Al-Baab Al-Maftooh (110/question 5).

Hadeeth 35

Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Do not be envious of one another, do not inflate prices on one another, do not carry mutual hate for one another, do not turn away from one another, do not engage in selling to harm one another, and be as fellow brothers, O slaves of Allaah. The Muslim is the brother of the Muslim; they should not oppress them, fail them, lie to them, or belittle them. Taqwa is here* – and he, sallallaahu `alayhi wa sallam, pointed to his heart three times *– it is enough evil for a person to belittle their Muslim brother or Muslim. Everything of a Muslim is sacred to the Muslim, including their blood, wealth, and honor."*[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"Do not be envious of one another."*

[1] Reported by Muslim (2564).

The definition of envy:

The prohibition of envy means that it is forbidden, because it has evil results and results in trials and tribulations. Envy is one of the innate characteristics of humankind. Envy is when someone hates another person to surpass them in any virtue. Due to that, they hate that others receive blessings. If someone else receives blessings, the envious person wishes that it would part from them.

They would feel at ease and happy when they see that someone loses out on some favors of blessings. Envy is based on hating good for others and hating that they would earn some blessings. This is contrary to faith, and we have previously spoken about the Hadeeth where the Prophet, sallallaahu `alayhi wa sallam, said: *"One of you does not attain complete faith until they love for their brother or sister what they love for themselves."*[1] The root of envy, therefore, is to hate that anything good happens to anyone.

[1] Reported by Al-Bukhaari and Muslim.

Ibn `Uthaymeen, may Allaah have mercy on him, said:

"What is envy? Some scholars said that envy is to wish that the blessings of Allaah the Exalted which He has given to others part from them, regardless if it is the blessing of wealth, position, knowledge, or otherwise.

Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy on him, said: 'Envy is to hate what Allaah the Exalted favors others with, even if they do not wish that it parts from them.'

It is known that if someone continuously hates this aspect, they wish that it parts them and leaves them. However, the speech of the Shaykh is more precise. If you hate something and Allaah the Exalted has favored another person renders you envious."[1]

Envy is from the greatest of sins:

Shaykh Al-Islaam, may Allaah have mercy on him, said:

"Arrogance and envy destroyed the first and last, and both are the worst sins with which Allaah the Exalted is disobeyed.

[1] Sharh Al-Arba`een An-Nawawiyyah (pg. 339).

Iblees was arrogant and hated Aadam, may Allaah exalt his mention, and likewise was the son of Aadam who killed his brother out of envy."[1]

Ibn Al-Qayyim, may Allaah have mercy on him, said:

"The roots of all mistakes are three: Arrogance, which resulted in Iblees doing what he did, greed, which got Aadam thrown out of Paradise, and envy which made the son of Aadam become bold against his brother. If someone is protected from these three, they have been protected from all evil. Disbelief stems from arrogance, sins from greed, and injustice from envy."[2]

If someone feels envy but repels it, there is nothing held against them:

Ibn Al-Qayyim, may Allaah have mercy on him, said:

"Reflect on the restriction that Allaah the Exalted placed regarding the evil of the envious one when He Said:

إِذَا حَسَدَ

{When he envies.} **[Qur'aan 113:5]**

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[1] Jaami` Ar-Rasaa'il (1/233).
[2] Al-Fawaa'id (pg. 58).

The reason is that someone might have some envy, but they hide it, and it does not cause any harm in any way; it does not show harm in their heart, tongue, or hand. Rather, they find something in their heart, but do not treat their brother or sister except in a way that Allaah the Exalted loves. This is something that everyone will inevitably fall into, unless Allaah the Exalted protects the person. Al-Hasan Al-Basri, may Allaah have mercy on him, was told: ‘Can a believer feel envy?’ He said: ‘Have you forgotten the brothers of Yoosuf?’

The difference is in the strength of the envy in their hearts, but they do not obey it; rather, they disobey their heart in obedience to, fear, shyness, and in honor of Allaah the Exalted. They hate to dislike His favors on His slaves, because that would contradict Allaah the Exalted, be a way of hating what Allaah the Exalted loves, and loving what Allaah the Exalted hates. Therefore, they struggle against their own selves to repel that. Also, they constantly supplicate for the one they envy and hope that they increase in

goodness. This is contrary to the one who actualizes their envy, and who fulfills the necessary harm which results from envy, with their heart, tongue, and limbs. This is the envy which is dispraised, which is envy which leads to hope that someone loses what they have."[1]

The evils of envy:

Ibn `Uthaymeen, may Allaah have mercy on him, said:

"Know that envy has great harm, such as, it is an imitation of the Jews, as in, the lowest of Allaah's slaves, whom Allaah the Exalted made into monkeys, pigs, and worshippers of things besides Him.

Another evil is that it shows the evilness of the soul of the one who has envy, and that they do not love for their brothers or sisters what they love for themselves. If someone loves for their brother or sister what they love for themselves, they would not have envy over anything; rather, they would feel happy when Allaah

[1] Badaa'i` Al-Fawaa'id (2/236-237).

the Exalted blesses others with a blessings, and say: 'O Allaah the Exalted give me as you gave them.' Allaah the Exalted Said:

وَلا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ

{And do not wish for that by which Allaah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allaah of his bounty.} **[Qur'aan 4:32]**

Another evil is that it contains a way of showing discontentment with the predestination of Allaah the Exalted. Who is the One who gave this individual? It is Allaah the Exalted.

If you hate that the person got something, it means you hate the predestination of Allaah the Exalted. It is known that if someone hates the predestination of Allaah, they are at risk in their religion, because they wish to contend with the Lord of lords, the Exalted, in His disposing of affairs.

Another evil of envy is that if Allaah the Exalted gives a person some favor, the fire of envy will burn in their heart, making them constantly upset, because Allaah's favors are innumerable, and because they are ailing. Every time Allaah the Exalted favors someone with something, their envy continues to overcome them until it burns them.

Another evil is that it consumes good deeds just as fire consumes wood.

Another evil is that it hinders a person from seeking beneficial things, since they always are thinking and are upset about why a particular person earned money, knowledge, got children, got married, and so forth. You find them constantly in sorrow; their only cause is seeking the favors that Allaah the Exalted gave His slaves and being depressed over them.

Another evil is that it shows that one has a very constricted and evil soul; they do not love what is good, but rather, they are selfish and wish to own everything.

Another evil is that it might progress to the extent that the person would envy others. The person who has the evil eye has a very hateful and evil soul; whenever they see something they like, the evil in their soul comes out as if it was an arrow shot towards that thing which they like and strike it with an evil eye. If a person has envy, they can reach the level of casting the evil eye on others and harming them thereby. There is no doubt that the one who casts the evil eye will earn a punishment in accordance with the harm that they caused to the slaves. If the one with evil eye harms someone in their wealth, body, or society, they earn sins for that. This is why many scholars took the view that the one who has evil eye should be fined for everything they harm, regardless if it is wealth, children, or anything else. Likewise, they said that if someone is known to cast the evil eye, they should be imprisoned until they repent, in order to protect from their harms, and because they harm others.

Another evil of envy is that it leads to disuniting the Muslims, because the one who has envy is hated by

others, and the person with a good heart who loves for their brothers and sisters what they love for themselves is always beloved by others, which is why some are described as being 'good and possessing no envy,' and others are described as 'evil and hateful,' and so forth.

These are ten evils of envy, and through these we can know the wisdom in the statement of the Prophet, sallallaahu `alayhi wa sallam, when he said: *'Do not envy one another.'*

If someone were to ask that perhaps someone loves that they supersede others in goodness, and if this is envy, the answer is that it is not; it is a type of competing in what is good.

Allaah the Exalted Said:

(لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ)

{For the like of this let the workers [on earth] work.}
[QUR'AAN 37:61]

> Therefore, if someone loves that they supersede others in goodness, this is not envy; envy is when you hate that good things happen to others."[1]

Other evils of envy are that they also result in transgression, oppression, and halting of benefits. You find that the one who envies does not love that virtues, goodness, or knowledge is spread. If they have any of those things, they are stingy and do not share them with the people, because of their envy and terrible mindset. If they know that anyone has any of those things, they hate that it be spread, because of how much they love evil and hate goodness.

Another evil is that the envious person strives in order to cover the virtues and good work of the one they envy. Very few are saved from this, especially among contemporaries, regardless if they are contemporaries in seeking knowledge, in business, or otherwise. You find it among students, traders, and workers; only few are saved from this. A person must set that right before it becomes a serious problem.

[1] Sharh Riyaadh As-Saaliheen (2/576-579).

Signs of envy:

Ibn `Uthaymeen, may Allaah have mercy on him, said:

"Know that envy has signs. Among these signs is that the one with envy always loves to hide the virtues of others. If there is a person who has wealth and spends it in good ways, such as giving charity, building mosques, fixing roads, buying books to give to students of knowledge, and so forth, you find the envious person quiet when people speak about them, as if they do not hear anything. This is definitely envy, because if someone loves good things, they love that goodness is spread to others. If you see a person speaks about people of goodness with justice and says: 'This is a good person and is generous,' it shows they have a good heart and are safe from envy."[1]

The difference between competition and envy:

Ibn Al-Qayyim, may Allaah have mercy on him, said:

> "Covetousness is to have an overwhelming desire and wish for something and prevent others from trying to

[1] Sharh Riyaadh As-Saaliheen (2/579).

reach it. That is if it refers to something that is not praiseworthy to be sought. If it is praiseworthy to be sought, it is referred to as a praiseworthy competition. Allaah the Exalted Said:

وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ

{So for this let the competitors compete.}
[QUR'AAN 83:26]

There are similarities and differences between competition and good envy, and between both and evil envy are similarities and differences, as well. Competition comprises of exerting effort and eagerness, and envy shows the incapability of the envious one. If they were not so lowly, they would have competed with the one they are jealous of; that would have been more beneficial for them."[1]

The cure of envy:

The most important cure for envy is for the slave to be pleased with what Allaah the Exalted has portioned for them, and that they should strive with all their ability to reach that

[1] Madaarij As-Saalikeen (3/48).

level of contentedness. If they are pleased with what Allaah the Exalted has proportioned for them, they would be the richest of people. If someone is the richest of people, how could they envy others? What would they envy others for? Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Be pleased with what Allaah the Exalted proportioned for you, and you would be the richest of people."*[1]

If someone experiences feelings of envy, they should strive to remove it and replace it with its opposite. They should remind themselves of the rights that Muslims have on them, and that it is obligatory to love for their brother and sister the good that they love for themselves and should hate for them the evil that they hate for themselves. They should supplicate for their fellow Muslims behind their backs, and should praise them in gatherings.

Another cure for envy is to strive to seek virtues themselves, and to compete in a praiseworthy way with others in attaining those virtues. Thus, their souls would become

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[1] Reported by At-Tirmithi (2305) and Al-Albaani ruled it as acceptable.

accustomed to hastening to good things and competing to do good actions with a goodhearted feeling and while loving every believer and all forms of goodness.

Supplication has a very important part in repelling the soul from envy and keeping it away from evil qualities and dispraised actions, such as transgression, oppression, and other ill feelings. This is why it is the Sunnah for a person to seek refuge in Allaah the Exalted from the evils of their selves, and to ask Allaah the Exalted to repel evil qualities from them.

The Prophet, sallallaahu `alayhi wa sallam, then said: *"Do not inflate prices on one another."*

Meaning, do not increase the price of the item to benefit the seller by increasing the price, to harm the buyer through the inflated price, or both at the same time. Ibn `Umar, may Allaah be pleased with him, said: "The Prophet, sallallaahu `alayhi wa sallam, forbade inflation."

Al-Bukhaari, may Allaah have mercy on him, said: "Ibn Abu Awfa said: 'The one who inflates prices consumes usurious wealth. It is an impermissible treachery; it is not allowed.'"[1]

If inflation occurs in the sale, what is the ruling on that sale?

The view of most jurists, including from the Hanafis, Shaafi`is, and Hanbalis, is that the sale is valid, because inflation occurs by the inflator, not the one making the contract. Therefore, it does not affect the sale. The prohibition is for the right of the person, so it does not invalidate the sale, similar to the sale of meeting the caravans before they reach the market to purchase from them (since they do not know the prices of the market, they can be cheated into selling for a cheaper price), or selling faulty or hidden items. This is contrary to something that is of the rights of Allaah, because the rights of humans can be mended through choice or increasing the price.

The opinion of Maalik, may Allaah have mercy on him, and one narration rom Ahmad, may Allaah have mercy on him, states that it is invalid, because it is forbidden, and since it is

[1] Reported by Al-Bukhaari (3/69).

forbidden, it necessitates that it is invalid. The scholars have given the choice to be able to annul the contract in such a contract.[1]

Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy on him, said:

> "The principled view is that this prohibition is not for the right of Allaah such as having intercourse with Mahram women[2] or a woman who has been divorced three times[3], or interest-based sales. This right is of those belonging to humankind, meaning that if the person knows that the seller is inflating the prices and they agree to it, it is permissible. Likewise, if they know that others inflate prices. Also, with regards to the one who has been engaged, if the man who proposed to her gives permission for others to propose to her, it is permissible.

[1] Refer to Al-Mawsoo`ah Al-Fiqhiyyah (9/221).

[2] Mahram women are those who are permanently prohibited to marry due to blood or suckling relation with the man.

[3] A woman whose husband divorced three times cannot go back to her husband (or remarry him) until she marries another person and consummates the marriage with this new husband. If this new husband divorces her or dies, then she can marry her first husband (who divorced her thrice).

Since this prohibition is for the rights of humankind, Allaah the Exalted did not render the transaction completely lawful and valid; rather, He made the wronged person have the right to choose to annul the contract or not. If the buyer comes to know of the inflated price, they can either return the item, thereby fulfilling their right, and they can choose to continue with the sale, if they know of the inflation.

As for it being invalid, if they know of the inflation and are content with it, then this view has no basis. The same ruling takes place with the faulty item or an item which the seller describes to be better than its actual state or the animal with a tied udder[1], and so forth."

The scholars of the Permanent Committee said:

"If inflation occurs in an uncustomary fashion, the buyer has the right to the choice to either annul or continue the sale, because it goes back to the issue of giving the choice in a dishonest dealing."[2]

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[1] This is when the owner of the animal ties its udder for a day or two before selling it so that its udder becomes big and thus people would think that this animal produces a lot of milk and buy it based on this false and misleading act of his.

[2] Fataawa Al-Lajnah Ad-Daa'imah (13/120).

Therefore, the strongest view is that inflated sales are valid, and the buyer has the choice to either continue with the sale or to annul it.

Can inflation be interpreted more generally?

The answer is that it can, and that would occur by looking at its linguistic meaning in Arabic, which means to hide something or cheat. In such a situation, the meaning would be: Do not cheat one another, and do not plot or deceive one another. Plots and deceit are meant to harm the Muslims, either personally, or by benefitting from that. It necessitates that they harm the Muslim.

\`Abdullaah ibn Mas\`ood, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu \`alayhi wa sallam, said: *"Whoever cheats us is not one of us. Deceits and plots are in the Hellfire."*[1]

Therefore, this is included in the general meaning of the Hadeeth, and all dealings which are done by cheating are included, such as hiding faults, hiding faulty products by placing the good products on top, and so forth.

[1] Reported by Ibn Hibbaan (5559) and Al-Albaani ruled it as authentic in his book Saheeh Al-Jaami\` (6408).

It also includes selling to someone who is lax and unaware of the prices with an exponentially higher price. These, and other examples, are considered cheating and deceit, and they are included in the general meaning of this Hadeeth.

Therefore, it is not permissible to engage in prohibited dealings between Muslims. It is permissible to deceive those whom it is permissible to harm, namely, the disbelievers who are warring against the Muslims. The Prophet, sallallaahu `alayhi wa sallam, said: *"War is deceit."*[1]

Another form of cheating is to say: 'I purchased this item for such-and-such amount,' while lying.

Ibn Qudaamah, may Allaah have mercy on him, said:

"If the seller says: 'I purchased this item for such-and-such price,' and the buyer believes them and buys it based on that while they are lying, it is another form of cheating."[2]

The wealth of the disbelievers:

It should be known that disbelievers who are not at war are unlike disbelievers who are at war. Many people say it is permissible to cheat and deceive any disbeliever, and to take

[1] Reported by Al-Bukhaari and Muslim.
[2] Al-Mughni (6/305).

their wealth unjustly, just because they are disbelievers. This is not true; the wealth of the disbeliever who is warring against the Muslims is booty for the Muslims.

As for all other disbelievers, their wealth does not hold the same ruling; their wealth is protected, especially if they are disbelievers under covenant.

It is obligatory on the Muslim to be a good example of trustworthiness, fulfilling one's pacts, and good character. The fact that the Muslims have these qualities was the cause of many disbelievers entering into Islaam, when they saw the good aspects of Islaam and the good morals of the Muslims.

The Muslim who renders the wealth of disbelievers as being lawful, regardless if they are in lands of Muslims or lands of disbelievers, is actually serving the cause of the disbelievers by disfiguring the image of Islaam and the Muslims. They are actually helping the causes that attack Islaam.

If the Muslim enters the lands of the disbelievers, they enter with a pact, as in, the visa that they get which allows them to enter. If they take their wealth without due right, it means they are breaking that pact, let alone a thief.

The wealth that they stole from them is unlawful. Al-Mugheerah ibn Shu`bah, may Allaah be pleased with him, reported that he was with some people in the time of pre-Islaamic ignorance, and took their wealth. Then, he accepted Islaam, and the Prophet, sallallaahu `alayhi wa sallam, said: *"As for your Islaam, I accept it. As for the wealth you took, I have nothing to do with it."*[1] In another narration: *"As for Islaam, we have accepted, but as for the wealth, it is wealth taken through treachery, and we have no use for it."*[2]

The scholars of the Permanent Committee were asked:

"There is a widespread opinion of some people which says that it is lawful to take the money and properties of the disbelievers and even permissible to steal it. What is the validity of such a concept or opinion, bearing in mind that such an opinion has caused many disputes and stirred dissension among Muslims?"

They responded:

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[1] Reported by Al-Bukhaari (2731).

[2] Reported by Abu Daawood (2765) and Al-Albaani ruled it as authentic.

"It is not permissible to usurp the wealth of disbelievers who have been given a peace covenant by or have a treaty with Muslims; their wealth is inviolable by virtue of this covenant."[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"Do not carry mutual hate for one another."*

This prohibition means that it is unlawful. It is a prohibition which states that Muslims may not hate one another. Usually, Muslims hate one another due to reasons pertaining to the worldly life. Allaah the Exalted made the believers as brothers and sisters, Saying:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ

{The believers are but brothers, so make settlement between your brothers.} **[QUR'AAN 49:10]**

Brothers and sisters have love for one another and do not hate one another. Also, the verse indicates that dealings among Muslims should be on two accounts.

The first is that the default is that they should treat one another as loving siblings, and that if anything occurs which

[1] Fataawa Al-Lajnah Ad-Daa'imah (26/311).

contradicts that, they should rectify it so that they can regain their brotherhood once again.

The Sharee`ah encourages and conduces everything that it orders be done. It also prohibits everything that is contrary to it, or at least, the paths that lead to performing anything contrary to its orders. Anything the Sharee`ah prohibits, it also prohibits its means. This is from the good aspects of Islaam.

Shaykh Al-Islaam, may Allaah have mercy on him, said: "The Sharee`ah has come to instate and complete pros and to negate and decrease cons."[1]

This is why since spreading greetings of peace among the believers increases in their mutual love for one another, the Sharee`ah orders that one spread greetings of peace. The Prophet, sallallaahu `alayhi wa sallam, said: *"You will not enter Paradise until you believe, and will not believe until you have mutual love for one another. Shall I not tell you of something which, if you do it, will make you have mutual love*

[1] Majmoo` Al-Fataawa (54).

for one another? Spread greetings of peace among one another."[1]

Allaah the Exalted has forbade anything that causes hatred and enmity to be spread among them.

Allaah the Exalted Said:

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

{Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allaah and from prayer. So will you not desist?} **[Qur'aan 5:91]**

An aspect of this is the prohibition of cheating, lying, slandering, and so forth, including other evil qualities, because those are primary reasons for causing enmity and hatred between souls. Likewise, the Sharee`ah allows lying to reconcile between others, although lying is one of the worst qualities a person could have. However, when lying is for reconciliation between people, the cause for its dispraise and prohibition becomes lifted, and instead, it is coupled by something making it necessary for a praiseworthy goal.

[1] Reported by Muslim (54).

The Prophet, sallallaahu `alayhi wa sallam, said: *"Do not turn away from one another."*

Meaning, you should not turn away from each other, causing you to hate one another; however, be sincere towards one another, meet with one another, love one another, and be sociable with one another.

An-Nawawi, may Allaah have mercy on him, said:
"It means to have enmity towards one another; it was also opined that it refers to abandoning or boycotting one another, where each person turns their back to the other."[1]

Wali Ad-Deen Al-`Iraaqi, may Allaah have mercy on him, said:

> "Abu Al-`Abbaas Al-Qurtubi, may Allaah have mercy on him, said: 'The Prophet, sallallaahu `alayhi wa sallam, said: *'Do not turn away from one another,'* meaning, do not do the action of those who are angry at one another, who each turn away from one another in shunning one another.' Ibn `Abd Al-Barr, may Allaah have mercy on him, said: 'This Hadeeth teaches that it is not allowed for a Muslim to hate their brother or

[1] The explanation of An-Nawawi on the book of Muslim (16/116).

> sister, to turn away from them if they see them, or to boycott them after they were companions in something that is not forbidden, or in something that is forbidden but may be forgiven. It is also impermissible to harm them by being envious of them for Allaah's favors to them and to compete with them in their worldly life. They should suffice with asking Allaah the Exalted of His favors.'"[1]

The point is that turning away and shunning others should not occur among Muslims, because it results in hatred and malice and leads to severing ties of relations. One is ordered to do everything that is good and permissible which leads to mutual love and closeness among Muslims. It could be obligatory at times, and could be recommended at times. Likewise, everything that leads to boycotting and severing ties of Muslims is prohibited, either by way of being forbidden or disliked.

Boycotting the child and wife to discipline them:

Al-Khattaabi, may Allaah have mercy on him, said:

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[1] Tarh At-Tathreeb (8/97).

"As for a parent boycotting their child or a spouse boycotting their spouse, and so forth, it should not occur for more than three days. The Prophet, sallallaahu `alayhi wa sallam, boycotted his wives for a month."[1]

If a parent boycotts their child or a spouse boycotts their spouse to discipline them, there is nothing wrong with that. However, if they do so out of their own desires, it should not be more than three days.

Does boycotting end with giving greetings of peace?

It is stated in Al-Mawsoo`ah Al-Fiqhiyyah:

> "The jurists disagreed whether boycotting ends with greetings of peace, and that resulted in two views:
>
> First: The view of the majority of jurists among the Hanafis, Ash-Shaafi`i, Maalik, and a report from Ahmad, which is that boycotting is ended giving Salaam greetings, and it removes the sin of boycotting. Their evidence is the statement of the Prophet, sallallaahu `alayhi wa sallam, as reported by Abu Ayyoob Al-Ansaari, may Allaah be pleased with him,: *'The better of the two is the one who begins*

[1] Ma`aalim As-Sunan (4/122).

with greetings.' They said that had it not been that a greeting ends the boycotting, the one who begins by giving greetings would not be considered the better of the two.

Second: The view of Ahmad and Ibn Al-Qaasim, one of the companions of Maalik, which is that greetings do not annul the boycott if someone is avoiding speaking to the person in a harmful way."[1]

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"It is not permissible for a Muslim to boycott another believer for more than three days. If three days pass, they should meet and give greetings. If the person responds to the greetings, they would have shared in the rewards, and if they do not, the other would have the sin, and the one who gave the greetings would have ended the boycott."*[2]

Therefore, this is a definitive text showing that those who are abandoning one another may end the boycott by giving greetings. However, the Hadeeth is weak, because it was

[1] Al-Mawsoo`ah Al-Fiqhiyyah (42/169-170).
[2] Reported by Abu Daawood (4912) and Al-Albaani ruled it as inauthentic (*Dha'eef*).

reported by Hilaal ibn Abu Hilaah, may Allaah have mercy on him, from Abu Hurayrah, may Allaah be pleased with him, but Hilaal is unknown. Ath-Thahabi, may Allaah have mercy on him, said: "He is unknown; his son was the only one that narrated from him, but his son was ruled as trustworthy."[1]

Some scholars have differentiated between relatives and non-relatives. They said that among non-relatives, the boycott is ended by giving greetings, contrary to the relatives, because it is obligatory to keep one's ties of the womb.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Do not engage in selling to harm one another."*

Ibn `Umar, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"A person should not enter into a transaction when their brother or sister [had already entered into but not finalized], and he should not make proposal of marriage upon the proposal already made by his brother, until he permits it."*[2]

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[1] Meezaan Al-I`tidaal (4/317).
[2] Reported by Al-Bukhaari and Muslim.

Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"The Muslim should not purchase in opposition to their brother or sister, and he should not make the proposal of marriage on the proposal already made by his brother."*[1]

Since it is impermissible to sell in opposition to one's brother or sister, one may not buy in opposition, as well. An-Nawawi, may Allaah have mercy on him, said:

"As for selling in opposition to someone, its example is that someone tells a buyer during the time of choice (the time they have to annul the transaction): 'Annul this transaction, and I will sell it to you for a cheaper price, or for the same price, but a better quality item,' and so forth. This is impermissible. It is also impermissible to purchase in opposition to someone, which is to say to the seller during the time of choice: 'Annul this transaction, and I will buy it for a higher price,' and so forth."[2]

[1] Reported by Muslim (1413).
[2] The explanation of An-Nawawi on the book of Muslim (10/158).

Ibn `Uthaymeen, may Allaah have mercy on him, said:

"Can it be said that purchasing in opposition to one's Muslim brother or sister is the same as buying in opposition to them? The answer is yes; the meaning is the same. An example of purchasing in opposition to another is that Zayd sells `Amr an item for 100. Bakr then goes to Zayd – the seller – and says: 'I will buy it for 120.' This is forbidden, because it creates enmity, hatred, and disputes between the people."[1]

Therefore, the Legislator forbade three things: Buying or selling in opposition to your brother or sister, and proposing when your brother has already proposed to a woman.

This prohibition is general and includes during and after the time of choice:

If the buyer and seller agree on a time of choice, each has the right to annul the transaction. However, it is permissible for another seller to come to the buyer during this period and say: 'Return the item during the selection period, and I will give it to you for a cheaper price?'

[1] Sharh Al-Arba`een An-Nawawiyyah (pg. 347).

The scholars have two views about this topic. Some said it is permissible, because the buyer has the choice to continue or to annul the transaction. Others said it is impermissible, because the prohibition is general, including the time of choice and afterwards. The reason is that the causation which has been noted by the Legislator is still present during the time of choice, namely, the fact that the initial seller would be harmed by such an action.

This leads to dislike, hatred, shunning one another, and boycotting one another. We have previously mentioned that the Sharee`ah forbade these matters as well as their means, and have ordered the opposite be done.

The second view is the stronger view, and Allaah the Exalted knows best. It is not permissible for a person to contend with their brother or sister in sale, and not permissible for them to contend with them in purchasing, regardless if it occurs during or after the time of choice.

The Prophet, sallallaahu `alayhi wa sallam, said: *"The Muslim should not purchase in opposition to their brother or sister."*

This means that two people would barter regarding the price of an item and they come close to ending the transaction,

then another comes and takes it from the hand of the first potential buyer and increases in the price they were going to pay.[1]

For example, there is a building or piece of land that someone presents to sell. When they present it, people come to buy and bid. In such a case, bidding would only be one of two cases:

First: Either the building or land is left giving the choice to everyone to increase or bid, such as what occurs during auctions. In this case, it is permissible to outbid your brother or sister, because of the transaction type.

The problem is when there occurs a transaction between two parties, and a third comes and cuts them off. For example, if a car was presented to be sold for , may Allaah be pleased with him,10,000, and both parties agree, it is not permissible to cut their transaction if they agree to that price; you cannot say: ‘I will give you , may Allaah be pleased with him,15,000,’ because in this case, you have purchased in opposition to your brother after their agreement. This is the meaning of the statement of the Prophet, sallallaahu `alayhi wa sallam,

[1] Al-Mawsoo`ah Al-Fiqhiyyah (10/153).

when he said: *"The Muslim should not purchase in opposition to their brother or sister."* So, it is not permissible to bid in such a way, regardless if one is selling or buying.

However, if the buyer and seller have reached a dead end in their bartering, and they both know that they will not be able to come to a conclusion, it becomes permissible at that point to come between them and interject your bid. As for while they are bartering and discussing and they both have hope in the transaction it is not permissible for anyone to interject, regardless if they are a buyer or seller.

As for giving advice, such as a seller seeing a buyer purchase something for double the price, they can say that they know that they know the price it is worth and that they are going overboard in this purchase. This only applies if their intention is to give advice to the one who is unaware of the prices.

As for the prohibition of proposing to a woman who is already engaged:

This also results in hatred and malice among Muslims, which is why it is not permissible. It is not permissible for a Muslim to propose to a woman whom he knows that there are

others who have proposed. If they do not know, they are not sinful for doing so.

There are some situations where a person can propose to a woman who has already received a proposal, such as:

First: They seek the permission of the one who initially proposed, because this is the apparent meaning of the Hadeeth of Ibn `Umar, may Allaah be pleased with him, where the Prophet, sallallaahu `alayhi wa sallam, said: *"He should not make the proposal of marriage on the proposal already made by his brother."*[1]

Second: He knows that the first one who proposed is no longer interested her.

Third: He knows that the girl's family is no longer interested in the man.

Fourth: A long period passes wherein one can know that the proposal was rejected. At that, they can propose.

Fifth: A man who is in ritual consecration proposes. It is not permissible for a man to propose marriage to a woman during Ihraam (ritual consecration). If they do so, the

[1] Reported by Al-Bukhaari and Muslim.

proposal is invalid, and it is permissible for others to propose to her.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Be the slaves of Allaah as brothers and sisters."*

Ibn Rajab, may Allaah have mercy on him, said:

"This was mentioned by the Prophet, sallallaahu `alayhi wa sallam, as a cause for everything that had been previously mentioned. It shows that if Muslims abandoned envy, inflating prices, hatred, shunning one another, and selling over one another, they would be like brothers and sisters.

It also contains an order that the Muslims do generally anything that makes them feel a sibling relationship with one another. This includes giving the Muslims their due rights, such as returning their greetings, saying: 'Yarhamukallaah (May Allaah have mercy on you),' to the one who sneezes, visiting the sick, following the funeral proceedings, accepting invitations, initiating greetings when meeting one another, and giving advice in secret.

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *`Give gifts to one another and you will earn mutual love.'*[1] Al-Hasan, may Allaah have mercy on him, said: 'Shaking hands increases in love for one another.'

Mujaahid, may Allaah have mercy on him, said: 'I have been informed that if two people who have mutual love for one another meet and smile at each other, then shake hands, their sins fall from them as leaves fall from the tree.' It was said to him: 'This is a minor action.'

He responded: 'You say it is minor, while Allaah the Exalted Said:

[1] Reported by Al-Bukhaari in his book Al-Adab Al-Mufrad (594) and Al-Albaani ruled it as authentic.

لَوْ أَنْفَقْتَ مَا فِي الأَرْضِ جَمِيعاً مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

{If you had spent all that is in the earth, you could not have brought their hearts together; but Allaah brought them together. Indeed, He is Exalted in Might and Wise.} **[QUR'AAN 8:63]"**[1]

Therefore, the Sharee`ah teaches everything that strengthens relationships between Muslims, based on love and brotherhood. Also, it prohibits everything that contradicts these premises.

The Prophet, sallallaahu `alayhi wa sallam, said: *"The Muslim is the brother of the Muslim; they should not oppress them, fail them, lie to them, or belittle them."*

The believers are all brothers and sisters, as Allaah the Exalted informed. Therefore, they must strive to have unity and disregard everything that causes aversion to one another.

One of the greatest things that cause disunity and aversion is oppression. The Muslim should never oppress their brother or sister. If they see their Muslim brother or sister

[1] Jaami` Al-`Uloom wa Al-Hikam (3/984-986).

oppressing someone else, they stop them with their hands and prevent them from oppressing others. If they see their Muslim brother or sister being oppressed, they help them against their oppressors.

This is mentioned in the Hadeeth of Anas, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Aid your brother if they are oppressed or oppressing."* A person said: "O Allaah's Messenger, I understand if they are oppressed, but if they are oppressing, how do I aid them?" He, sallallaahu `alayhi wa sallam, said: *"You prevent them from their injustice and oppression. That is how you aid them."*[1]

Likewise, one should never fail them. Allaah the Exalted will aid whoever aids their Muslim brother or sister, and will fail whomever fails them.

Also, one should never lie against the Muslim. Lying is one of the worst qualities, has some of the most harm, and is very dangerous. Lying is forbidden under obligation in Islaam. It is one of the qualities of the hypocrites. If

[1] Reported by Al-Bukhaari (6952) and Muslim reported a similar Hadeeth from Jaabir, may Allaah be pleased with him, (2584).

someone is known to be a liar, they cannot be trusted in their religion or worldly matters, because lying is the opposite of trustworthiness. It is impermissible for a Muslim to lie to their brother or sister, especially in matters pertaining to mutual or personal rights.

Another dispraised quality is belittling Muslims. It is the result of arrogance, as in the Hadeeth of `Abdullaah ibn Mas`ood, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"The one who has an atom's weight of arrogance will not enter Paradise."* A man said: "A person would love that their clothing and shoes are nice."

The Prophet, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted is Beautiful and loves beauty. Arrogance is to reject the truth and belittle people."*[1]

Also, Allaah the Exalted Said:

[1] Reported by Muslim (91).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

{O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.}
[Qur'aan 49:11]

If someone belittles their Muslim brethren and is arrogant in dealing with them, how can they give them their rights?

The Prophet, sallallaahu `alayhi wa sallam, said: *"Taqwa is here,"* and he pointed to his heart three times.

This shows that the nobility a slave has with Allaah the Exalted is through their Taqwa. The most noble of people are those who have the most Taqwa.

There might be a person whom others belittle due to their weakness and lack of worldly possessions, but they are greater to Allaah than those who have worldly possessions. People vary in accordance to their Taqwa, as Allaah8 Said:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللهِ أَتْقَاكُمْ

{Indeed, the most noble of you in the sight of Allaah is the most righteous of you.} **[Qur'aan 49:13]**

Also, the Prophet, sallallaahu `alayhi wa sallam, was asked: "Who are the noblest of people?" He, sallallaahu `alayhi wa sallam, said: *"Those who have the most Taqwa of Allaah the Exalted."*[1]

Therefore, the root of Taqwa is the heart. Allaah the Exalted Said:

وَمَنْ يُعَظِّمْ شَعَائِرَ اللهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

{And whoever honors the symbols of Allaah - indeed, it is from the piety of hearts.} **[Qur'aan 22:32]**

This is also indicated by the Hadeeth Qudsi where Allaah the Exalted Said: *"O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all as pious as the most pious heart of any individual amongst you, then this would not increase My Kingdom an iota."*[2]

[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Muslim (2577).

Since the root of Taqwa is in the heart, only Allaah the Exalted can know its reality. We do not have the right to judge people based on their looks or wealth, because those do not pertain to Taqwa and do not show Taqwa, or lack thereof. There might be a ragged and dusty person who has only two pieces of shabby clothing, but if they were to swear to Allaah the Exalted to do something, He would do it.

How can we judge people based on their appearances and wealth, when Allaah the Exalted does not? Allaah the Exalted looks at their hearts, as Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted does not look at your appearances or wealth, but looks at your hearts and actions."*[1]

Therefore, if someone treats people by looking at their appearances and wealth, they have lost the scale of judging others, namely, Taqwa. Taqwa is in the heart so it cannot be seen by anyone but Allaah, but its traces would be found on the limbs, because the heart is the king of the limbs; when

[1] Reported by Muslim (2564).

the heart is upright, so will be the limbs, and if the heart is corrupted, so will the limbs.

The Prophet, sallallaahu `alayhi wa sallam, said: *"It is enough evil for a person to belittle their Muslim brother or Muslim."*

Meaning, if there was nothing evil that a Muslim could do but belittle their brethren, it would be sufficient in earning sins. This is one of the most censured dispraise of belittling Muslims. Muslims should be respected and their faith and Islaam should be honored.

If a person shows any sign of belittling others, they are dispraised and censured, regardless if they are belittling an individual or a group. The means of belittling a person are well known, such as belittling them due to their poverty, clothing, rough skin, and so forth. As for belittling an entire group, it would be to say: 'All people are destroyed.' Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"If someone says: 'The people are destroyed,' it means they are the most destroyed of them all."*[1]

[1] Reported by Muslim (2623).

This is a type of belittling them, thinking that they are nothing. However, if they say it out of sadness regarding the situation of the people in their religion, there is no harm in that, contrary to one saying it out of conceit and belittling others; the latter is forbidden and impermissible.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Everything of a Muslim is sacred to the Muslim, including their blood, wealth, and honor."*

This is what the Prophet, sallallaahu `alayhi wa sallam, used to mention during great gatherings. He mentioned this point during his Farewell Pilgrimage, the day of `Arafah, and on the second day of Tashreeq (the 12th of the month of Thul-Hijjah).

The Muslim must respect their brethren in their blood; they should not transgress against their blood by killing them, wounding them, and so forth. Likewise, they should respect their wealth. They should not take their wealth by usurping it, stealing it, treacherously, by claiming what is not theirs, and so forth. It is not permissible to take the wealth of your brother in any situation. Likewise, they should respect other Muslims in their honor. They should not violate their honor

or speak about their honor among people, regardless if it is true or false. Allaah the Exalted has forbidden backbiting and slandering, and the scholars mentioned they are of the major sins.

This Hadeeth shows that Muslims are sacred to one another in everything. The Muslims are like loving siblings, and they may not do any actions other than those emphasize and show this love. Anything contrary to these feelings is prohibited, such as lying, injustice, cheating, deception, plotting, backbiting, slander, and scaring, even when joking.

Hadeeth 36

Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: "Whoever relieves a believer of a distress of this life, Allaah the Exalted will relieve them of a distress of the Day of Resurrection. If someone facilitates for someone needy, Allaah the Exalted will facilitate for them in this life and the Hereafter. Whoever covers the faults of a Muslim, Allaah the Exalted will cover their faults in this life and the Hereafter. Allaah the Exalted will Aid the slave, as long as the slave aids their brother or sister. If someone takes a path of seeking knowledge, Allaah the Exalted will facilitate and ease a way to Paradise for them. Every time a group gather in one of the houses of Allaah, reciting the Book of Allaah the Exalted and engaging in mutual study of it, tranquility descends on them, mercy encompasses them, the angels surround them, and Allaah the Exalted will mention

them with those with Him. If someone is slowed by their actions, they will not speed up with their lineage."[1]

In this Hadeeth, we notice that recompense is in accordance with the nature of the action. This is a principle that is catered to in the Sharee`ah of Allaah and is instated in the natural characteristics of creation.

Ibn Al-Qayyim, may Allaah have mercy on him, said:

> "Allaah the Exalted created an innate characteristic in His slaves which dictates that everything takes the ruling of its counterpart, and similar rulings are of the same genus. Also, that one should reject difference between two similar things and reject similarities between two different things. That is why recompense is of the same nature as the action, whether good or bad.
>
> If someone covers for a Muslim, Allaah the Exalted covers them; if someone helps someone in dire need, Allaah the Exalted will aid them in this life and the Hereafter; whoever relieves a believer of distress of

[1] Reported by Muslim (2699).

this world, Allaah the Exalted will relieve them of distress of the hereafter. If someone forgives, Allaah the Exalted will forgive them on the Day of Resurrection. If someone seeks to expose the faults of their brethren, Allaah the Exalted will expose their faults. If someone harms a believer, Allaah the Exalted will harm them. If someone is harsh and hard, Allaah the Exalted will be harsh with them. If someone fails a believer when they should aid them, Allaah the Exalted will do the same to them when they are in need. If someone pardons, Allaah the Exalted will pardon them. The merciful are shown mercy by the Most Mercifiul; Allaah shows mercy to His merciful slaves. If someone spends in charity, Allaah the Exalted will spend on them. If someone safeguards something, Allaah the Exalted will safeguard them.

If someone forgives and does not take their right, Allaah the Exalted will not take His right from them. If someone overlooks mistakes, Allaah the Exalted will overlook their mistake. If someone investigates others, Allaah the Exalted will do the same with them.

Thus is the religion, predestination, revelation, reward system, and penal system based on this principle, namely, putting similar things in the same category."[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever relieves a believer of a distress of this life, Allaah the Exalted will relieve them of a distress of the Day of Resurrection."*

Ibn `Uthaymeen, may Allaah have mercy on him, said:

"Distress refers to something that is bothering an individual which results in sorrow and grief. If you relieve your brother of this, Allaah the Exalted will relieve you of a distress of the Day of Resurrection.

Relieving of distress could occur in a number of ways. It could be a monetary distress, and the way to relieve it is to give them the wealth they need to be relieved. If the distress is not material, relieving it would be by removing the non-material aspect that is causing the distress. If the distress is worry and sadness, relieving it would be by allowing them to feel at ease, telling

[1] I`laam Al-Muwaqqi`een (1/150).

> them that it will subside, and that all matters are bound to change.
>
> Also, they should be told of the great rewards, so that the disaster can be easier for them to handle."[1]

There is a difference between removing the distress altogether, and relieving it. There is no doubt that removing the distress contains greater rewards.

The Prophet, sallallaahu `alayhi wa sallam, said: *"If someone facilitates for someone needy, Allaah the Exalted will facilitate for them in this life and the Hereafter."*

There is no doubt that facilitating for someone in need is a way of removing their distress. Since many individuals are tested with this matter, it was necessary to mention this specifically. If a general topic is mentioned and then a subtopic is specified, it occurs for a reason. In this case, it is to remind in order to encourage that people are keen of this topic, due to its great need.

Taking loans and borrowing is something widespread; rarely do you find those who do not take loans. People have an

[1] Sharh Riyaadh As-Saaliheen (2/567-568).

evident need to take loans. In and of itself, loans are a mercy and are good, so that people do not have to resort to usury. Helping people in this situation, in terms of their debts and poverty, is something encouraged and is a praiseworthy action. The Prophet, sallallaahu `alayhi wa sallam, said: *"If someone facilitates for someone needy, Allaah the Exalted will facilitate for them in this life and the Hereafter,"* showing that there will be difficulties in the Hereafter. Allaah the Exalted described the Day of Resurrection as being difficult and uneasy for the disbelievers, showing it will be easy for believers.

Allaah the Exalted Said:

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا

{True sovereignty, that Day, is for the Most Merciful. And it will be upon the disbelievers a difficult Day.}
[QUR'AAN 25:26]

Allaah the Exalted also Said:

فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ * عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ

*{That Day will be a difficult day * For the disbelievers - not easy.}* **[QUR'AAN 74:9-10]**

How can a Muslim ease their Muslim brethren's difficulty?

It could occur by one of two things. If they are the one who gave them a loan, it would be by giving them extra time to pay their debt. This is obligatory, as Allaah the Exalted Said:

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ

{And if someone is in hardship, then [let there be] postponement until [a time of] ease.} **[QUR'AAN 2:280]**

Or, they can completely forgive them and refuse to take the loan back from them.

Allaah the Exalted Said:

وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

{But if you give [from your right as] charity, then it is better for you, if you only knew.} **[QUR'AAN 2:280]**

The second way is that if the debt belongs to someone else, they can give them the money to pay it, intercede on their behalf for the one with the debt so that they give them extra time or forgive them.

There are many narrations about giving extra time to those in need, and forgiving one's dues:

Abu Al-Yusr, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Whoever gives extra time to pay a debt to someone who is needy, or forgives the debt, Allaah the Exalted will shade them in His shade."*[1]

The Prophet, sallallaahu `alayhi wa sallam, informed that if someone gives respite to someone in need, they earn a charity according to the amount of the loan they gave for each day that they allow to pass before the time of payment comes forth. Also, they earn a charity equivalent to double the amount of the loan for each day they give in respite. This was made to encourage the Muslim to help other Muslims and to aid the needy, so that they do not have to use forbidden usury and interest which can harm their earnings, and earn war from Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam.

[1] Reported by Muslim (3014).

Buraydah, may Allaah be pleased with him, said that he heard Allaah's Messenger, sallallaahu `alayhi wa sallam, say: *"Whoever gives respite to someone in need, they earn a charity in the amount of what they gave every day."* Then, he heard him, sallallaahu `alayhi wa sallam, say: *"Whoever gives respite to someone in need, they earn a charity in double the amount of what they gave every day."* He said: "O Allaah's Messenger, I heard you say that they earn charity in the amount of what they gave, and then you said that they earn double of what they gave." He, sallallaahu `alayhi wa sallam, said: *"They earn a charity for each day before the time to pay the dues comes, and when that time comes, if they give respite, they earn double as charity."*[1]

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"There was a merchant who used to lend to the people, and whenever his debtor was in straitened circumstances, he would say to his*

[1] Reported by Ahmad (22537) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (86).

employees, `Forgive them so that Allaah may forgive us.' So, Allaah forgave him."[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever covers the faults of a Muslim, Allaah the Exalted will cover their faults in this life and the Hereafter."*

There are many narrations which encourage covering the faults of Muslims.

Ibn `Abbaas, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever covers the private areas of their Muslim brother or sister, Allaah the Exalted will cover their private matters on the Day of Resurrection, and whoever uncovers the faults of their Muslim brother or sister, Allaah the Exalted would uncover their faults, even if they were in their homes."*[2]

This covering could be tangible or intangible. Covering the private areas is tangible, and occurs when a Muslim gives someone who has nothing to cover their private areas

[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Ibn Maajah (2546).

something to cover themselves with, or give them wealth to purchase something to cover themselves with.

The Muslim might be in need of something that would cover them and protect from the cold or heat. The covering that is ordered and recommended is general. Another example is when someone finds another Muslim sleeping and their private areas are uncovered, as occurs to some pilgrims, and covers them.

As for the intangible covering, it is to cover their faults, which occurs by never mentioning their sins, and if they were to see some of their sins or faults, they would cover them and never broadcast them among people.

What is our position concerning well-known sinners who disobey Allaah the Exalted?

The answer is that people are of two types.

The first type is those who are covered; their sins are unknown. They apparently are good, modest, and righteous and do not openly commit sins.

If they fall into an error or mistake, it is not permissible to expose them or speak of their sin, because that is prohibited backbiting. Regarding such a person, one would say:

"Whoever covers a Muslim, Allaah the Exalted will cover them." Therefore, if someone is apparently covered, one must cover them if they fall into mistakes, or if one sees them sinning. It is not permissible to expose them due to their sin. Allaah the Exalted Said:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ

{Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter.} **[Qur'aan 24:19]**

One way of broadcasting immoral behavior is to unveil the sins of one's Muslim brethren and to accuse those who are innocent of committing crimes, as was the case when `Aa'ishah, may Allaah be pleased with her, was accused. This issue deals with those who enjoin good and forbid evil, who might see some mistakes and sins of others. If they see sins of others who are known to be covered, they must cover their sins, advise them to do good, and remind them of Allaah the Exalted. A pious minister once said to someone working in enjoining good: "Be keen on covering the sins of the sinners, because the appearance of their sins is a fault

and shame for Muslims; the most ideal matter is to cover faults."

If we strove to uncover and unveil all those who are sinful, Muslim society would appear very heinous to non-Muslims, which would deter people from accepting Islaam.

The second type of people are those who are notorious for sinfulness, do not care about what they do, and do not fear Allaah the Exalted regarding the honor of the Muslims. Such a person is outspoken in sin; they are not to be covered, rather, they are to be sought out, investigated, and one should report them to the authorities. None should intercede on their behalf, and the utmost keenness should be placed on halting their corruption and evil which they project onto others. There is no such thing as backbiting such a person, and they do not bear any sense of honor; they are to be mentioned in a bad way, others are to be told of their situation, to hate them, to avoid dealing with them, and to boycott them until they quit their corruption, abandon what they do, repent to Allaah the Exalted sincerely, and show signs of religiosity and uprightness.

Imaam Maalik, may Allaah have mercy on him, said: "If someone is not known for evil, there is no harm in interceding on their behalf, as long as their case does not reach the leader. As for if they are known for being evil and corrupt, I do not like that anyone intercedes on their behalf; they should be abandoned so that the penalty is carried out on them."[1]

Therefore, it is necessary to differentiate between one whose default is that they are covered and not known to be sinners, and between those who are openly sinners.

Those who have fallen into sins should cover and veil themselves with the covering that Allaah the Exalted has bestowed on them; they should never expose themselves among people. If someone is ordered to cover for others, then they are more ordered to cover for their own selves. `Abdullaah ibn `Umar, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, stood after he stoned Al-Aslami: *"Avoid these filthy actions which Allaah the Exalted has forbidden. If someone*

[1] Al-Mughni (9/139).

falls into a sin, they should cover themselves with the covering of Allaah and should repent to Allaah the Exalted. If someone exposes their own sins to us, we will implement the Book of Allaah the Exalted on them."[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted will Aid the slave, as long as the slave aids their brother or sister."*

This is on the topic of doing good actions to others and fulfilling their needs. This is an important topic and should be given due attention. Ibn `Umar, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever comes to the need of their brother or sister, Allaah the Exalted will come to their need."*[2]

According to some people, acts of worship, such as prayer, fasting, and recitation of the Qur'aan, are absolutely and always better than helping creation.

However, the reality is that the opposite might be true at times. Thus, helping creation, facilitating things for them,

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[1] Reported by Al-Haakim (7615) and he ruled it as authentic according to the conditions stipulated by Al-Bukhaari and Muslim, and Ath-Thahabi concurred with him, and Al-Bayhaqi (17601), and Al-Albaani ruled it as authentic in his book Saheeh Al-Jaami` (149).

[2] Reported by Al-Bukhaari and Muslim.

and fulfilling their needs is better than various types of voluntary actions, such as prayer, fasting, and so forth.

Maalik ibn Deenaar, may Allaah have mercy on him, said:

> "Al-Hasan sent Muhammad ibn Nooh and Humayd At-Taweel to fulfill the need of his brother, and said: 'Pass by Thaabit Al-Bunaani and take him with you.' Thaabit said: 'I am in ritual seclusion.' Humayd then went to Al-Hasan and told him what Thaabit said, to which he said: 'Go back to him and say: 'O you with no insight, do you not know that striving in the need of your brother is better than consecutive pilgrimages?' Then, he got up and went with them, breaking his ritual seclusion."[1]

It was said to Muhammad ibn Al-Mundakir, may Allaah have mercy on him: "Which actions are most beloved to you?" He replied: "Bringing happiness to a believer." The questioner then said: "What is the rest of your pleasure?" He said: "Favoring and showing kindness to the brothers."[2]

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[1] Reported by Ibn Abu Ad-Dunya in his book Qadhaa' Al-Hawaa'ij (pg. 89) and Al-Birr wa As-Silah by Ibn Al-Jawzi (pg. 248).
[2] Al-Birr wa As-Silah by Ibn Al-Jawzi (pg. 248).

A person can help their brother or sister in whatever way possible. There are many different doors of righteousness that one can go through in that topic. A Muslim should never belittle any good action: repairing something, milking a goat or cow, lifting someone's luggage or bags into their vehicle, filling the bucket of their brethren, guiding them to their path, interceding on their behalf, and so forth, are all included within the spectrum of this topic. Showing good conduct to others protects one from a bad end in life.

The Prophet, sallallaahu `alayhi wa sallam, said: *"If someone takes a path of seeking knowledge, Allaah the Exalted will facilitate and ease a way to Paradise for them."*

Taking the path to knowledge also includes a tangible and intangible way. The tangible way is to walk to the assemblies and classes of the scholars to acquire knowledge, as well as traveling to seek knowledge. A person who goes to the assemblies of the scholars with the intention of learning for the sake of Allaah, regardless if in their land or elsewhere, has taken the path of learning knowledge.

As for the intangible way, it refers to memorizing knowledge, studying it, remembering it, reading books of

knowledge, understanding them, and other ways which lead to attaining knowledge.

If someone strives to acquire knowledge through all means possible, they have taken the path of knowledge and the scholars. There is not a scholar but that they took that path; a scholar does not become a scholar until they take the tangible and intangible paths of seeking knowledge.

The reports regarding traveling to seek knowledge and what the scholars went through in terms of tiredness and fatigue are well known. They took the paths of knowledge, travelled, and exerted effort until Allaah the Exalted benefitted them and allowed everyone to benefit from them.

The Prophet, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted will facilitate and ease a way to Paradise for them."*

This might mean that Allaah the Exalted would facilitate the knowledge which they seek and whose path they have taken. He would make it easy for them. Knowledge is a path to Paradise. This is similar to when Allaah the Exalted Said:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

{And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?}
[QUR'AAN 54:17]

Regarding Allaah's Statement:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

{And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?}
[QUR'AAN 54:17]

Matar Al-Warraaq, may Allaah have mercy on him, said: "Is there anyone who will seek knowledge, and be aided in seeking it?"[1]

The meaning might also be that Allaah the Exalted will facilitate benefitting from and acting on their knowledge if they seek it for the Sake of Allaah the Exalted. This would also be a way for them to enter Paradise.

Allaah the Exalted might facilitate other sciences for the student of knowledge, which would be ways to enter Paradise. It has been said that whoever acts on what they know, Allaah the Exalted will give them knowledge of things

they do not know. It has also been said that the reward of the good deed is being granted a good deed after it. This is indicated by the Statement of Allaah the Exalted Said:

وَيَزِيدُ اللهُ الَّذِينَ اهْتَدَوْا هُدًى

{And Allaah increases those who were guided, in guidance.} **[Qur'aan 19:76]**

Allaah the Exalted Said:

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ

{And those who are guided - He increases them in guidance and gives them their righteousness.} **[Qur'aan 47:17]**

This could also mean making the tangible path which leads to Paradise easy for them, as in, referring to the bridge above Hellfire, and the horrific experiences that occur before and after it. That would be made easy for the student of knowledge, because they benefitted from their knowledge. Knowledge which informs about Allaah the Exalted is one of the closest paths to him.

If someone takes that path and does not abandon it, they will reach Allaah the Exalted and Paradise with its easiest routes. Therefore, the paths to reaching Paradise will be made easy on them, both in this life and the Hereafter.

There is no path to knowledge of Allaah the Exalted, reaching His Pleasure, winning closeness to Him, and being in His company in the Hereafter but beneficial knowledge which Allaah the Exalted sent His messengers with and which is contained in the books He revealed. Knowledge is what indicates Allaah the Exalted, and with knowledge, one is guided in the darkness of ignorance, doubts, and uncertainty. This is why Allaah the Exalted called His Book a light, because it is used as a guide in darkness.

Allaah the Exalted Said:

قَدْ جَاءكُمْ مِنَ اللهِ نُورٌ وَكِتَابٌ مُبِينٌ يَهْدِي بِهِ اللهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلامِ وَيُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

{There has come to you from Allaah a light and a clear Book. By which Allaah guides those who pursue His pleasure to the ways of peace and brings them out from darkness into the light, by His permission, and guides them to a straight path.}
[QUR'AAN 5:15-16]

As long as knowledge exists on earth, people can receive guidance. Besides, the fact that knowledge remains means that its carriers will also remain. If those who carry and implement knowledge go, people will fall into deviations.

`Abdullaah ibn `Amr, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted does not take knowledge away by snatching it from the hearts of the people, but rather, He takes it away through the deaths of the scholars, until there remain no more scholars, people take ignoramuses as leaders, whom they ask, and those [ignoramuses] give verdicts without knowledge, causing them to misguide themselves and others."*[1]

The Prophet, sallallaahu `alayhi wa sallam, said: *"Every time a group gathers in one of the houses of Allaah, reciting the Book of Allaah the Exalted and engaging in mutual study of it, tranquility descends on them, mercy encompasses them, the angels surround them, and Allaah the Exalted will mention them with those with Him."*

The apparent meaning of this Hadeeth specifically mentions the virtue in the assemblies of knowledge that take place in mosques, apart from other areas. The mosques are the most honored places on earth, and the most loved places to Allaah

[1] Reported by Al-Bukhaari and Muslim.

the Exalted. Therefore, they cannot be compared or coupled with other places in virtue.

In another Hadeeth, it is mentioned that any group which sits to remember Allaah the Exalted has this virtue; there is no specific mention of sitting in a mosque.

Abu Hurayrah, may Allaah be pleased with him, and Abu Sa`eed Al-Khudri, may Allaah be pleased with him, both reported that they heard the Prophet, sallallaahu `alayhi wa sallam, say: *"A group does not sit remembering Allaah the Exalted but that the angels surround them, mercy encompasses them, tranquility descends on them, and Allaah the Exalted mentions them with those with Him."*[1]

Some scholars said that the issue is actually general.

An-Nawawi, may Allaah have mercy on him, said:

> "Included with the mosque in earning this virtue are gatherings in schools and lines of defense, Allaah Willing. This Hadeeth indicates this, because it is general and includes all areas. The restriction mentioned in the first Hadeeth is irregular, especially

[1] Reported by Muslim (2700).

during those times. Therefore, it does not have a connotation that is acted on."[1]

Other scholars took the view that all these rewards are only specified for those who are in a mosque, because there is a direct indicative text in the Hadeeth. There is no doubt that the mosque is the place of mercy and tranquility and the angels descend therein.

Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, said was asked:

"Regarding the Hadeeth which has been reported from Allaah's Messenger, sallallaahu `alayhi wa sallam, which states: *'Every time a group gather in one of the houses of Allaah, reciting the Book of Allaah the Exalted and engaging in mutual study of it, tranquility descends on them, mercy encompasses them, the angels surround them, and Allaah the Exalted will mention them with those with Him.'* if some people gathered in some place other than a mosque and were to engage in mutual study of jurisprudence, creed, exegesis, Hadeeth, and so forth,

[1] The explanation of An-Nawawi on the book of Muslim (17/22).

are they included in such a virtue from Allaah the Exalted? Or are they of a lesser level than the others?"

He replied:

"If the Qur'aan and Sunnah mention a specific reward in a specific way, we do not go beyond it. The Messenger, sallallaahu `alayhi wa sallam, said: *'Every time a group gathers in one of the houses of Allaah the Exalted,'* and the houses of Allaah the Exalted are the mosques. Therefore, if some people gather in a place other than a mosque, they do not receive this reward. However, the fact that they are meeting is good, without doubt. As for the specific reward which has been tied to this specific action, it only occurs with the qualities that the Legislator has mentioned."[1]

Therefore, the descent of the angels and the sending of mercy and tranquility could occur to someone reading the Qur'aan in a place other than the mosque. However, the mosque is definitely better, and it is more likely to occur in a mosque than in another place.

[1] Liqaa'aat Al-Baab Al-Maftooh (170/7).

The Prophet, sallallaahu `alayhi wa sallam, said: *"Reciting the Book of Allaah the Exalted and engaging in mutual study of it."*

Recitation and mutual study of the Qur'aan deal with a number of issues, such as:

Teaching and learning: This occurs when one reads and the other corrects them. This is undoubtedly included in the Hadeeth. There is no doubt it is recommended, and it is meant when the Prophet, sallallaahu `alayhi wa sallam, said: *"The best of you are those who learn and teach the Qur'aan."*

This Hadeeth was reported by Abu `Abd Ar-Rahmaan As-Sulamiyy, may Allaah have mercy on him, from `Uthmaan. He taught the Qur'aan during the time of `Uthmaan, may Allaah be pleased with him, until Al-Hajjaaj bin Yusuf came. He said: "This is what made me take this position."[1]

It could be held to mean something even more general, which includes gathering in the mosque to study the Qur'aan, absolutely. There are many ways of doing so, such as some reading which others are quiet, or one reads while

[1] Reported by Al-Bukhaari (5027).

one explains it, or each of them mentions a beneficial point about a verse. These are all ways of engaging in mutual study of the Qur'aan.

Al-Qaari, may Allaah have mercy on him, said:

> "Engaging in mutual study is when some read to others, and they correct their pronunciation or teach some of its meanings. This was stated by Ibn Al-Malak. It could also mean that they engage in mutual study by some reading a tenth, and another reading a tenth, thereby making it more specific type of recitation. The more apparent meaning is that it includes everything surrounding the Qur'aan, including teaching and learning."[1]

Shaykh Ibn Baaz, may Allaah have mercy on him, said:

> "There is nothing wrong with people gathering to recite and engage in mutual study of the Qur'aan, as well as to memorize it or to learn about their religion, because the Prophet, sallallaahu `alayhi wa sallam, said: *`Every time a group gathers in one of the houses*

[1] Murqaat Al-Mafaateeh (1/287).

of Allaah, reciting the Book of Allaah the Exalted and engaging in mutual study of it, tranquility descends on them, mercy encompasses them, the angels surround them, and Allaah the Exalted will mention them with those with Him.' Also, it is authentically reported that the Prophet, sallallaahu `alayhi wa sallam, used to recite the Qur'aan to Jibreel, may Allaah exalt his mention, and would study it with him during every night in Ramadhaan. The Prophet, sallallaahu `alayhi wa sallam, used to sit with his Companions frequently to recite the Qur'aan to them, remind them of Allaah the Exalted, and would perhaps order some of the Companions to recite a part of the Qur'aan to them. This all shows the legality of gathering to listen to the Qur'aan, study it, and studying knowledge."[1]

As for tranquility descending due to recitation of the Qur'aan:

Al-Bara' ibn `Aazib, may Allaah be pleased with him, reported that someone was reading Soorat Al-Kahf, and there

[1] Majmoo` Fataawa Ibn Baaz (24/376).

was a horse tied with two ropes beside him. A cloud then overshadowed him, and it began to get closer and closer, until his horse ran away. The next day, he went to the Prophet, sallallaahu `alayhi wa sallam, and mentioned what had happened, and he said: *"That was tranquility which was sent down with the Qur'aan."*[1]

This is also reported by Usayd ibn Hudhayr, may Allaah be pleased with him. Tranquility refers to the heart, and feeling at ease in one's chest. Ibn `Uthaymeen, may Allaah have mercy on him, said: "Tranquility refers to have concentration, serenity, fear, and turning to Allaah the Exalted in one's heart."[2]

The Prophet, sallallaahu `alayhi wa sallam, said: *"Mercy encompasses them."*

Meaning, it comes to them, and covers them.[3] Therefore, Mercy from Allaah the Exalted surrounds and descends on them.

Allaah the Exalted Said:

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[1] Reported by Al-Bukhaari and Muslim.
[2] Sharh Riyaadh As-Saaliheen (5/534).
[3] Murqaat Al-Mafaateeh (1/287).

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

{Indeed, the mercy of Allaah is near to the doers of good.} [QUR'AAN 7:56]

Ibn Daqeeq Al-`Eed, may Allaah have mercy on him, said:

"The Prophet, sallallaahu `alayhi wa sallam, said: *'Mercy encompasses them,'* and this means they will be surrounded from all sides. Shaykh Shihaab Ad-Deen ibn Faraj, may Allaah have mercy on him, said: 'The meaning, as I see it, is that the Mercy encompassing them means that all their previous sins will be overtaken by mercy, by the Will of Allaah.'"[1]

Ibn `Uthaymeen, may Allaah have mercy on him, said:

"The Mercy of Allaah the Exalted surrounds those who gather around the Book of Allaah, because the Prophet, sallallaahu `alayhi wa sallam, said: *'Mercy encompasses them,'* meaning, it surrounds them from all directions, similar to a covering over a person."[2]

[1] Sharh Al-Arba`een An-Nawawiyyah (pg. 121).
[2] Sharh Al-Arba`een An-Nawawiyyah (pg. 365).

The Prophet, sallallaahu `alayhi wa sallam, said: *"The angels surround them."*

The angels surround them with their wings reaching the lowest heaven, as Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"The angels surround them with their wings reaching the lowest heaven."*[1] *In another narration: "Allaah the Exalted has supernumerary angels who follow the assemblies of remembrance, and gather at them. When they pass by an assembly, they sit atop one another until they reach the Throne."*[2]

Al-Qaari, may Allaah have mercy on him, said:

> "Meaning, the angels of mercy and blessings surround them, or circumambulate around them, until reaching the lowest heaven. They listen to the Qur'aan and their studies, and protect them from mistakes. They visit them, shake their hands, and say 'O Allaah, accept,' when they supplicate."[3]

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[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Ahmad (8704) and the chain of narration is authentic.
[3] Murqaat Al-Mafaateeh (1/287).

Ibn `Uthaymeen, may Allaah have mercy on him, said:

"They surround them, listening to the remembrance, and act as testifying witnesses for them."[1] He also said: "They are around them and surround them, out of honor of them, and out of pleasure of what they are doing."[2]

The Prophet, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted will mention them with those with Him."*

Therefore, Allaah the Exalted will mention them in the exalted assembly. This is in the meaning of the Hadeeth: *"If they mention Me in an assembly, I mention them in an assembly which is better."*[3] Ibn Daqeeq Al-`Eed, may Allaah have mercy on him, said:

> "His statement: *'Allaah the Exalted will mention them with those with Him.'* necessitates that Allaah the Exalted will mention them among the prophets and noblest of angels."[4]

These four things are all tied in with one another. They all are for those who gather in remembrance of Allaah the

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[1] Sharh Riyaadh As-Saaliheen (4/709).
[2] Sharh Riyaadh As-Saaliheen (5/534).
[3] Reported by Al-Bukhaari and Muslim.
[4] Sharh Al-Arba`een An-Nawawiyyah (pg. 121).

Exalted. If someone sits and remembers Allaah, reads the Qur'aan, remembers a favor of Allaah the Exalted on them, sends blessings to the Prophet, sallallaahu `alayhi wa sallam, or acquires knowledge, they are remembering Allaah the Exalted.

The Prophet, sallallaahu `alayhi wa sallam, said: *"If someone is slowed by their actions, they will not speed up with their lineage."*

Meaning, if their actions are slow, their lineage will not benefit them. An-Nawawi, may Allaah have mercy on him, said:

> "Meaning, if someone's actions are deficient, their lineage would not enable them to reach the levels of those who have many actions. Therefore, they should not rely on the virtues of their lineage or their forefathers; rather, they should rely solely on their actions."[1]

[1] The explanation of An-Nawawi on the book of Muslim (17/22).

Hadeeth 37

Ibn `Abbaas, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said in reporting from His Lord the Exalted: *"Allaah the Exalted has written the good deeds and sins, and clarified them. If someone intends to do a good deed but does not do it, Allaah the Exalted writes a complete good deed for them, and if they do it, Allaah the Exalted will write it as ten good deeds, multiplied up to seven-hundred, to many more times. If someone intends to do a sin but does not, it will be written as a complete good deed. If they intend to do a sin and do it, Allaah the Exalted will write it as one sin."*[1]

This Hadeeth is a fundamental principle regarding the writing of good deeds and sins. It contains four issues: If someone does a good deed, if someone commits a sin, if someone intends to do a good deed, and if someone intends to do a sin. The axes whereon these four issues revolve are two: Action, and intention.

[1] Reported by Al-Bukhaari and Muslim.

There are other narrations with a similar meaning. For example, Abu Tharr, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: "Allaah the Exalted Said: *`If someone performs a good deed, it is multiplied by ten, and I will increase. If someone performs a sin, its recompense is one sin, or I forgive them.'"*[1]

Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: "Allaah the Exalted Said: *`When my slave intends to do a sin, do not write it until they do it. If they do it, write it as one, but if they abandon it for My Sake, write it as a good deed. If someone wishes to perform a good deed but does not, write it as one good deed. If they do it, multiply it by ten, up to seven-hundred times."*[2]

With regards to fasting, there has been mentioned a specific type of multiplication. Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu

[1] Reported by Muslim (2687).
[2] Reported by Al-Bukhaari and Muslim.

`alayhi wa sallam, said: *"All of the actions of the children of Aadam are multiplied by ten, up to seven-hundred times. Allaah the Exalted Said: `Except fasting, because it is for Me, and I grant recompense for it; [the fasting person] abandons their desires and food for My Sake.'"*[1]

Therefore, if a slave performs a good deed, the least they will get is that it is multiplied by ten times. Every good deed will be multiplied by ten. This is indicated by the Statement of Allaah the Exalted, when He Said:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

{Whoever comes [on the Day of Judgment] with a good deed will have ten times the like thereof [to his credit].} **[QUR'AAN 6:160]**

Allaah the Exalted also Said:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِئَةُ حَبَّةٍ

{The example of those who spend their wealth in the way of Allaah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains.} **[QUR'AAN 2:261]**

[1] Reported by Al-Bukhaari and Muslim.

This verse indicates that spending in the Sake of Allaah the Exalted is multiplied by seven-hundred times. Abu Mas`ood, may Allaah be pleased with him, reported that a man came with a bridled camel, and said: "O Allaah's Messenger, this is for the Sake of Allaah." He, sallallaahu `alayhi wa sallam, replied: *"On the Day of Resurrection, you will have seven-hundred camels in recompense for it."*[1]

As for multiplying it many more times, it is indicated by the Statement of Allaah the Exalted:

وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

{And Allaah multiplies [His reward] for whom He wills. And Allaah is all-Encompassing and Knowing.} **[QUR'AAN 2:261]**

Also, Allaah the Exalted Said:

إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

{Indeed, the patient will be given their reward without account.} **[QUR'AAN 39:10]**

As-Si`di, may Allaah have mercy on him, said:

> "*{And Allaah multiplies}* by this multiplication *{for whom He wills}* meaning, according to the situation,

[1] Reported by Muslim (1892).

devotion, and sincerity of the spender, and depending on the thing being spent, its lawfulness, benefit, and appropriateness. It is possible that when Allaah the Exalted Said: *{And Allaah multiplies}* that it refers to multiplication beyond the one mentioned in the verse *{for whom He wills}* meaning, He gives them their reward without account."[1]

Al-Awzaa`i, may Allaah have mercy on him, said regarding when Allaah the Exalted Said:

إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

{Indeed, the patient will be given their reward without account.} **[QUR'AAN 39:10]**

"It is not weighed for them, but is taken in large scoops."[2]

Likewise, the Statement of Allaah the Exalted in the Qudsi Hadeeth narrated by Abu Hurayrah, may Allaah be pleased with him, which goes: "Except fasting, because it is for Me, and I grant recompense for it," indicates that fasting has no specific amount of times that it will be multiplied, and none knows it but Allaah the Exalted, because it is the most virtuous type of patience. Also, with regards to:

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[1] Tafseer As-Si`di (pg. 113).
[2] Tafseer Ibn Katheer (7/89).

إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

{Indeed, the patient will be given their reward without account.} **[Qur'aan 39:10]**

This meaning has been reported from a group among the Salaf. Therefore, the good deed is multiplied by ten, to seven-hundred, to many more times which only Allaah the Exalted Knows.

Variance in rewards depends on a number of things, such as:

First: Devotion, an action of the heart which, like faith, increases and decreases.

Second: The virtue of the action itself. For example, prayer has more rewards than remembrance of Allaah the Exalted or recitation of the Qur'aan.

Third: The virtue of the time and place. For example, prayer in Makkah or Madeenah and supplication on the Day of `Arafah.

Fourth: Based on the need for the action.

There are some actions which are limited to the one that does them, and there are some things which have benefit that are transitive, such as doing good to others and caring

for their needs. The transitive nature of these actions are a means for multiplication of the rewards.

Fifth: The amount of benefit it produces. Allaah the Exalted Said:

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى

{Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allaah has promised the best [reward].} **[QUR'AAN 57:10]**

Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"There is no favor due on us from anyone, except that we have repaid them, with the exception of Abu Bakr. We owe him a favor which Allaah will repay him for on the Day of Resurrection. No one's wealth has benefited as Abu Bakr's wealth has benefited me."*[1]

Sixth: Depending on the slave's Islaam. If someone's Islaam is good, their rewards are multiplied.

[1] Reported by At-Tirmithi (3661) and he ruled it as acceptable, and Al-Albaani ruled it as authentic.

Abu Sa`eed Al-Khudri, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"If a slave accepts Islaam and is good thereafter, Allaah the Exalted retains every good deed that they did, and wipes out every sin they did. Then after that will come the reckoning; each good deed will be rewarded ten times up to seven hundred times. Each bad deed will be recorded as it is, unless Allaah, the Mighty and Sublime, forgives it."*[1] Therefore, if someone does a sin, it is written as one sin, without being multiplied. Allaah the Exalted Said:

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلا يُجْزَى إِلاَّ مِثْلَهَا وَهُمْ لا يُظْلَمُونَ

{Whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged.} **[QUR'AAN 6:160]**

However, the sin can be multiplied based on the virtue of the place and time. Allaah the Exalted Said:

[1] Reported by An-Nasaa'i (4998) and Al-Albaani ruled it as authentic.

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

{Indeed, the number of months with Allaah is twelve [lunar] months in the register of Allaah [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them.} [QUR'AAN 9:36]

`Ali ibn Abu Talhah, may Allaah have mercy on him, reported that Ibn `Abbaas, may Allaah be pleased with him, commented on the following verse:

فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُم

{So do not wrong yourselves during them.} [QUR'AAN 9:36]

He said: "Meaning, do not wrong yourselves in any of the months. Then, He specified four months, making them sacred, the forbidden actions greater therein, the sins therein greater, and the righteous actions having greater reward."[1]

Multiplication of the sin during virtuous times and places would be in its manner, not in its quantity. Its weight in a Sacred Month or Makkah is greater than its weight in another

[1] Tafseer At-Tabari (14/238).

time or place, as are its effects on the slave and punishments.

Shaykh Ibn Baaz, may Allaah have mercy on him, was asked: “Is it true that the punishment of sins is multiplied in Makkah just as good deeds are? Why are they so in Makkah only and not in any other place?”

He responded:

The evidence of Sharee`ah (Islaamic Law) indicates that good deeds are multiplied in honorable times such as Ramadhaan and the first ten days of Thul-Hijjah and places like the Two Sacred Mosques. They are highly rewarded in Makkah and Madeenah, as it is reported in the authentic Hadeeth that the Prophet, sallallaahu 'alayhi wa sallam, said: One prayer in my Masjid (mosque) is a thousand times more excellent than a prayer in any other Masjid, except Al-Masjid Al-Haraam (the Sacred Mosque in Makkah) and a prayer in Al-Masjid Al-Haraam is better than a hundred thousand prayers elsewhere. This indicates that a prayer in Al-Masjid Al-Haraam is one hundred thousand times better in reward than any Salah in any

place, excepting Al-Masjid An-Nabawi where the prayer is one thousand times better in reward than any place except Al-Masjid Al-Haraam. Other good deeds are also multiplied but nothing is narrated to specify their reward such as the case of prayer. On my part, I know no authentic evidence that indicates a specific amount of reward for the other good deeds such as fasting or Thikr (remembrance of Allaah) but there are general narrations that show that they are greatly rewarded.

Thereupon, there is no doubt that carrying out good deeds in the Sacred Masjid in Makkah is greatly increased in reward but there is no determined amount here except in the case of prayer as illustrated previously.

As for misdeeds, the verifying scholars are of the opinion that sins are not doubled in number but in punishment. This is because Allaah the Exalted Said:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا

{Whoever comes [on the Day of Judgment] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof.}
[Qur'aan 6:160]

They are not doubled in number whether in Ramadhaan, the Sacred Mosque or any other place; always a misdeed is counted as one misdeed. This is a bounty and favor from Allaah the Exalted.

Committing an evil deed in the Sacred Masjid of Makkah, Ramadhaan, or on the first ten days of Thul-Hijjah is greater in punishment but not counted as more than one sin, and similarly committing a wrongdoing in Makkah is greater in punishment than committing it in Jeddah or At-Taa'if, for example. A sin in Ramadhaan or Thul-Hijjah is graver and worse than that committed in Rajab or Sha`baan but it is the punishment that increases, not the number, as long as sins are concerned.

On the other hand, good deeds are doubled in reward and number as well and this is a great bounty from Allaah.

The following verse indicates the great punishment for wrongdoings in the Sacred House in Makkah and the severe torture waiting for wrongdoers in that place. Allaah the Exalted Said:

وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ

{Whoever intends [a deed] therein of deviation [in religion] or wrongdoing - We will make him taste of a painful punishment.}

This shows that committing a sin in the Sacred Masjid of Makkah is very offensive and even having an inclination to bad doing is included in the threat mentioned above.

Moreover, the Ayah states that to have an inclination to do wrong requires a great punishment. Therefore, what one may think with regard to committing evil deeds and sins in the Sacred Masjid? This normally entails more punishment than just inclination to sins. The Ayah at hand includes a great warning against

committing sins and it applies to every bad inclination whether in belief or any other thing. Allaah the Exalted Said:

وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ

{ Whoever intends [a deed] therein of deviation [in religion] or wrongdoing - We will make him taste of a painful punishment. } **[QUR'AAN 22:25]**"[1]

Multiplication of sins based on the virtue of the one who does them:

Ibn Rajab, may Allaah have mercy on him, said:

"Sins might be multiplied based on the virtue of the one performing the sin, their knowledge of Allaah, and their closeness to Him. If someone were to disobey the sultan on their own turf, it is greater than someone disobeying him from afar.

This is why Allaah the Exalted promised that the recompense will be multiplied for His close worshippers, even if He had protected them from falling into it, to show His favors on them, by

[1] Majmoo` Fataawa Ibn Baaz (3/388-390).

protecting them from such crimes. Allaah the Exalted Said:

وَلَوْلا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئاً قَلِيلاً إِذاً لأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ

{And if We had not strengthened you, you would have almost inclined to them a little. Then [if you had], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.} **[QUR'AAN 17:74-75]**

Allaah the Exalted also Said:

يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللهِ يَسِيراً وَمَنْ يَقْنُتْ مِنْكُنَّ للهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحاً نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ

{O wives of the Prophet, whoever of you should commit a clear immorality - for her the punishment would be doubled two fold, and ever is that, for Allaah, easy. And whoever of you devoutly obeys Allaah and His Messenger and does righteousness - We will give her reward twice.} **[QUR'AAN 33:30-31]**

\`Ali ibn Al-Husayn, may Allaah have mercy on him, used to interpret the verse and say it was regarding the family of the Prophet, sallallaahu \`alayhi wa

sallam, from the children of Haashim, due to their closeness to the Prophet, sallallaahu `alayhi wa sallam."[1]

Intention to do good deeds:

If the slave intends to do a good deed, but does not, it is written as a complete good deed on their account, as this Hadeeth explicitly mentions. Also, Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted Said: `If my slave intends to do a good deed, I will write it as a good deed, even if they do not do it. If they do the deed, I will write it as ten good deeds.'"*[2]

The point is to have complete resolve and intention to perform the action, not merely to have an idea or inclination, then resume without any intention or resolve. A person is not rewarded for a mere idea, but rather, they are rewarded for having resolve and a firm intention to do the action, then

[1] Jaami` Al-`Uloom wa Al-Hikam (3/1042).
[2] Reported by Muslim (129).

something comes between and the action, then they receive one reward.

This is like someone who goes to bed while intending to wake to pray Qiyaam Al-Layl, and takes the means, but sleep overtook them until they woke and did not pray at all by night, such a person is rewarded for the Qiyaam Al-Layl which they had first resolve and intention to do, but were deprived of it by their sleep which overtook them.

This is not specific to prayer, but is general to all good actions. If someone intends to pray, fast, perform Hajj or `Umrah, or go on Jihaad, but something comes between them and the action, not out of laziness or negligence, but only out of the predestination of Allaah which comes between them and the action with something. In such a case, Allaah the Exalted would write the reward for their intention.

Likewise, if the intention of Taqwa is coupled with an action or statement, the one with the intention can reach the status of the one who does the action.

Abu Kabshah Al-Anmaari, may Allaah be pleased with him, reported that he heard Allaah's Messenger, sallallaahu

`alayhi wa sallam, say: *"The world is only for four persons: A slave whom Allaah provides with wealth and knowledge, so they have Taqwa of their Lord with it, nurtures the ties of kinship with it, and he knows that Allaah has a right in it. So this is the most virtuous rank. Also, a slave whom Allaah provides with knowledge, but He does not provide with wealth, so they have a truthful intent, saying: `If I had wealth, then I would do the deeds of so-and-so with it.' They have their intention, so their rewards are the same. Also, a slave whom Allaah provides with wealth, but He does not provide him with knowledge, so they spend their wealth rashly without knowledge nor having Taqwa of their Lord, nor nurturing the ties of kinship, and they do not know that Allaah has a right in it. So this is the most despicable rank. And a slave whom Allaah does not provide with wealth or knowledge, so they say: `If I had wealth, then I would do the deeds of so-and-so with it.' They have their intention, so their sin is the same."*[1]

[1] Reported by At-Tirmithi (2325) and he ruled it as authentic, and Al-Albaani ruled it as authentic.

What is the meaning of: "Their rewards are the same."

The one who actually does the action must have some sort of unique rewards, because they did the action, while the other person did not. There must be a difference between them. The equality of their reward is in the origin of the action, not in the multiplication of the reward.

Multiplication of the reward is left for the one who does the action, not for the one who only intends to do the action. If they were equal in all ways, everyone who intends to do a good action will have ten rewards. This is contrary to the texts, and is indicated by when Allaah the Exalted Said:

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا

{Not equal are those believers remaining [at home] - other than the disabled - and the mujaahideen, [who strive and fight] in the cause of Allaah with their wealth and their lives. Allaah has preferred the mujaahideen through their wealth and their lives over those who remain [behind], by degrees. And to both Allaah has promised the best [reward]. But Allaah has preferred the mujaahideen over those who remain [behind] with a great reward.} **[Qur'aan 4:95]**

Therefore, the Mujaahid in the path of Allaah the Exalted is better than the one who remains back with an excuse, and better than the one who remains back without any excuse, of course. The one that does the action is the best, because they intended to do the action sincerely, then their actions or statements matched their intentions.

The slave can earn a complete reward for an action they did not do, or an action they were unable to do, as long as they have a sincere intention, and that if they were able to do the action, they would.

This is why they would be sad if they are unable to do the action, as Allaah the Exalted Said:

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ

{Nor [is there blame] upon those who, when they came to you that you might give them mounts, you said, "I can find nothing for you to ride upon." They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allaah].}
[QUR'AAN 9:92]

So, as long as Allaah the Exalted Knew their sincerity in their hearts, He gave the same rewards to them as He gave to

those who went out with Allaah's Messenger, sallallaahu `alayhi wa sallam. In the Hadeeth of Sahl ibn Hunayf, may Allaah be pleased with him, the Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever asks Allaah the Exalted sincerely for martyrdom, Allaah the Exalted allows them to reach the levels of the martyrs, even if they die on their beds."*[1]

Intention to do a sin:

If someone intends to do a sin, but does not, Allaah the Exalted writes it as a good deed, with the condition that they abandoned it out of fear of Allaah, as Allaah the Exalted Said: *"If the person abandons the sin, write it as a good deeds, because they abandoned it for My sake."*[2]

As for abandoning the sin out of fear of creation, out of showing off, or out of incapability, such a person does not earn a good deed. The scholars have differed if they are sinful for that. Some said that if someone abandons a sin out of fear of creation or showing off, they are sinful, because they gave precedence to the fear of creation over

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[1] Reported by Muslim (1909).
[2] Reported by Muslim.

the fear of Allaah. Likewise, showing off in front of creation is forbidden, and when abandoning a sin is coupled with a corrupt intention, it takes a part of it. Al-Fudhayl ibn `Iyaadh, may Allaah have mercy on him, said: "Abandoning the action out of the sake of people is showing off, and doing actions for the sake of people is Shirk. Sincerity is when Allaah the Exalted protects you from both those things."[1]

As for if a person tries their best to do the action but is unable, then something comes between them, such as a person trying to commit a sin, but a car accident stops them, causing them stop, the correct view is that they are punished for that, because the Prophet, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted has forgiven my Ummah for what their souls may whisper or suggest to them to do, as long as they do not speak or do an action."*[2] Also, the Prophet, sallallaahu `alayhi wa sallam, said: *"If two Muslims meet with their weapons, the killer and the killed are in Hellfire."* They said: "O Allaah's Messenger, we can understand the killer, but why the killed?" He, sallallaahu `alayhi wa sallam,

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[1] Shu`ab Al-Eemaan (9/184).
[2] Reported by Al-Bukhaari and Muslim.

said: *"He was keen on killing his fellow."*[1] Therefore, if someone tries their hardest to do a sin, then is unable; it is as if they have done it.

Summary:

If someone intends to do a good deed, and their heart intends to do it with complete resolve, they will be rewarded for their intention, even if they do not do the action. The reward of the one who does the action is higher though.

If someone intends to do a sin then abandons it for the Sake of Allaah, a complete good deed is written on their behalf. If someone intends to do a sin then abandons it for the sake of people, or is rendered unable to do it, it is written as a sin.

If someone intends to do it, then changes their intention after intending it, if it is just an idea that came to their head they are not held accountable for it. If is an action of the heart which the limbs cannot enact, they are accountable for it. If is an action of the limbs and they insist on it and have all intention to do it, most scholars say they are held accountable for it.

[1] Reported by Al-Bukhaari and Muslim.

Hadeeth 38

Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Allaah Said: 'Whoever shows enmity to an ally [Waliyy] of mine, I declare war against them. My servant does not draw near to Me with anything more loved by Me than the religious duties I have obligated on them, and My servant continues to draw near to Me with voluntary actions until I love them. When I love them I am their hearing with which they hear, their sight with which they see, their hand with which they strike and their foot with which they walk. Were they to ask [something] of Me, I would surely give it to them, and were they to ask Me for refuge, I would surely grant them it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: they hate death and I hate hurting them.'"*[1]

Allaah the Exalted Said: *"Whoever shows enmity to an ally [Waliyy] of mine, I declare war against them."*

[1] Reported by Al-Bukhaari (6502).

Meaning, He is declaring war against them, because they are warring against Allaah the Exalted by showing enmity to His Waliyy.

What does it mean to be a Waliyy?

The Awliyaa' (pl. of Waliyy) are those mentioned in the verse:

أَلا إِنَّ أَوْلِيَاءَ اللَّهِ لا خَوْفٌ عَلَيْهِمْ وَلا هُمْ يَحْزَنُونَ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

{Unquestionably, [for] the allies of Allaah there will be no fear concerning them, nor will they grieve those who believed and were fearing Allaah.} **[Qur'aan 10:62-63]**

Therefore, if someone is a believer with fear of Allaah, they are a Waliyy of Allaah, regardless if the commoners know it and declare the person as such, or if they are hidden to the people and do not like to be open about it. The Waliyy means the believer with Taqwa. Al-Haafith, may Allaah have mercy on him, said:

> "The meaning of Waliyy is the scholar about Allaah who is constant in obedience to Him, and is sincere in worship of Him."[1]

[1] Fat-h Al-Baari (11/342).

The Awliyaa' of Allaah the Exalted are of two types: The close and foremost ones, and the moderate ones, the people of the right:

Allaah the Exalted Said:

إِذَا وَقَعَتِ الْوَاقِعَةُ * لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ * خَافِضَةٌ رَّافِعَةٌ * إِذَا رُجَّتِ الْأَرْضُ رَجًّا * وَبُسَّتِ الْجِبَالُ بَسًّا * فَكَانَتْ هَبَاءً مُّنبَثًّا * وَكُنتُمْ أَزْوَاجًا ثَلَاثَةً * فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ * وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ * وَالسَّابِقُونَ السَّابِقُونَ * أُولَٰئِكَ الْمُقَرَّبُونَ

*{When the Occurrence occurs * There is, at its occurrence, no denial * It will bring down [some] and raise up [others] * When the earth is shaken with convulsion * And the mountains are broken down, crumbling * And become dust dispersing * And you become [of] three kinds * Then the companions of the right - what are the companions of the right? * And the companions of the left - what are the companions of the left? * And the forerunners, the forerunners * Those are the ones brought near [to Allaah].}*

[Qur'aan 56:1-11]

Therefore, people are of two groups in Paradise, and one group in Hellfire. The two types of Paradise are the close and foremost ones, and the moderate ones, the people of the right. These two groups are the Awliyaa' of Allaah. Each of them is a Waliyy in accordance to their respective Taqwa and piety.

In this Hadeeth, attaining closeness to Allaah the Exalted occurs in two ways. The first way is by performing the obligations, and the second is performing voluntary actions, after completion of the obligations. The first is the level of the moderate. They are pious, and are considered people of the right. The second level is that of the foremost believers.

Allaah the Exalted Said: *"Whoever shows enmity to an ally [Waliyy] of mine, I declare war against them."*

We have previously mentioned that the meaning is that Allaah the Exalted informs them of warring them, since they are warring Allaah the Exalted by showing enmity to His allies.

Therefore, it is an obligation that one show alliance to the allies of Allaah and it is impermissible to show enmity to them. Likewise, His enemies must be shown enmity and it is impermissible to show alliance to them.

How can a Waliyy be shown enmity?

The question is, how can a Waliyy be shown enmity, when they are known for patience, forgiveness, and meeting the evil with good? Al-Haafith, may Allaah have mercy on him, said:

"Some have looked at this as being contentious, since enmity is typically shown from two opposing parties, while the Waliyy shows patience and forgiveness to those who act ignorantly towards them. The answer is that enmity is not limited to worldly disputes, but might stem from bigotry, such as the hatred that the Shiites show to Abu Bakr, may Allaah be pleased with him, and the hatred shows to the follower of the Sunnah. At that, the enmity would occur from both sides. As for the Waliyy, it is enmity for the sake of Allaah the Exalted, and as for the other, then it is for the aforementioned reasons. Likewise, the sinner who is open with their sins is hated by the Waliyy of Allaah the Exalted and hates the Waliyy of Allaah the Exalted because they admonish them and prohibit them from following their desires. Enmity could be used to refer to it occurring from one side by action, and from the other side by intensity."[1]

[1] Fat-h Al-Baari (11/342).

Allaah the Exalted Said: *"I declare war against them."*

Therefore, they should know that He is against them. He wars against those who show enmity to His Awliyaa' because He loves and aids them. Therefore, He shows enmity to whoever shows enmity to them, and wars against those who wars against them. Allaah the Exalted has declared war on the one that consumes usury and interest. Allaah the Exalted also Said:

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ

{Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land.} **[Qur'aan 5:33]**

Therefore, He called their enmity to Him the Exalted as being war. The concept of war against Allaah the Exalted is very vast, because in reality, all disobedience to Allaah the Exalted is an act of war against Allaah the Exalted.

The closer the Waliyy is to Allaah the Exalted, the more alliance to them is beloved to Allaah the Exalted, and the

more enmity to them is hated to Allaah. That is why those who show enmity to the Sahaabah, such as the Raafidhah, are some of the most hated people to Allaah the Exalted, and some of the people that war against Him the most.

Allaah the Exalted Said: *"My servant does not draw near to Me with anything more loved by Me than the religious duties I have obligated on them."*

After mentioning warring against those who show enmity to His allies, He mentioned the attributes of His allies which caused them to earn that status with Allaah. He mentioned that they first hold fast to their obligations. An obligatory action is something that the Legislator tasks someone with via ordainment and injunction. Its ruling is that the person that does the action receives reward, and if they do not do the action, and have no valid excuse, they are punished.

As for voluntary actions, they are those actions which the Legislator tasks, not via ordainment or injunction, but rather, via recommendation. If someone does this action, they are rewarded, and if they abandon it, they are not punished.

Performing the obligations is more complete than performing voluntary actions. Since the obligations are what

He obliged, then the way to become His Waliyy is by performing them. a person cannot be a Waliyy of Allaah the Exalted unless they perform the obligations. We have previously mentioned that the Awliyaa' of Allaah the Exalted are of two types, as indicated by this Hadeeth. There is a group that is close to Allaah the Exalted and become closer to Him by performing obligations and voluntary actions, and while avoiding the forbidden and undesirable actions, as well as excess matters.

There is another that is called the people of the right, and they are the ones that solely perform the obligations and avoid prohibited actions. Allaah the Exalted Said:

فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ

{Among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds.} **[Qur'aan 35:32]**

Shaykh Al-Islaam, may Allaah have mercy on him, said:

"The comprehensive statement is that the one who wrongs themselves is the negligent one who abandons what they are ordered to do or do what they

are prohibited from doing. The moderate one is the one that does the obligations and abandons sins, and the foremost in good deeds refers to the close person to Allaah the Exalted who gets closer to Him through voluntary actions, after completing the obligatory actions. They do so until Allaah the Exalted loves them."[1]

Allaah the Exalted Said: *"My servant continues to draw near to Me with voluntary actions until I love them."*

This is a level which is higher than the level of getting closer to Allaah the Exalted via only obligatory actions. Those of this level get closer to Him with the actions which He has made voluntary, and exert their effort to the point that they reach the high level of attaining the love of Allaah the Exalted.

Ibn Rajab, may Allaah have mercy on him, said:

"If someone is loved by Allaah, He grants them love of Him, obedience to Him, busying them with remembrance of and service to Him, necessitating

[1] Majmoo` Al-Fataawa (5/161).

closeness to Him, nearness to Him, and earning status with Him, as Allaah the Exalted Said:

مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللهِ وَلا يَخَافُونَ لَوْمَةَ لائِمٍ ذَلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللهُ وَاسِعٌ عَلِيمٌ

{O you who have believed, whoever of you should revert from his religion - Allaah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allaah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.}

[Qur'aan 5:54]

This verse indicates that if someone rejects love of Allaah the Exalted and rejects closeness to Allaah the Exalted, Allaah the Exalted does not care, because He changes them out with those who deserve that favor more. If someone turns away from Allaah the Exalted, they have no replacement for Allaah, but Allaah the Exalted can replace them."[1]

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[1] Jaami` Al-`Uloom wa Al-Hikam (3/1075).

Ibn `Uthaymeen, may Allaah have mercy on him, said:

> "Allaah the Exalted Said: *'Continues,' to show that a person will continue to do so until Allaah the Exalted loves them, which is their goal."*[1]

Allaah the Exalted Said: *"Until I love them."*

This is the goal of those who exert effort in worship, and the goal of those who aspire. There is no level beyond this level which can be hoped for, and no aspiration that could be aspired to. The Muslim slave asks Allaah to be loved by Him, to do actions that earn His love, to give precedence to His love over all other things, and to make His love more precious to them than cold water when one is thirsty.

If someone reaches this level, the hardships of their legal responsibilities become eased on them. Many people do actions and abandon prohibitions out of fear of punishment. The one who does the voluntary actions does so out of love of Allaah the Exalted and in seeking His reward.

Doing the obligations and abstaining from the prohibitions is usually caused by fear of punishment.

[1] Sharh Al-Arba`een An-Nawawiyyah (pg. 377).

As for performing voluntary actions, it stems from love, which is why preserving voluntary actions after doing the obligations is a higher level than mere preservation of obligatory actions; it is a loftier status.

Love of Allaah the Exalted lessens the hardships of responsibilities on the slave, and causes them to taste the sweetness of obedience and the sweetness of faith. Performing ablution during undesirable times, waking for Qiyaam Al-Layl, and fasting the hot day would become easy due to one's love of Allaah. The voluntary actions are merely recommended; if someone abandons them, they are not punished, but only one that truly loves Allaah the Exalted performs them.

Allaah the Exalted Said: *"When I love them I am their hearing with which they hear, their seeing with which they see, their hand with which they strike and their foot with which they walk."*

As for the people of deviation, they say that this refers to the fact that if someone were to exert themselves in worship, their soul and essence would turn into Allaah. They said that

a person can reach such a high level in worship that they become one with Allaah. This is one of the greatest statements and beliefs of disbelief and misguidance.

As for the people of faith, they said that if the Muslim does their obligations then exerts efforts in getting closer to Allaah the Exalted through voluntary actions of obedience, and were to spend energy in that, Allaah the Exalted would love them and aid them in everything they do. If they hear something, they are protected by Allaah the Exalted, so they only hear things that are good, accept the truth, and turn away from falsehood.

If they see something with their eyes or hearts, they see with a light from Allaah, making them on guidance and insight from Allaah, by the aid and permission of Allaah the Exalted. At that, they can see the truth as being the truth, and the falsehood as being falsehood.

If they were to strike something with their hand, they would do so with strength from Allaah. Their strike would be from Allaah, and would aid the truth. If they walk, their walking would be in obedience to Allaah; in seeking knowledge and Jihaad in the path of Allaah. In summary, their inward and

outward actions would be dictated by guidance and strength from Allaah the Exalted.

This shows that there is no evidence in this Hadeeth which indicates that Allaah the Exalted dissolves into His creation or becomes one and the same as them. Refuge is sought in Allaah the Exalted from such claims. This is further proven by the Statement of Allaah the Exalted at the end: *"Were they to ask [something] of Me, I would surely give it to them, and were they to ask Me for refuge, I would surely grant them it."* This shows that intent in the beginning of the Hadeeth. It explicitly shows a relationship between an asker and One being asked, someone seeking refuge, and the One in whom refuge is sought, and someone who is seeking help, and the One that grants that help. However, the heads of misguidance follow the ambiguous texts while ignoring the clear texts, causing them to become severely misguided.

Ibn Rajab, may Allaah have mercy on him, said:

> "The meaning of this speech is that if someone exerts effort in getting closer to Allaah the Exalted through the obligations then the voluntary actions, it would bring them closer to Allaah the Exalted and raise them

from the level of faith to the level of Ihsaan. At that, they would worship Allaah the Exalted with accountability and awareness, as if Allaah the Exalted Sees them. Their hearts would be filled with knowledge, love, glorification, fear, honor, and respect of Allaah. It would also be filled with finding solace in and longing for Him, until the knowledge they have in their hearts becomes an insightful eye which they can use to see."[1]

Ibn `Uthaymeen, may Allaah have mercy on him, said:

"You see that Allaah the Exalted mentions a slave and One who is worshipped, someone getting close, and One who the person is getting closer to, a lover and a Loved, an asker and an Asked, a Giver and one being given, someone seeking refuge, and One whose refuge is sought, and someone seeking protection and a Protector. The Hadeeth indicates two opposites; each is different to the other.

[1] Jaami` Al-`Uloom wa Al-Hikam (3/1087).

> Therefore, the apparent meaning of: *`I would be their hearing, vision, hand, and foot,'* is not that the Creator becomes a part of the creation or a description thereof. Allaah the Exalted is far above that. The apparent and real meaning is that Allaah the Exalted rectifies the hearing, vision, strikes, and walking of His slaves. Their hearing would be for Allaah the Exalted in devotion, seeking His help, according to His legislation, and in obedience to Him, likewise, their vision, striking, and walking."[1]

If the heart of the slave is filled with love for Allaah, there remains no room for love for anyone else. All their actions, as such, would be for the pleasure of Allaah the Exalted. Through abundance and continuity of worship, this would be a characteristic of theirs, where they act on it consistently.

If the heart of the Waliyy is filled with the love of Allaah the Exalted by increasing in voluntary actions, they have a great amount of hope in, fear of, and obedience to Allaah the Exalted, and their hearts have no space to love anyone else, their limbs can only act in obedience to Him. At that, the

[1] Majmoo` Al-Fataawa wa Rasaa'il Al-`Uthaymeen (1/145).

love would be a light which they use for guidance in their hearing, vision, use of their hands, and walking.

There is no doubt that this deals completely with busying oneself with what pleases Allaah the Exalted. If they are in this status, they become protected in their hearing, vision, and limbs from all trials and tribulations. If the heart actualizes complete Tawheed, there can be no room to love anyone but Allaah, and no room to hate anything but what Allaah the Exalted hates.

If someone is in such a situation, their limbs only act in obedience to Allaah the Exalted. This is from the divine aid that Allaah the Exalted gives His slave.

Allaah the Exalted Said: *"Were they to ask [something] of Me, I would surely give it to them, and were they to ask Me for refuge, I would surely grant them it."*

If they reach this level, their supplications would be answered. They would ask Allaah the Exalted for something, they would be given it, because they are considered noble to Allaah, and Allaah the Exalted loves them. Thawbaan, may Allaah be pleased with him, reported that Allaah's

Messenger, sallallaahu `alayhi wa sallam, said: *"Of my Ummah, there are people whom if they were to come to one of you to ask for a Deenaar, Dirham, or Fils [lowest amount of currency], you would not give them, but if they were to ask Allaah the Exalted for Jannah, He would give it to them. They possess two garments, and no one cares for them, but if they were to give an oath to Allaah the Exalted, He would fulfil it for them."*[1]

Haarithah ibn Wahb, may Allaah be pleased with him, reported that he heard Allaah's Messenger, sallallaahu `alayhi wa sallam, say: *"Shall I not tell you of the people of Paradise?"* They said: "Of course." He, sallallaahu `alayhi wa sallam, said: *"Every weak person whom the people consider weak, but if they were to give an oath to Allaah the Exalted, He would fulfil it for them."*[2]

Ibn Rajab, may Allaah have mercy on him, said:

> "Most of those whose supplications were answered from the Salaf were patient in wake of trials, would

[1] Reported by At-Tabaraani in Al-Awsat (7548) and Al-Albaani ruled it as acceptable in his book As-Silsilah As-Saheehah (2643).

[2] Reported by Al-Bukhaari and Muslim.

choose to be rewarded, and would not supplicate for removal of that trial or tribulation. It has been reported that Sa`d ibn Abu Waqqaas, may Allaah be pleased with him, used to supplicate for people, because they knew his supplications were answered. It was said to him: 'Why do you not supplicate for your eyesight?' He had become blind. He said: 'Allaah's predestination is more beloved to me than my eyesight.'

It was said to Ibraaheem At-Taymiyy, may Allaah have mercy on him, while he was in the prison of Al-Hajjaaj: 'You should supplicate to Allaah the Exalted,' and he replied: 'I dislike to supplicate that I be relieved of a source of rewards for myself.' Likewise, Sa`eed ibn Jubayr, may Allaah have mercy on him, was patient in wake of the harm of Al-Hajjaaj until he was killed by him, and he was someone whose supplication was answered. He used to own a rooster who would wake him for prayer at night. One night, the rooster did not crow, and he did not wake for the prayer, which was very hard on him. He said: 'What is the matter with it, may Allaah the Exalted sever its voice?' The rooster

never crowed again. His mother said to him: 'My son, never supplicate in such a way on anything again.'

Haywah ibn Shurayh, may Allaah be pleased with him, had very tight living spending.

It was said to him: 'You should supplicate to Allaah the Exalted to increase your provisions.' He took a rock from the earth and said: 'O Allaah, turn this into gold,' and it became a piece of gold. He said: 'There is nothing good about this life except the Hereafter. He is more Aware of what rectifies His slaves.'

The believer whose supplications might supplicate for something, but Allaah the Exalted knows that what is better is something else. At that, Allaah the Exalted would not answer their supplication, but would recompense them with something better, either in this life or the Hereafter."[1]

Al-Haafith, may Allaah have mercy on him, said:

"A contention has been mentioned, namely, that a group of worshippers and pious people supplicated to Allaah the Exalted and insisted in their supplications,

[1] Jaami` Al-`Uloom wa Al-Hikam (3/1098).

> but they were not answered. The answer is that the answer of the supplication can vary. Sometimes, it could result in what one asked for immediately, it might be delayed for wisdom, it might be answered, but not directly, since the thing that was directly asked for holds no benefit, but what is given in its place holds a benefit, or is better."[1]

Allaah the Exalted Said: *"I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: they hate death and I hate hurting them."*

The believers dislike death because it discontinues their worship, but they love to meet Allaah the Exalted. When they are about to die and are given the glad tidings of the pleasure and honor of Allaah the Exalted, nothing is more beloved to them than what is before them. Therefore, they love to meet Allaah the Exalted, and Allaah the Exalted Loves to meet them. Likewise, death is when the soul parts from the body, and that only occurs with a great deal of pain. It is

[1] Fat-h Al-Baari (11/345).

the greatest of pain that the slave will face in this life, and no one would like that for themselves.

Can Allaah the Exalted be described as hesitant?

Hesitance, linguistically, refers to when there are two or more choices in a single matter. The mere presence of these choices renders the issue an issue of hesitance, even if there is no doubt or confusion in the choice.

Allaah the Exalted can either choose to take the soul of the slave, or choose to not take their soul. He knows what He will do, and He knows the consequences of all matters. He is Transcendent above confusion and doubt. Therefore, the meaning of the Hadeeth is that Allaah the Exalted has two wishes, either to take the soul of His believing slave, and the wish that He does not want to hurt His slave, while His slave dislikes death.

Shaykh Al-Islaam, may Allaah have mercy on him, said:

> *"Allaah the Exalted clarified that He hesitates, because it is a conflict of two of His wishes; He loves what His slave loves, and hates what His slave hates. His slave hates death, so He also hates it, as He Said: 'I hate hurting them.' Allaah the Exalted has dictated*

that the person shall die, and He wishes to take their soul, so He called that hesitance. There is no doubt that it will occur."[1]

We should know that the hesitance that occurs in the Hadeeth is hesitance in taking the soul of the believer, out of Mercy, Compassion, and Love for them, because the slave hates death, and Allaah the Exalted hates to disappoint or hurt them. It is not similar to hesitance of creation which stems from doubting their ability or whether something is good or not. This is why we must place a bound in how we describe hesitance from Allaah, by saying that it is hesitance in taking the soul of the believer. This is what is mentioned in the text. Allaah the Exalted should not be described as being hesitant absolutely, because that consists of types of incapability and deficiency which may not be attributed to Allaah the Exalted.

Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, was asked:

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[1] Majmoo` Al-Fataawa (10/58-59).

"It has been mentioned in the ending of the Hadeeth of: 'Whoever takes an ally of Mine as an enemy...' that Allaah the Exalted Said: 'I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant.' This is an affirmation of the attribute of hesitance for Allaah the Exalted, or how can we reconcile this issue?"

He, may Allaah have mercy on him, said:

"Absolutely ascribing hesitance to Allaah the Exalted is impermissible, because Allaah the Exalted mentioned hesitance in this issue, namely: 'I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant.' This hesitance is not because of doubt with regards to what the best option is, and not because He is doubtful of His Ability to do so, but rather, is out of Mercy with this believing slave, which is why He Said in the same Hadeeth: 'They hate death and I hate hurting them.' This does not mean that Allaah the Exalted is described as having hesitance in His Ability or Knowledge, contrary to the human

being, who, when they want to do an action, they have hesitance, either due to doubt with regards to the outcome and benefit, or doubt in their ability to be able to do the action. As for the Lord the Exalted, this is not the case."[1]

[1] Liqaa'aat Al-Baab Al-Maftooh (59/12).

Hadeeth 39

Ibn `Abbaas, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted has pardoned my Ummah for its mistakes, forgetfulness, and things they were coerced into doing."*[1]

It has other routes of transmission, as well. It was reported via Thawbaan, may Allaah be pleased with him,[2] Abu Tharr, may Allaah be pleased with him,[3] Abu Ad-Dardaa', may Allaah be pleased with him,[4] Abu Bakrah, may Allaah be pleased with him,[5] `Uqbah ibn `Aamir, may Allaah be pleased with him,[6] Al-Hasan, may Allaah be pleased with him,[7] and Qataadah, may Allaah be pleased with him,[8] with a Mursal chain of narration. An-Nawawi, may Allaah have mercy on him, Ibn Taymiyyah, may Allaah have mercy on him, As-

[1] Reported by Ibn Maajah (2045), Ibn Hibbaan (7219), At-Tabaraani (11274), Ad-Daaraqutni (4/170), Al-Haakim (2801), Al-Bayhaqi (15094), Ibn `Adiyy (3/211), and others.
[2] Reported by At-Tabaraani in his book Al-Mu'jam Al-Kabeer (1430).
[3] Reported by Ibn Maajah (2043).
[4] Reported by Ibn `Adiyy (4/346).
[5] Reported by Ibn `Adiyy (2/390).
[6] Reported by At-Tabaraani in his book Al-Mu'jam Al-Awsat (8276)
[7] Reported by `Abd Ar-Razzaaq (6/409) and Sa`eed ibn Mansoor (1145).
[8] Reported by `Abd Ar-Razzaaq (11417).

Sakhaawi, may Allaah have mercy on him, and Ash-Shawkaani, may Allaah have mercy on him, ruled it as acceptable, and Ibn Hibbaan, may Allaah have mercy on him, Al-Haakim, may Allaah have mercy on him, and Al-Albaani, may Allaah have mercy on him, ruled it as authentic. Therefore, it is an established Hadeeth when taking all its routes into consideration.

Pardoning mistakes and forgetfulness:

The Qur'aan has explicitly mentioned this point. Allaah the Exalted Said:

رَبَّنَا لا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

{Our Lord, do not impose blame upon us if we have forgotten or erred.} **[QUR'AAN 2:286]**

Allaah the Exalted also Said:

وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ

{And there is no blame upon you for that in which you have erred but [only for] what your hearts intended.}
[QUR'AAN 33:5]

\`Amr ibn Al-\`Aas, may Allaah be pleased with him, reported that the Prophet, sallallaahu \`alayhi wa sallam, said: *"If the*

judge gives a ruling and is correct, they get two rewards, but if they make a mistake, they get one reward."[1]

Pardoning what one is coerced to do is also mentioned in the Qur'aan:

Allaah the Exalted Said:

مَنْ كفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

{Whoever disbelieves in Allaah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith.} **[QUR'AAN 16:106]**

Therefore, if someone is coerced into saying something, and they say it, but hate it in their heart, and their hearts and content with faith, there is nothing against them. Allaah the Exalted Said:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً

{Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allaah, except when taking precaution against them in prudence.} **[QUR'AAN 3:28]**

[1] Reported by Al-Bukhaari and Muslim.

As for mistakes:

It is when someone intends a purpose with their action, but their action results in something they did not intend. For example, one intends to kill a disbeliever, but they accidentally kill a Muslim. If someone is in a battle and takes a shot with the intention to kill a disbeliever, but it accidentally hits a Muslim, it is considered a mistake.

As for forgetfulness:

It is when someone remembers something, but forgets it when doing the action. For example, forgetting a verse when reciting Qur'aan, and standing for the third unit of prayer, while forgetting the Tashahhud in the second unit. Both of these things are forgiven in the Sharee`ah; meaning, there is no sin on the mistaken one, and there is no sin on the forgetful one.

However, we must differentiate between the issues of lifting sin on those that fall into these things, and between other rulings being applied to issues of forgetfulness and mistakenness. If someone forgets a part of the prayer, although they are not sinful, they are to perform the

prostration of forgetfulness. Or, if someone forgets an obligation of Hajj, although they are not sinful, they must offer a sacrifice. Or, if someone were to destroy some property or crops of their brother or sister, although they are not sinful, they must pay the dues. Therefore, the fact that no sin is held against the person does not mean they are free of blame altogether.

Some examples of mistakes and forgetfulness, and their rulings:

- If someone forgets to perform ablution, and prays without ablution, they are not sinful, but they must redo their prayer.
- If someone forgets to say 'Bismillaah,' before ablution, the correct view is that they do not have to redo their ablution.
- If someone forgets to say 'Bismillaah,' before slaughtering, the correct view is that their meat should be eaten.
- If someone forgets to pray Thuhr, then remembers after `Asr, they are tasked with praying

whenever they remember, because Anas ibn Maalik, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"If someone sleeps and misses a prayer, or forgets it, they should pray it when they remember."* Allaah the Exalted Said:

أَقِمِ الصَّلَاةَ لِذِكْرِي

{Establish prayer for My remembrance.}
[QUR'AAN 20:14][1]

- If someone prays with impurities on their clothing, then realizes that after praying, the correct view is that they do not have to redo the prayer, due to the Hadeeth of Abu Sa`eed Al-Khudri, may Allaah be pleased with him, who reported: *"While Allaah's Messenger, sallallaahu `alayhi wa sallam, was leading his Companions in prayer, he removed his shoes and placed them to his left. When they saw him do that, they did the same. When Allaah's Messenger, sallallaahu `alayhi*

[1] Reported by Al-Bukhaari and Muslim.

wa sallam, completed the prayer, he said: `What made you cast your shoes?' They said: `We saw you do it, so we followed suit.' Allaah's Messenger, sallallaahu `alayhi wa sallam, said: `Jibreel, may Allaah exalt his mention, came to me and told me there was impurity on them.'"[1]

- If someone speaks in their prayer, forgetfully, the correct view is that their prayer is valid and that they do not have to redo their prayer.
- If someone makes an oath stating that they will not do a particular action, then do the action forgetfully or mistakenly, there are three views on what they should do. The first states that they should not break their oath, even if their oath was for divorce or freeing a slave. The second states that they should break their oath at all times.
- The third view is that a differentiation is created between if they are giving an oath for divorce or freeing a slave or otherwise.

[1] Reported by Abu Daawood (650) and Al-Albaani ruled it as authentic.

- If someone kills a believer mistakenly, they must pay the blood money and expiation.
- If someone destroys the wealth of someone else, they must pay collateral for what they destroyed.
- If someone in the state of ritual consecration kills game mistakenly, it was said that nothing is held against them, because Allaah the Exalted Said:

وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ

{And whoever of you kills it intentionally - the penalty is an equivalent from sacrificial animals to what he killed.} **[Qur'aan 5:95]**

Therefore, Allaah the Exalted Said that they must pay expiation in the case of intentional killing, meaning that the mistake is forgiven. The majority of scholars said that one must pay expiation, and they said that the verse states that if someone does kill game while in ritual consecration intentionally, they pay expiation and Allaah the Exalted takes vengeance on them. Those two factors deal with the one that did it intentionally. If they did not,

they are not to receive vengeance from Allaah, but the expiation remains.

The conclusion is that this Hadeeth shows that sin is lifted off those three, but they have other rulings that pertain to them which could be taken from other texts.

As for coercion:

It is to make someone do an action they are not pleased with, without right. When one is coerced, they lose the two qualities of pleasure and choice. Therefore, they are not pleased with the action, and are also not choosing the action.

For a person to be considered coerced, the jurists mention some conditions, such as:

- The one doing the coercion should be capable of fulfilling their threat.
- The one being coerced should have overpowering thought that the coercing person will fulfill their threat if they do not follow their commands, and that it is not an empty threat.

- The one being coerced should be incapable of repelling the coercion through force, fleeing, or otherwise. If the one being coerced can flee or defend themselves, they are not considered coerced.
- The coercion should be with something that either causes death to the one being coerced or at least harms them severely in a way that they cannot bear such as being killed, cutting a part of their limbs, being imprisoned for a lengthy period where their benefits are severed, their children are lost, and so forth.
- The coercion should be immediate, such as being threatened in an immediate sense. As for if the threat was in the future, such as the person saying: 'If you do not do this action, I will kill you in the future,' or: 'I will harm you in the future.' This is not coercion.
- The coercion should not be legal. Some coercion is legal, such as a judge coercing the debtor to pay their debts, or threatening them with

imprisonment. This is a legal coercion, but one cannot do unlawful actions when performing this type.

The jurists have unanimously agreed on some things that are used for coercion, and have differed in some other things. They agreed regarding coercion through killing, severing limbs, wounding, and painfully beating someone which leads to their death. They disagreed regarding tying one up, imprisoning them, threatening them, and beating them lightly.

Some scholars said that a lashing or two is not considered coercion, because one can withstand it, but would be considered coercion in regards to the weak person who cannot withstand such punishment. People vary and differ in many issues of coercion. A particular beating might be considered coercion for a person due to their weakness or sickness, and for others, it would not be considered as such, because they can withstand the beating. If the beating results in killing or maiming, it is coercion.

Regarding all other matters, they could be a principle that can be universally used to address them, namely, that harming a person in a way they cannot bear. If they coerce them with something unbearable, it is considered coercion.

As for threats, we mentioned that the one threatening should be capable of carrying out the threat, it should be immediate, and it should be in a way that the person cannot withstand for it to be considered coercion. A particular situation might be considered coercion, but not another. It could be regarded in a particular situation and not in another.

For example, someone could say to their wife: 'If you do not uncover your face, I will divorce you.' She knows that her husband will follow through with his threat. Threatening her with divorce is coercion in this case. If she were to uncover her face in this case, she is not sinful, but he is. However, if he says: 'If you do not stop praying, I will divorce you,' she may not abandon the prayer, even if she knows that he will truly divorce her. The same threat might be a cause for doing the action which the person is coerced to do, and in another, it might not.

Coercion might be in a manner that leaves some options, or a manner which leaves no options:

The first type is the coercion that leaves no options, where a person has no choice or will to refrain from the action. For example, if someone swears that they will not enter a house, then some people came and tied them up and put him in the home, such a person has no choice or will. They are coerced and forced to do the action completely; they cannot refrain from it. Likewise, the same applies to a woman who is bound and raped.

The second type is coercion which leaves some room for choice; they do not lose choice completely.

As for the first type, the scholars all agreed that the person is not sinful.

The one who swore to not enter the house but was forcefully made to enter does not have to pay expiation; they are not considered as having broken their oath. Others said that the expiation must be paid by the one that forces them to do the action.

In an opinion expressed by Imaam Ahmad, may Allaah have mercy on him, he stated that if someone forces his wife to

have intercourse during Ramadhaan or in a state of ritual consecration, the man must pay expiation. However, what is the ruling on her consecration and fasting?

According to the Hanbalis, it is rendered invalid. If the man forces her to have intercourse in Ramadhaan, she is neither sinful nor does she have to pay expiation, but her fasting is invalid, and must redo the day. Some scholars said that nothing is held against her, because the one who is forced is not accountable for anything they are forced to do, because they did not intend or want to do the action; they did not do it until they were forced.

As for coercion where the person has choice, then the situation varies from person to person. For example, if someone was told: 'If you do not kill this person, I will kill you,' the person has choice to do the action, and responsibility is related to choice. If someone were in this situation, it is impermissible to kill the person whose blood is unlawful, and this is the unanimous view of all reputable scholars, because all souls in Islaam are equal.

If someone is forced to destroy some protected wealth of someone else, is it permissible to destroy it? Some scholars

said it is, and others said it is not, but if they do, they must pay liability fees.

If someone is forced to do something which has harms that are not transitive to others, such as being told: 'If you do not drink this intoxicant, we will kill you,' the majority of scholars said it is permissible to drink it, because it is the lesser of the two evils. As evidence, they used the verse:

وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ

{And do not compel your slave girls to prostitution, if they desire chastity, to seek [thereby] the temporary interests of worldly life. And if someone should compel them, then indeed, Allaah is [to them], after their compulsion, Forgiving and Merciful.} **[Qur'aan 24:33]**

This verse was revealed regarding `Abdullaah ibn Ubayy ibn Salool who had a slave girl whom he would force to commit fornication. However, if someone is patient despite this coercion and does not drink the intoxicant, are they considered as having committed suicide? The answer is that they are not; they merely showed strong resolve and are rewarded.

The second view is that if they drink the intoxicant they are to be penalized; it is impermissible to drink it. According to these scholars, coercion only applies in statements, not in actions. If someone were to be told: 'Say a statement of disbelief,' as opposed to doing an action.

If they were coerced into doing an action, it would be impermissible to do the action.

If someone were to be forced to utter a statement, they should be indirect as long as they are able.

If they are forced to say: 'I disbelieve in Allaah (Kafartu Billaah),' they should say: 'I disbelieve in a player (Kafartu Bil-laahi),' to avoid saying Allaah's Name.

If they are told to say: 'Say it with a silence at the end [without adding the 'i' sound],' they should say it with another intention.

If a question were to be posed regarding why it is permissible to utter statements of disbelief during coercion, then what about the statement of the Prophet, sallallaahu `alayhi wa sallam, when he said: *"Do not associate partners*

in worship with Allaah the Exalted, even if you are cut and burnt."[1]

Also, what of Allaah's Statement:

وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا

{But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them.}
[QUR'AAN 29:8]

The answer is that we have said it is permissible to utter a statement of disbelief with the tongue while the heart is content with faith. The point of the Hadeeth is to disbelieve in one's heart, where one does so out of contentment and choice, not out of coercion.

This is a legal method of dissimulation, not the type that the Raafidhah Shiites engage in.

If someone were to be told to prostrate to an idol, and the idol was in the direction of the Qiblah, they should prostrate with the intention of prostration to Allaah. If it is not in the direction of the Qiblah, some scholars said that they should still prostrate and have the intention of prostration to Allaah,

[1] Reported by Ibn Maajah (4034) and Al-Albaani ruled it as acceptable.

because it is established that voluntary prayer can be prayed to other than the Qiblah when one is travelling.

Just as it is impermissible to kill someone protected during situations of coercion, it is also impermissible for Muslim troops to fight other Muslim troops during cases of coercion. If it was said to them: 'Shoot those Muslims, otherwise, we will kill you,' it is impermissible to kill them. Likewise, if they were coerced to direct the enemy to a small fissure or entrance to the city, where they would spread corruption and kill the people in the city, it is also impermissible to show them how to enter the city, because they know it will lead to killing Muslims and ruining the city.

As for being coerced into committing fornication or adultery, most scholars say that it is not permissible for a man to commit fornication due to coercion. This is the view of the Hanafis, Shaafi`is, Hanbalis, and Thaahiris. Also, they cannot violate an unlawful private area of a woman through coercion, because that ruins one's lineage, even if it leads to their death.

As for the woman, Ibn Al-Qayyim, may Allaah have mercy on him, said:

"A woman who committed adultery was brought to `Umar ibn Al-Khattaab, may Allaah be pleased with him, and he asked her about what occurred, and she affirmed the occurrence, causing him to order she be stoned. `Ali, may Allaah be pleased with him, said: 'Perhaps she has an excuse.' Then, he said to her: 'What made you commit adultery?' She said: 'I had a companion, and he had water and milk carried by his camels. My camels had water, but they did not provide milk. I became thirsty and asked him to drink. He refused to allow me to drink unless I gave myself up to him. I refused three times, but when I became so thirsty that I felt I was going to die, I gave him what he wanted, and he gave me water.' `Ali, may Allaah be pleased with him, said: "Allaah is Great!

فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلا عَادٍ فَلا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

{But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allaah is Forgiving and Merciful.}
[QUR'AAN 2:173]

In Sunan Al-Bayhaqi, from the reported of Abu `Abd Ar-Rahmaan As-Sulamiyy, may Allaah have mercy on him, who reported that `Umar, may Allaah be pleased with him, was brought with a woman who was suffering from dehydration, and passed by a farmer from whom she asked to drink.

He refused to allow her to drink, unless she would give herself to him. `Umar, may Allaah be pleased with him, asked the people about whether she should be stoned, and `Ali, may Allaah be pleased with him, said: ‘She was in a dire need; I opine that you should let her be,’ and he did so.

This is what is acted on; if a woman is in dire need of food or drink which a man owns, but he refuses to give her unless she gives herself to him sexually, and she fears death, if she gives herself to him, she is not to be penalized.

If it were to be asked if it is permissible for her to give herself up, or if it is better to be patient, even if she dies, the answer is that such a woman, as in, the woman being told: ‘Either give yourself up sexually or

be killed,' is being forced to commit fornication. The one who is forced has no penalty, and she can do so to save herself from death.

If she were patient, it would be better for her. It is not obligatory to give herself up, just as it is not obligatory on the one being forced to utter statements of disbelief to do so. If they are patient and are killed in that situation, they are not sinful. If this is the case for someone uttering disbelief, then the one being forced to commit fornication has even a higher right to this ruling.

If it is asked whether this applies to a man, and that it is told to him: 'Either give yourself up or die,' or is deprived of food or drink until they give themselves up, and they fear they will die due to that, it is not permissible for them to do it; they should remain patient until death. The difference between the man and woman in this case is that the shame that befalls the one it is done to cannot be corrected; it is worse than if he were to be killed or deprived of food or drink until he dies. This is corruption of his soul,

intellect, heart, religion, and honor. The sperm of the homosexual is poisoned. It circulates within the soul and heart, corrupting it severely, and it is very rare to hope that anyone would be corrected thereafter.

The corruption of death is less of a corrupting factor which is why it is permissible or obligatory for them to kill the one who is trying to rape him, if they can do so without fearing corruptive elements."[1]

Coercion to perform actions:

This includes being coerced to sell or buy something, or to divorce or free a slave. If someone is coerced to do this type of action, the action is invalid and has no effect. If someone were to be forced to divorce their wife, she is not divorced. Also, if someone were to be forced into a transaction, it would not be validated or occur, because they uttered the statements in a state of discontent, and the action occurred in a state of coercion. This is why it is not considered a valid sale, divorce, or freeing of a slave. This also applies to oaths and so forth.

[1] At-Turuq Al-Hukmiyyah (pg. 49-50).

If someone were to be forced to sell their property, such as their home, is it permissible for someone else to buy it? Some scholars said the transaction is valid, and others said it is not. It was said that if the person purchases it with the price of a similar home, it is valid, otherwise, it is not. If the one being coerced is pleased or content with an action such as selling or buying, the action continues and the contract is valid.

If someone is being forced to do something right, such as enter Islaam, their Islaam is valid. If a judge forces a person to sell their property to pay off debts, the sale is valid, and it is permissible to purchase the home. If a man refuses to have intercourse with his wife for four months, the judge gives them the choice to either have intercourse with her or divorce her, and he refuses, and the judge orders him to divorce his wife, the divorce is valid, and she may marry once again after her waiting period.

These are some issues pertaining to coercion, their descriptions, rulings, and the differences of the scholars in those issues.

Hadeeth 40

Ibn `Umar, may Allaah be pleased with him, said: "Allaah's Messenger, sallallaahu `alayhi wa sallam, took me by my shoulder and said: *'Be in this life as if you are a stranger or wayfarer.'*" Ibn `Umar, may Allaah be pleased with him, used to say: "If you sleep, do not await the day, and if you wake, do not await the night. Take from your health for your sickness, and from your life for your death."[1]

Ibn Rajab, may Allaah have mercy on him, said:

> "This Hadeeth is fundamental in understanding the need to have short aspirations in the Dunya, and that the believer should not take the Dunya as their place of residence, thereby becoming tranquil and at ease in it. The believer should be in this life as if they are on a leg of a trip, only preparing their luggage and travel supplies to leave.
>
> The advice of the prophets and their followers all agree on this crucial point.

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[1] Reported by Al-Bukhaari (6416), At-Tirmithi (2333), Ibn Maajah (4114), Ahmad (4764), Ibn Hibbaan (698), At-Tabaraani (13470), Al-Bayhaqi (6512), An-Nasaa'i in his book As-Sunan Al-Kubra (11803), and Abu Nu`aym (1/312).

Allaah the Exalted Said when Telling of the believer of the family of Pharaoh, that he said:

يَا قَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الآخِرَةَ هِيَ دَارُ الْقَرَارِ

{O my people, this worldly life is only [temporary] enjoyment, and indeed, the Hereafter - that is the home of [permanent] settlement.} **[Qur'aan 40:39]**

The Prophet, sallallaahu `alayhi wa sallam, used to say: *'What do I want with this worldly life? The similitude of myself pertaining to this life is that of a rider who napped at midday under the shade of a tree, then left and abandoned it.'*[1]

Since the Dunya is not a place of residence for the believer, the believer should be in one of two conditions: Either they are in the situation of a stranger in a foreign land whose goal is to go home to their land, or to be like a traveler who is not steady in the least; rather, by day and by night, they are traveling to their land of residence. This is why the Prophet, sallallaahu `alayhi wa sallam, advised Ibn

[1] Reported by At-Tirmithi (2377) and he ruled it as authentic, and Al-Albaani ruled it as authentic.

`Umar, may Allaah be pleased with him, to be of one of those two situations.

In the first situation, the believer places themselves in the position of someone who is a foreigner in this Dunya who is establishing themselves there,

but after all, it is a foreign land, so their heart is not attached it to, but rather, attached to their land which they will go back to. They are in the Dunya merely to prepare their traveling gear to go home. Al-Fudhayl ibn `Iyyaadh, may Allaah have mercy on him, said: 'In the Dunya, the believer is sad and filled with sorrow, and their goal is to prepare their traveling gear to go home.'

If someone has that attitude towards the Dunya, they would have no goal but to increase in what benefits them when going back to their land. They do not compete in being honorable with those whom he is residing with, who are those of that area, and they are not discontented by being humiliated and humbled by them. Al-Hasan, may Allaah have mercy on him, said: 'The believer, in the Dunya, is like a stranger, they are

> not discontented with its humiliation, do not compete in glory in it; they have a goal, and others have their own goals.'
>
> In the second situation, the believer should have the attitude that they are a traveler; they are not stable or residing there at all. They are merely traveling continuously until they die. If someone has this attitude towards the Dunya, their goal is to earn provisions for travel. They have no goals of gaining vanities of this life. That is why the Prophet, sallallaahu `alayhi wa sallam, advised a group of his companions to own nothing of this Dunya but what a traveler needs as provisions."[1]

Ibn `Umar, may Allaah be pleased with him, said: "Allaah's Messenger, sallallaahu `alayhi wa sallam, took me by my shoulder."

This was to show the importance of what he was to say to the one learning, in this case, Ibn `Umar, may Allaah be pleased with him.

[1] Jaami` Al-`Uloom wa Al-Hikam (3/1124-1131).

The Prophet, sallallaahu `alayhi wa sallam, said: *"Be in this life as if you are a stranger."*

If someone goes to a foreign land, they do not feel at ease or tranquil therein, and do not become attached to it. Actually, they want to just go home, because remaining in that foreign land is temporary, not permanent. The traveler is never stable in the first place, but passes by quickly, just as they pass by other towns, until returning home. The stranger does not become attached to the area which they are traveling through quickly, not do they become attached to the area which they are remaining in temporarily.

The higher level of estrangement is that of the traveler, because they do not remain in any land, but rather, pass through it quickly. As for the stranger, they might remain in a town for a temporary period of time, then leave, contrary to the traveler who passes by it quickly then goes home.

The meaning is: Be a traveler, not a settler. If you are not traveling quickly, and perhaps are not traveling in earnest, you might die before reaching your land. So long as you are able to travel and are at the pinnacle of good health and strength, continue traveling and do not stop. That is why he

said: "Take from your health for your sickness, and from your life for your death."

Therefore, travel in earnest until you reach your area of residence, meaning Paradise, which Allaah the Exalted called the Paradise of `Adan, which means the Paradise of eternal residence.

The general meaning of this Hadeeth is to urge that one remains an ascetic in this life, does not incline towards it, but prepares for the day they are to travel. Also, that one should not rely on this Dunya except in preparing the provisions of travel, which they attain with contentment, only taking what they need to help them arrive. What does the traveler need but the items they use to travel? You find the traveler trying to lighten their burden of items as much as possible, so that it is not heavy on them, causing them to be busied by it and perhaps stop traveling altogether.

Ibn `Umar, may Allaah be pleased with him, said: "Take from your health for your sickness."

Meaning, take from the time when you are healthy for the times that you are sick, so that if you are deficient when you

are sick, that deficiency is adjusted by the actions you did during good health and when strong.

Ibn `Umar, may Allaah be pleased with him, said: "And take from your life for your death."

Because you do not know what your situation will be tomorrow, and whether your name will be among the dead, or among the living. Therefore, do actions while you are strong, so that the deficiency adjusts when you are weak, and do actions while you are alive, so that they benefit you while you are dead.

When you are weak, you will be negligent and deficient in actions, and when you are dead, you will not do actions in the first place.

That is why it was said: "Take hold of five things, before five other things: Your youth before your old age, your health before your sickness, your richness before your poverty, your free time before you become busy, and your life before you die."

This Hadeeth shows that the one with intellect should not have high aspirations in this life, by saying: 'I will life a long life with enough time in the future to do actions,' because

you do not know whose name is written among those who will die tomorrow.

If you wake up, do not expect the night, and if you reach the night, do not expect the morning. Do what will benefit you after you die, because if a person has an emergency which renders them incapable or sick, causing them unable to move, do actions, acquire knowledge, or worship as they used to, the negligent one would feel regret because they were neglectful during their times of health. If they die, they would have severe regrets, and will have no hope to correct their errors, because they were negligent during the days of their lives.

Hadeeth 41

`Abdullaah ibn `Amr ibn Al-`Aas, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"One of you does not believe until their desires are in tune with what I have come with."* An-Nawawi, may Allaah have mercy on him, said: "This is an acceptably authentic Hadeeth, and we have reported it in the book known as, 'Al-Hujjah,' with an authentic chain of narration."

The author of, 'Al-Hujjah,' is Shaykh Abu Al-Fat-h Nasr ibn Ibraaheem Al-Maqdisi Ash-Shaafi`i, may Allaah have mercy on him, the jurist and ascetic who lived in Damascus. In this book, he mentioned the principles of the religion on the fundamentals of the people of Hadeeth and the Sunnah.

This Hadeeth was reported by Ibn Abu `Aasim[1], Al-Hasan ibn Sufyaan[2], Abu Taahir As-Salafi[3], Ibn Battah[4], Al-Baghawi[5], and others. They all reported the Hadeeth via the route of Nu`aym ibn Hammaad, who reported from `Abd Al-Wahhaab

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[1] Kitaab As-Sunnah (15).
[2] Kitaab Al-Arba`een (pg. 65).
[3] Kitaab Al-Arba`een Al-Buldaaniyyah (pg. 177).
[4] Al-Ibaanah (279).
[5] Sharh As-Sunnah (104).

ibn `Abd Al-Majeed Ath-Thaqafi, who reported from Hishaam ibn Hassaan, who reported from Muhammad ibn Seereen, who reported from `Uqbah ibn Aws, who reported from `Abdullaah ibn `Amr ibn Al-`Aas.

This Hadeeth has three defects:

First: Nu`aym ibn Hammaad Al-Khuzaa`i Al-Marwazi has many odd and irregular narrations.

Second: There is a difference regarding Nu`aym in this chain of narration. It was said that it was reported from him, and he reported from Ath-Thaqafi, who reported from Hishaam, and others said it was from Nu`aym from Ath-Thaqafi, who reported from some of his teachers, regardless if it was Hishaam or others. This is differing in the narration, along with the weakness of the narrator.

Third: `Uqbah ibn Aws As-Sadoosi Al-Basri is sometimes called Ya`qoob ibn Aws. He has confused the chain of narration. Al-`Ijli has ruled him as trustworthy, as has Ibn Sa`d, and Ibn Hibbaan. Ibn Khuzaymah, may Allaah have mercy on him, said: “Ibn Seereen has reported from him, and Ibn Seereen is a great scholar.” Ibn `Abd Al-Barr, may Allaah have mercy on him, said: “He is unknown.”

Therefore, the stronger view is that this Hadeeth is weak. Al-Albaani, may Allaah have mercy on him, has also ruled it as weak in his checking of Kitaab As-Sunnah of Ibn Abu `Aasim. This is with regard to the chain of narration. As for the meaning, it is authentic, and there are verses and narrations which state similar meanings. The meaning is that a person cannot be a believer of complete obligatory faith until their love is in accordance with what the Prophet, sallallaahu `alayhi wa sallam, has come with. Therefore, they love whatever the Prophet, sallallaahu `alayhi wa sallam, ordered to be done, and hate whatever he forbade.

The intent behind negation of faith is not a complete negation, because a person might be a sinner and faith is not necessarily negated from them completely.

However, the meaning is that their faith will not reach the obligatory state until their desires are in tune with what the Prophet, sallallaahu `alayhi wa sallam, has come with.

As for if they hate some of the teachings of the Prophet, sallallaahu `alayhi wa sallam, and their desires are completely against what the Prophet, sallallaahu `alayhi wa

sallam, taught, their faith is negated completely. Allaah the Exalted Said:

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ * ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ

{But those who disbelieve, for them is misery, and He will waste their deeds. That is because they disliked what Allaah revealed, so He rendered worthless their deeds.}
[QUR'AAN 47:8-9]

Therefore, the obligation on every believer is to love what Allaah the Exalted loves in a way which makes them perform what is obligated on them. If one has additional love, they perform the voluntary actions, and that would be an increase in their faith. Also, one must hate what Allaah the Exalted Hates, enough to be able to avoid what is impermissible. If their hatred increases, they avoid things that are undesirable, and that would be an increase in their faith.

If someone claims love without their actions or statements indicating it, they are not truthful in their love, and that love has no effect. If someone were to say they love the Qur'aan and Sunnah, but do not hold fast to their rulings, we say they are lying in their claim of love; if they were truthful in their love, it would result in statements or actions.

Therefore, true love necessitates following. Allaah the Exalted Said:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

{Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allaah and His Messenger and jihad in His cause, then wait until Allaah executes His command. And Allaah does not guide the defiantly disobedient people."} **[QUR'AAN 9:24]**

When there were many claimants to love, they were tasked with providing evidence. Allaah Said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

{Say, [O Muhammad], "If you should love Allaah, then follow me, [so] Allaah will love you."} **[QUR'AAN 3:31]**

Therefore, following is the true evidence of true love. If someone follows, that shows that they love, and if someone does not, it shows they lack in love. However, it does not necessitate that contradiction and sin means the person

hates, because hating Islaam or any part of it is disbelief. However, sins are a sign of lack of true love.

Therefore, we must give precedence to obedience to Allaah the Exalted and His Messenger, and that love of individuals must be in accordance to love of Allaah and His Messenger.

Also, one must have hate for disbelief and its people. If someone were to say that they love Allaah the Exalted and His Messenger but does not hate the disbelievers, Jews, or Christians, then we say that this negatively affects their faith, because they must hate disbelief and its people. If you do not hate something, it means you love it, and that is contrary to what Allaah the Exalted ordered His Messenger, sallallaahu `alayhi wa sallam, with. It also necessitates showing alliance to the disbelievers, while Allaah the Exalted has Said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

{O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you, then indeed, he is [one] of them. Indeed, Allaah guides not the wrongdoing people.} **[QUR'AAN 5:51]**

Until He Said:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ
وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ * يَا أَيُّهَا الَّذِينَ
آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكُفَّارَ
أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ

{Your ally is none but Allaah and [therefore] His Messenger and those who have believed - those who establish prayer and give Zakaah, and they bow [in worship]. And whoever is an ally of Allaah and His Messenger and those who have believed - indeed, the party of Allaah - they will be the predominant. O you who have believed, take not those who have taken your religion in ridicule and amusement among the ones who were given the Scripture before you nor the disbelievers as allies. And fear Allaah, if you should [truly] be believers.} **[Qur'aan 5:51]**

This is why one of the conditions of 'La Ilaaha Illallaah,' is disbelief in Taaghoot (everything that is worshipped besides Allaah). If someone does not disbelieve in the Taaghoot, they have not truly established 'La Ilaaha Illallaah.'

Allaah the Exalted Said:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

{Allaah is the ally of those who believe. He brings them out from darknesses into the light. And those who disbelieve, their allies are Taaghoot. They take them out of the light into darknesses. Those are the companions of the Fire; they will abide eternally therein.} **[QUR'AAN 2:257]**

Allaah the Exalted also Said:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

{Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taaghoot, while they were commanded to reject it; and Satan wishes to lead them far astray.} **[QUR'AAN 4:60]**

Allaah the Exalted also Said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ

{And We certainly sent into every nation a messenger, [saying], "Worship Allaah and avoid Taaghoot." And among them were those whom Allaah guided, and among them were those upon whom error was [deservedly] decreed.} **[QUR'AAN 16:36]**

Therefore, one must be content with what Allaah the Exalted is Pleased with, and must be discontented with whatever Allaah the Exalted is displeased by. One must love what Allaah Loves, and hate what He Hates. These are all requirements and fundamentals of faith. Actions of the limbs are successive to love and hate. If they contradict that, it means that these fundamentals are confused.

One of the important issues is that one's desires and whims in loving individuals must be in line with what is in the Qur'aan and Sunnah, thereby following the Prophet, sallallaahu `alayhi wa sallam, by loving the believer and hating the disbeliever and sinner. Nowadays, some people love disbelievers or sinners more than they love Muslims. This is a desire that is contrary to the Qur'aan and Sunnah, because through these two scriptures, we learn that a part of faith is that a person loves another person only for the sake of Allaah.

If someone has love for another person based on things that are contrary to the Qur'aan and Sunnah, it means they are following their desires, regardless if they love them for their external appearance, wealth, or other worldly matters. The

worst case is that someone has love for another for their sinfulness, such as loving music and thereby loving singers, or loving movies and thereby loving actors, or loving women, thereby loving people of desires and lust, or loving corruption and sin, thereby loving sinners and shameless people.

In such case, the soul would be following the desires, not what Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam, taught. Allaah the Exalted Said:

فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ

{But if they do not respond to you - then know that they only follow their [own] desires. And who is more astray than one who follows his desire without guidance from Allaah?} **[Qur'aan 28:50]**

This is the cause of the inclination of some towards the disbelievers. They might love the disbelievers for their apparent figure or good conduct, but should they not hate them for their disbelief and polytheism? Should they not hate them for belying their Prophet?

This is one of the scales that are not based on legislation, but people use it for weighing the actions of others. The obligation is that we use the legislated scale to weigh the actions of creation and get to know their condition.

Based on that is how we deal with them, and whether or not we love or hate them.

If someone feels that they love someone for other than the sake of Allaah, what should they do? They should first repent from that. Few people are aware of and know this. Then, they must replace that with love of those who are close to Allaah, because it is natural that a person has love for another person. It is obligatory on them in that case to love for the sake of Allaah. If someone loves, hates, gives, or prevents for other than the sake of Allaah, that would be a deficiency in the obligatory level of faith.

Linguistic definition of Hawa (desires):

Linguistically, Hawa means and refers to inclination. Ibn Sayyidih said it refers to lust and refers to the entrances of good and evil. Hawa of the soul refers to its desires and aspirations. In At-Tahtheeb, it defines it as follows: "When a

person loves something and that love overcomes their heart." Allaah the Exalted Said:

وَنَهَى النَّفْسَ عَنِ الْهَوَى

{Prevented the soul from [unlawful] inclination.}
[QUR'AAN 79:40]

Meaning that one prevents their soul from its desires and what it calls to, namely, disobedience to Allaah the Exalted.[1]

Legal definition of Hawa (desires):

It usually is used to refer to misguidance and seeking other than the truth. Ibn Rajab, may Allaah have mercy on him, said:

> "What is known in usage of Hawa in an unrestricted form is that it refers to inclining to falsehood, as when Allaah the Exalted Said:
>
> وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللهِ
>
> {Do not follow [your own] desire, as it will lead you astray from the way of Allaah.} [QUR'AAN 38:26]
>
> And:

[1] Refer to Lisaan Al-`Arab (15/370-372), and Al-Mu`jam Al-Waseet (2/1001).

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

{But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, then indeed, Paradise will be [his] refuge.}
[QUR'AAN 79:40-41]

It could also refer to love and inclination when used in an unrestricted way, which includes inclining to the truth and other than the truth. It could be used to refer to love of and obedience to the truth in specific. Safwaan ibn `Assaal, may Allaah be pleased with him, was asked: 'Did you hear the Prophet, sallallaahu `alayhi wa sallam, mention Hawa?' He replied: 'A Bedouin asked about a person who loves a people but cannot reach their level,

and he, sallallaahu `alayhi wa sallam, said: *'The person is with whomever they love.'*[1] When Allaah the Exalted revealed:

[1] Reported by At-Tirmithi (3535) and he ruled it as authentic, and Al-Albaani ruled it as authentic.

تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ

{You, [O Muhammad], may put aside whom you will of them or take to yourself whom you will.}
[QUR'AAN 33:51]

`Aa'ishah, may Allaah be pleased with her, said: 'It seems to me that your Lord hastens to satisfy your desire.'[1]

`Umar, may Allaah be pleased with him, said in the story of the counsel regarding the captives of Badr: 'Allaah's Messenger, sallallaahu `alayhi wa sallam, inclined to and loved what Abu Bakr said, and did not incline to or love what I said.'[2] This is one of the times that Hawa is used to refer to a good type of love."[3]

Automatic and natural love, such as love of the parents, siblings, and children, is natural and one has this love naturally. If someone love their parents, is good to them, and treats them well as Allaah the Exalted orders, loves their siblings, keeps the ties of the womb that Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam, order be

[1] Reported by Al-Bukhaari and Muslim.
[2] Reported by Muslim (1763).
[3] Jaami` Al-`Uloom wa Al-Hikam (3/1152-1153).

kept, and loves their children in seeking reward for that, their natural love then becomes religious love which a person earn reward for. Pure natural dispositions necessarily engender this type of natural love, but it does not necessitate desires and inclinations which are contrary to the religion of Allaah the Exalted; actually, they prevent and prohibit these things.

The Prophet, sallallaahu `alayhi wa sallam, used to seek Allaah's Refuge from desires, and would warn from them:

Ziyaad ibn `Ilaaqah, may Allaah have mercy on him, reported that his uncle said that the Prophet, sallallaahu `alayhi wa sallam, used to say: *"O Allaah, I seek refuge in You from reprehensible characteristics, actions, and desires."*[1] Abu Barzah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Of the things I fear of for you are the sinful temptations in your stomachs and private parts, as well as misguiding whims."*[2]

[1] Reported by At-Tirmithi (3591) and he ruled it as acceptable, and Al-Albaani ruled it as authentic.

[2] Reported by Ahmad (19787) and Al-Albaani ruled it as authentic in his book Saheeh At-Targheeb (52).

Therefore, the Prophet, sallallaahu `alayhi wa sallam, used to seek Allaah's Refuge from desires, and would warn from them, due to their danger on the religion of the slave. Through desires, a person can deviate from the path of Allaah, and one does not deviate from the path after being upright and steadfast except through the calls of desires. If one's desires, love, and urges were in tune with the correct method, they would not seek anything else.

One of the worst things desire does is that when it controls a slave, it causes them to be blind to the truth and deviates them from it, so no matter how much you advise and argue them, and no matter how much you try to make them fear Allaah, they would not care about what you say.

This is why one of the hardest things is to convince people of innovations and desires. You might advise a sinner or someone who abandons prayer, and they would respond, but if you advise an innovator, they typically do not answer, unless Allaah the Exalted Wants them to repent. It is rare for people of innovation to repent, which is why they say: 'Allaah has veiled the person of innovation from repentance,' because they see the truth as falsehood, and vice versa.

They became impressed with that way as a religion, and that leads them away from the path of Allaah, so how can they come back?

As for the sinner, they know they are sinning and doing actions that are contrary to the truth. Most sinners wish to repent, turn to Allaah, and abandon whatever they are doing. If someone were to find in their household some deviation and desires that are contrary to Islaamic legislation, they should advise them, make them fearful of Allaah, and be patient. If they stop what they are doing, then all praise is for Allaah the Exalted, and if they do not, they should hate them for their sin and for their contradiction of the religion of Allaah. Hatred for the person should be in accordance with how much they have deviated, and that does not affect the natural love which they find towards the person. However, they should give precedence to the legislated love, and make their natural love a path to never feeling despair from them.

They should supplicate that they are guided, be patient with them, deal with their harms, and tell others to advise them. These are the benefits of natural love. The Muslim should

use their natural love to service their religious love. As for giving precedence to their natural love over their religious love, this is not permissible.

Allaah the Exalted Said:

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ

{And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became apparent to Abraham that his father was an enemy to Allaah, he disassociated himself from him.}
[QUR'AAN 9:114]

If natural love and religious love are at odds, there is no validity given to natural love. If they are not at odds, natural love does not harm religious love. The intellectually sound person uses their natural love for the sake of helping and aiding their religious love, as we mentioned.

If someone finds their relative aiding the polytheists, they cannot show alliance to them or love them; rather, they must hate such an act and show enmity towards them.

Allaah the Exalted Said:

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ * قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ

{Never will your relatives or your children benefit you; the Day of Resurrection He will judge between you. And Allaah, of what you do, is Seeing. There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allaah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allaah alone"} **[QUR'AAN 60:3-4]**

Hadeeth 42

Anas ibn Maalik, may Allaah be pleased with him, said that he heard Allaah's Messenger, sallallaahu `alayhi wa sallam, say: *"Allaah Said: `O son of Aadam, as long as you invoke Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Aadam, were your sins to reach the clouds of the sky and you then asked forgiveness from Me, I would forgive you. O son of Aadam, were you to come to Me with sins nearly as great as the Earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it [too]."*[1]

Abu Tharr, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted Said: `Whoever does a good deed, they will get ten times its reward, and I will increase. If someone does something evil, its recompense is an evil similar to it, or*

[1] Reported by At-Tirmithi (3540), and he ruled it as acceptable. It was also reported by Al-Bazzaar (6760) on the authority of Anas, may Allaah be pleased with him, Ahmad (21472) and Ad-Daarimi (2830) on the authority of Abu Tharr, may Allaah be pleased with him, and At-Tabaraani (12346) on the authority of Ibn `Abbaas, may Allaah be pleased with him. Therefore, it is an established Hadeeth.

I forgive them. Whoever draws near to Me a hand span, I draw near to them an arm's length; whoever comes to Me a forearm's length, I draw near them an arm's length; whoever comes to Me walking, I come to them in a hurry. Whoever meets Me with an earth full of sins, but does not associate anything in worship with Me, I will meet it [i.e., his sins] with forgiveness equal to that."[1]

The Hadeeth of Anas, may Allaah be pleased with him, teaches the means whereby one can earn forgiveness:

First: Supplicating with hope and aspiration: "As long as you invoke Me and ask of Me, I shall forgive you for what you have done."

Second: Seeking forgiveness: "Then you ask forgiveness of Me, I shall forgive you."

Third: Monotheism: "Were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it [too]."

First: Supplicating with hope:

[1] Reported by Muslim (2687).

Supplication is an obligation. An-Nu`maan ibn Basheer, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said,

commenting on Allaah's Statement:

وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ

{And your Lord says, "Call upon Me; I will respond to you."} **[Qur'aan 40:60]**

He said: *"Supplication is worship."*[1] Also, Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Whoever does not ask of Allaah, He becomes angry with them."*[2]

If someone completely abandons supplicating to Allaah the Exalted, there is no doubt the person has no faith in their heart, because by abandoning supplication to Allaah, they no longer feel they are owned and cared for by Allaah and are in need of Him. Therefore, it is as if they are saying: 'I am not in need of Allaah; I am self-sufficient.' Such a person cannot be a Muslim, which is why if someone detests

[1] Reported by Abu Daawood (1479) and At-Tirmithi (2969), and Al-Albaani ruled it as authentic.
[2] Reported by At-Tirmithi (3373) and Al-Albaani ruled it as acceptable.

supplicating to Allaah the Exalted, Allaah the Exalted becomes angry with them.

The more a slave feels their dire need for Allaah, their intense poverty, and that they have no way of being self-sufficient, the more their need for supplication and hoping for Allaah the Exalted increases.

These feelings of neediness, poverty, and then supplication, are all a part of the Oneness of Allaah the Exalted and faith in Him, which is why the Prophet, sallallaahu `alayhi wa sallam, said: *"Supplication is worship."* If dire need results in hope and supplication, causing the slave to supplicate and turn to Allaah the Exalted with devotion, without asking others, it is a part of Tawheed.

Allaah the Exalted made a promise to answer supplications. Allaah the Exalted Said:

وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ

{And your Lord says, "Call upon Me; I will respond to you."}
[QUR'AAN 40:60]

Some could ask the question that, although the promise of Allaah the Exalted is not broken, we supplicate often, but our supplications are not answered. The answer is that

supplication is a means to having one's supplication answered, but it has conditions and must be void of its impediments. If a condition is not present, or an impediment is present, the supplication would not be answered.

We have previously mentioned the Hadeeth, where the Prophet, sallallaahu `alayhi wa sallam, mentioned: *"A man who travels for a long time, and is ragged and dirty. He raises his hands to the sky, saying: 'O Lord, O Lord,' while his food, drink, clothing are unlawful, and has been nourished in an unlawful way, so how could their supplication be answered?"*[1]

Such a person has earned many causes for the acceptance of supplication, such as traveling, being humbled, being in dire need, raising his hands in supplication, and insisting on Allaah to answer him. However, his supplications were not answered, and they are very unlikely to be answered, because there are impediments to being answered, namely, eating unlawful substances and earning an unlawful living.

[1] Reported by Muslim (1015).

Further, the lack of a condition could prevent one's supplications from being answered, such as abandoning prayer on the Prophet, sallallaahu `alayhi wa sallam, in the beginning of the supplication. Fadhaalah ibn `Ubayd, may Allaah be pleased with him, said that the Prophet, sallallaahu `alayhi wa sallam, heard a man supplicating in his prayer, but did not send prayer on the Prophet, sallallaahu `alayhi wa sallam,

so he told him: *"This person was hasty."* Then, the Prophet, sallallaahu `alayhi wa sallam, called him, and told him or another person: *"If one of you prays, let them begin with praising and exalting Allaah, then they should send blessings on the Prophet, sallallaahu `alayhi wa sallam, then they should supplicate with whatever they wish."*[1] Therefore, this supplication might not be answered, due to the lack of a condition, or the presence of an impediment.

One of the greatest of conditions is to have presence of mind, which is why Allaah the Exalted Said: **"***As long as you invoke Me and ask of Me, I shall forgive you for what you*

[1] Reported by Abu Daawood (1481) and At-Tirmithi (3477) and he ruled it as authentic, and Al-Albaani ruled it as authentic.

have done." Likewise, Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Supplicate to Allaah the Exalted while you are sure of being answered; know that Allaah the Exalted does not accept supplications from a heart that is heedless and distracted."*[1]

You find some people raising their hands in supplication without presence of heart and without any good thoughts about Allaah. Then, they supplicate while looking elsewhere and being distracted. Such a person is not sure and certain they will be answered; they are merely supplicating out of habit.

When supplicating, one should do so in an assertive tone, such as saying: 'O Allaah, forgive me and have mercy on me.'

One should not say: 'O Allaah, forgive me if You want, and have mercy on me if you want.' One should show resolve when supplicating, because none can coerce Allaah the Exalted.

[1] Reported by At-Tirmithi (3479) and Al-Albaani ruled it as acceptable.

Also, one should not seek to hasten the response, because hastening is one of the impediments to having one's supplication answered. If someone hastens and does not see the response right away, they might abandon supplication or might begin to have evil thoughts about Allaah the Exalted.

Allaah the Exalted loves when one insists in their supplications. One wisdom of Allaah the Exalted is that He would delay answering the supplication so that the believer can insist in their supplication more, knock at His door more, and ask of Him more with humbleness and humility, then He answers the supplication. Qataadah, may Allaah have mercy on him, said: "The believers are those who cry by day and by night; by Allaah, they continuously say: 'Our Lord, our Lord,' until they are answered."[1]

Since supplication is an act of worship, insisting in supplication, and asking Allaah the Exalted many times are things which increase in one's rewards and raise their levels with Allaah the Exalted. Think: if one were to be granted what they ask for right when they ask for it, how much

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[1] Tafseer Ibn Abu Haatim (4/1117).

reward would they lose out on? Where would their humility, humbleness, and intense hope go? How many stations will they lose by not passing by, and how much reward will they lose and not attain?

Supplicating often and insisting in the supplication makes the slave conscious of their need for Allaah the Exalted and urge for Allaah the Exalted even more. They know that only Allaah the Exalted can relieve their needs. Therefore, they constantly ask Allaah the Exalted and insist when asking Him. Therefore, hastiness is not appropriate in the station of servitude, and it is not of the etiquette of asking.

Further, while asking and insisting on Allaah, a person's heart might be opened to knowledge of Allaah, love of Him, humility to Him, and adulation which would cause them to forget their need. The door opened would be more beloved to them than their need. They would love to remain in that situation and would prefer it over their own need. They would become happier with the state they are in than they would be if they were to only have that, and lose out on their need; they would be no less content at that.

Also, insisting in supplication is more of a reason for the supplication to be answered. If someone constantly knocks at a door, imminently, the door will be opened. Further, insisting in supplication also opens the door to the supplications that one says before beginning asking of Allaah, as well as the various ways of taking means towards Allaah the Exalted. It causes one to adulate Allaah, praise Him, glorify Him, and ask Him through His Names and Attributes. These are all a part of faith.

We previously stated that the slave should ask their Lord for everything, and should never feel shy to ask Allaah for something that is little. When a slave asks Allaah the Exalted for something small, it signifies the completeness of their faith, and signifies their knowledge that if Allaah the Exalted does not facilitate the small thing, it will not be facilitated. So, how about bigger and greater things? The believer needs their Lord in everything and knows that their need for Him is only relieved through asking and supplicating to Him, which is why they insist upon Allaah, turn to Him, take the means of acceptance of supplication, and is keen on doing away with its impediments. That causes them to become

closer to Allaah the Exalted, do better actions, have good thoughts of Allaah, and be fearful of Allaah the Exalted. A slave will continuously make supplication until their faith becomes complete through the things which complete faith, such as the various types of good conduct and uprightness in statement, action, and belief.

It should be understood that insisting on Allaah the Exalted and having good hope in Him should be greater in regards to the Hereafter than it is in regards to matters of the Dunya, otherwise, the insistence of the slave is not for the purpose of complete servitude, but only for the purpose of greed and love of the Dunya. Complete servitude is to ask Allaah the Exalted for matters of this life and the Hereafter. Most of your requests should not be pertaining to the Dunya and fulfilling your aims in this life, all the while forgetting to ask for forgiveness, Paradise, and seek refuge from the Fire.

Sometimes, the Mercy of Allaah the Exalted dictates that the believing slave will supplicate for something they need of the worldly life, but Allaah the Exalted will deprive them of it, in favor of something better. This would occur by repelling some evil from them, or keeping that supplication in their

account for the Day of Resurrection. The Muslim slave is answered in their supplication, but the response differs. They might be given their request or the supplication could be a cause of repelling something which, if they were given the choice between repelling the evil and having what they wanted when they supplicated, they would choose to repel the evil. Also, Allaah the Exalted might keep their supplication in their record, and the person will attain it when they are most in need of it. Abu Sa`eed, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"There is not a Muslim who supplicates to Allaah the Exalted with a supplication that contains neither a sin or severance of kinship, but that Allaah the Exalted will give them one of three things: Either their supplication will be hastened to them [in this life], or it will be kept for them in the Hereafter, or Allaah will repel its equivalent of evil."* They said: "Then, should we increase [in our supplications]?" He, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted is More."*[1]

[1] Reported by Ahmad (11133) and Al-Albaani ruled it as authentic in his book Saheeh At-

Allaah the Exalted could save a person from a car accident, calamity, or sickness, while they do not know that the supplication they made was the reason for this evil to be repelled from them. Thereafter, they might have evil thoughts about Allaah the Exalted, saying: 'I supplicated, but Allaah the Exalted did not answer my supplication!'

If no answer comes in this life, a slave should not despair of the Mercy of Allaah, and should never have evil thoughts of Allaah the Exalted. However, one should have good thoughts of Allaah the Exalted. Perhaps Allaah the Exalted wanted something better than what they asked for and insisted on for them.

Allaah the Exalted Said:

وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

{But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allaah Knows, while you know not.} **[QUR'AAN 2:216]**

Targheeb wa At-Targheeb (1633).

Allaah the Exalted Said: *"As long as you invoke Me and ask of Me, I shall forgive you for what you have done, and I shall not mind."*

This shows that having good thoughts of Allaah the Exalted along with supplication is of the greatest means that cause forgiveness, as in the Hadeeth of Abu Hurayrah, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted Said: 'I am as My slave thinks of Me.'"*[1]

When Allaah the Exalted Said: *"As long as you invoke Me and ask of Me, I shall forgive you for what you have done, and I shall not mind,"* it shows generality. Meaning, no sin is too great for Allaah the Exalted to forgive, no matter the sins of the slave, no matter their amounts, and no matter how grave they are.

Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"If one of you supplicates, they should not say: 'O Allaah, forgive me if You wish,' but rather, they should have resolve and*

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[1] Reported by Al-Bukhaari and Muslim.

have great aspirations, because nothing is too great for Allaah to give."[1] Therefore, the sins of the slaves, no matter how great, are forgiven by Allaah the Exalted; His forgiveness is greater than them.

Allaah the Exalted Said: *"O son of Aadam, were your sins to reach the clouds of the sky and you then asked forgiveness from Me, I would forgive you."*

This is the second cause of having one's sins forgiven, namely, Istighfaar (seeking forgiveness). Anas ibn Maalik, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"By Him in Whose hand is my soul – or by Him in Whose Hand is the soul of Muhammad– if you were to commit mistakes until your mistakes fill what is between the heavens and earth, then you were to ask Allaah the Exalted for forgiveness, He would forgive you. By Him in Whose Hand is the soul of Muhammad– or by Him in Whose hand is my soul – if you did not commit mistakes, Allaah the Exalted would bring about a*

[1] Reported by Muslim (2679).

people who do commit mistakes, but then ask Allaah the Exalted for forgiveness, so that He can forgive them."[1]

Istighfaar means to ask for Maghfirah (forgiveness):

The Arabic word 'Maghfirah,' refers to being protected from the evils of the sin, as well as having the sin covered, so that there are no consequences of the actions. Al-Haafith, may Allaah have mercy on him, said:

> "Istighfaar comes from the word: 'Ghafr,' which means to cover something with a protective material which protects from what makes it dirty. The amount of dirt which falls on something is dependent on the amount of Ghafr it has. When Allaah the Exalted shows Ghufraan to a slave, it means that He protects them from the punishment. Repentance is to abandon the sin, but in legal terms, it is to abandon the sin due to its filthiness, regret doing it, to have resolve to never do it again, and to recompense the injustice, or to

[1] Reported by Ahmad (13493) and Al-Albaani ruled it as acceptable in his book As-Silsilah As-Saheehah (1951).

seek acquittal and forgiveness from the one who was wronged, which is the highest level of apologies."[1]

There is no doubt that seeking forgiveness is one of the lofty actions. Allaah the Exalted mentioned it in His Book. At times, He orders that people seek forgiveness, Saying:

وَاسْتَغْفِرُوا اللهَ إِنَّ اللهَ غَفُورٌ رَحِيمٌ

{And ask forgiveness of Allaah. Indeed, Allaah is Forgiving and Merciful.} **[QUR'AAN 2:199]**

Also:

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ

{Seek forgiveness of your Lord and repent to Him.} **[QUR'AAN 11:3]**

At other times, He praises those who perform Istighfaar:

وَالْمُسْتَغْفِرِينَ بِالأَسْحَارِ

{And those who seek forgiveness before dawn.} **[QUR'AAN 3:17]**

Also, Allaah the Exalted Said:

وَبِالأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

{And in the hours before dawn they would ask forgiveness.} **[QUR'AAN 51:18]**

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[1] Fat-h Al-Baari (11/103).

Also, Allaah the Exalted Said:

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلاَّ اللهُ

{And those who, when they commit an immorality or wrong themselves [by transgression], remember Allaah and seek forgiveness for their sins - and who can forgive sins except Allaah?} **[QUR'AAN 3:135]**

At other times, Allaah the Exalted mentioned that He would forgive those who seek forgiveness from Him, Saying:

وَمَنْ يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللهَ يَجِدِ اللهَ غَفُوراً رَحِيماً

{And whoever does a wrong or wrongs himself but then seeks forgiveness of Allaah will find Allaah Forgiving and Merciful.} **[QUR'AAN 4:110]**

Coupling Istighfaar (seeking forgiveness) with Tawbah (repentance):

Ibn Rajab, may Allaah have mercy on him, said:

> "Many times, Istighfaar is coupled with mention of repentance. In such cases, Istighfaar is in reference to seeking forgiveness with the tongue, and Tawbah refers to abandoning sins with the hearts and limbs.
>
> Sometimes, Istighfaar is mentioned alone, and it results in forgiveness (Maghfirah), as mentioned in

this Hadeeth, and other similar narrations. It was said that Istighfaar in this Hadeeth refers to the same type which is coupled with Tawbah, and it was said that the texts which mention Istighfaar individually are all unrestricted, and should be restricted with what was mentioned in the verse in Soorat Aal `Imraan, regarding lack of insistence upon the sin. Allaah the Exalted promised that He would forgive those who ask for His forgiveness, but also do not insist and persist on the sin. Therefore, the general and unrestricted texts should be held in this restriction.

Merely saying: ‘O Allaah, forgive me,’ is a way to seek Allaah’s forgiveness, and is a request. Its ruling is the same as all other supplications; if Allaah the Exalted Wishes, He answers, especially if it results from a heart that is humble due to sin, or they say this supplication during one of the times of acceptance, such as early dawn or after prayers.

Al-Hasan, may Allaah have mercy on him, said: ‘Say Istighfaar often in your homes, on your dining tables, in your pathways, in your markets, and in your sittings,

> wherever you are; you never know when forgiveness will descend.'"[1]

Seeking forgiveness while persisting on the sin:

Seeking forgiveness while persisting on the sin does not benefit a person; Al-Qaraafi, may Allaah have mercy on him, said:

> "A minor sin does not negatively affect one's uprightness or make them a sinner, unless they persist on the same minor sin, thereby making it a major sin. There is no minor sin with persistence, and no major sin with seeking forgiveness, as the pious predecessors stated. They mean repentance by seeking forgiveness, along with its conditions, not asking for Allaah's forgiveness while maintaining the same resolve and intention to do the sin once again."[2]

[1] Jaami` Al-`Uloom wa Al-Hikam (3/1164).
[2] Al-Mawsoo`ah Al-Fiqhiyyah (34/156).

The Encyclopedia of Jurisprudence states:

> "Istighfaar which is sought is what removes persistence, and which has a lasting effect on the heart; not mere utterance of the tongue. If it is merely with the tongue, but the person is insisting on their sin, it becomes a sin which requires seeking forgiveness."[1]

Ibn `Uthaymeen, may Allaah have mercy on him, said: "Istighfaar with insistence on the sin does not benefit, because it is a type of mockery which is closer to being a sin than it is a good deed."[2]

Therefore, the default is that Istighfaar does not benefit as long as one insists on the sin. The one who seeks forgiveness while maintaining the sin does not deserve forgiveness; however, Allaah the Exalted could forgive them if He so wishes and that is not difficult for Allaah the Exalted. However, by default, seeking forgiveness and persisting on the sin are mutually exclusive.

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[1] Al-Mawsoo`ah Al-Fiqhiyyah (4/35).
[2] Thamaraat At-Tadween (pg. 141).

If someone wishes to be forgiven, and wishes the promise of Allaah the Exalted which is never broken,

they should act on Allaah's Statements:

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ * أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ

*{And those who, when they commit an immorality or wrong themselves [by transgression], remember Allaah and seek forgiveness for their sins - and who can forgive sins except Allaah? - and [who] do not persist in what they have done while they know * Those - their reward is forgiveness from their Lord.}* **[Qur'aan 3:135-136]**

Also:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا * وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا

*{Except for those who repent, believe and do righteous work. For them Allaah will replace their evil deeds with good. And ever is Allaah Forgiving and Merciful * And he who repents and does righteousness does indeed turn to Allaah with [accepted] repentance.}* **[Qur'aan 25:70-71]**

Also:

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

{And turn to Allaah in repentance, all of you, O believers, that you might succeed.} **[Qur'aan 24:31]**

Also:

وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى

{But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance.} **[QUR'AAN 20:82]**

Therefore, if someone wishes their sins to be forgiven, and wishes for Allaah the Exalted to cover and pardon them, they should repent to Allaah the Exalted, seek forgiveness from their sins, abandon the sin, and never persist on it. Persistence on sin might impede the answer. `Abdullaah ibn `Amr, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: "Woe to those who persist on what they do while they know!"[1]

When someone says: 'I seek forgiveness from Allaah,' it is as if they are saying: 'O Allaah, forgive me.'

Therefore, complete forgiveness which necessitates forgiveness is what is coupled with lack of persistence on the sin, as Allaah the Exalted praised those who do it, and promised them to forgive them. A righteous person once said: "If the fruit of one's seeking forgiveness is not to

[1] Reported by Ahmad (6541) and Al-Albaani ruled it as authentic (482).

correct their repentance, it means they are lying in seeking forgiveness." Another said: "Our seeking forgiveness requires many more times of seeking forgiveness."

Therefore, the best way of seeking forgiveness is if it is coupled with abandoning persistence on the sin. In such a case, it is considered sincere repentance. If someone says: 'I seek forgiveness from Allaah,' while persisting on their sin, they are merely supplicating to Allaah to forgive them. It is good, and one hopes that their supplication will be answered. As for those who refer to it as the repentance of liars, they mean that it is not repentance, as some think; this is true, because true repentance cannot occur with persistence.

The most virtuous types of seeking forgiveness:

The scholars said that the best way to seek forgiveness is for the slave to begin by praising and adulating Allaah the Exalted, following that with admitting their sins, and then by asking Allaah the Exalted for forgiveness, as occurs in the Hadeeth of Shaddaad ibn Aws, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa

sallam, said: *""The chief of seeking forgiveness is to say: `O Allaah, You are my Lord, there is no deity worthy of worship besides You. You created me, I am Your slave, and I am fulfilling Your covenant and promise as much as I am able. I seek refuge in You from the evils of what I have done. I confess to You Your blessings on me and I confess my sins, so forgive me, because only You forgive sins [Allaahumma Anta Rabbi, la Ilaaha Illa Ant, Khalaqtani wa Ana `Abduk, wa Ana `ala `Ahdika wa Wa`dika mas-tata`t, A`oothu bika min Sharri ma Sana`t, Aboo'u laka bi Ni`matika `alayya wa aboo'u bi Thanbi faghfirli fa innahu la yaghfiru ath-Thunooba Illa Anta].'"*[1]

`Abdullaah ibn `Amr, may Allaah be pleased with him, reported that Abu Bakr As-Siddeeq, may Allaah be pleased with him, said to Allaah's Messenger: "Teach me a supplication to use in my prayer." The Prophet, sallallaahu `alayhi wa sallam, said: *"Say: O Allaah, I have wronged myself much, and only You forgive sins, so forgive me from Yourself and have mercy on me; you are the Most Forgiving,*

[1] Reported by Al-Bukhaari (6306).

the Most Merciful [Allaahumma Inni Thalamtu Nafsi Thulman Katheera wa La Yaghfiru ath-Thunooba Illa Ant, Faghfir Li Maghfiratan min `Indika warhamni, innaka Anta Al-Ghafooru Ar-Raheem].”[1]

Shaykh Al-Islaam, may Allaah have mercy on him, said:

> “This contains the slave describing the situation of their own selves, which necessitates their need for forgiveness. Also, it contains a description of Allaah the Exalted, which necessitates that none can fulfill this request but Him. Also, it contains the slave asking explicitly for their request. Also, it contains clarification of what necessitates being answered, namely, describing the Lord as being Merciful and Forgiving. This, and other similar matters, is the most complete ways of asking.”[2]

Also, the Hadeeth mentions that the Prophet, sallallaahu `alayhi wa sallam, taught this supplication to the best of his

[1] Reported by Al-Bukhaari and Muslim.
[2] Majmoo` Al-Fataawa (10/247).

Companions. Therefore, there is nothing more complete in asking for forgiveness.

Such a supplication should be memorized and constantly mentioned, due to its importance and virtue.

The Prophet, sallallaahu `alayhi wa sallam, used to constantly seek Allaah's forgiveness, although his previous and latter sins were all forgiven. Ibn `Umar, may Allaah be pleased with him, reported: "We used to count that Allaah's Messenger, sallallaahu `alayhi wa sallam, would say: *`My Lord, forgive and pardon me, indeed, You are the Repenting, the Merciful [Rabi ighfir li wa Tub `Alayy, Innaka Anta At-Tawwabu Ar-Raheem],' a hundred times."*[1]

Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, used to say: *"By Allaah, I seek forgiveness from Allaah the Exalted and repent to Him more than seventy times a day."*[2] Also, Al-Aghar Al-Muzani, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said:

[1] Reported by Abu Daawood (1516), At-Tirmithi (3434), and he ruled it as authentic, and Ibn Maajah (3714), and it is an authentic narration.
[2] Reported by Al-Bukhaari (6307).

"Sometimes, I feel a shadow on my heart, and I seek forgiveness from Allaah one-hundred times a day."[1]

`Aa'ishah, may Allaah be pleased with her, said: "Glad tidings to the one who finds an abundance of seeking forgiveness in their record."[2] Qataadah, may Allaah have mercy on him, said: "The Qur'aan teaches you your sickness, and your cure. Your sickness is your sins, and your cure is seeking forgiveness."[3]

Abu Al-Minhaal, may Allaah have mercy on him, said: "A slave never has a better neighbor in their grave than profusely seeking forgiveness."[4]

Ibn Rajab, may Allaah have mercy on him, said:

> "If someone has so many sins and misdeeds that they are innumerable, they should ask Allaah's forgiveness for what Allaah knows they did, because Allaah the Exalted knows and counted everything. Allaah the Exalted Said:

[1] Reported by Muslim (2702).
[2] Reported by Al-Bayhaqi in his book Shu`ab Al-Eemaan (2/151).
[3] Reported by Al-Bayhaqi in his book Shu`ab Al-Eemaan (9/347).
[4] Reported by Ahmad in his book Az-Zuhd (pg. 266).

{يَوْمَ يَبْعَثُهُمُ اللهُ جَمِيعاً فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ اللهُ وَنَسُوهُ}

{On the Day when Allaah will resurrect them all and inform them of what they did. Allaah had enumerated it, while they forgot it.} [QUR'AAN 58:6]

Also, Shaddaad ibn Aws, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: 'I ask You of the best of what You know, I seek refuge in You from the evil which You know, and I seek forgiveness from You for what You know; indeed, You are the Knower of the Unseen.'[1]"[2]

The third way to earn forgiveness: Monotheism:

This is the greatest of means to earn forgiveness. If someone does not possess this means, they will lose out on forgiveness. If someone comes in the Hereafter with monotheism, it means they are coming with the greatest means of earning forgiveness. Allaah the Exalted Said:

[1] Reported by Ahmad (17114) and Al-Albaani ruled it as acceptable in his book As-Silsilah As-Saheehah (3228).
[2] Jaami` Al-`Uloom wa Al-Hikam (3/1174).

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

{Indeed, Allaah does not forgive association with Him, but He forgives what is less than that for whom He wills.}
[QUR'AAN 4:48]

If someone comes on the Hereafter with sins such that they fill the earth, but they are monotheistic, Allaah the Exalted will meet them with the earth's fill of forgiveness. However, this is according to the will of Allaah the Exalted. If Allaah the Exalted Wills, He would forgive the person, but if He Wills, He will account them for their sins. But, their finality will not result in eternally remaining in the Hellfire; rather, they will exit the Hellfire, and then enter Paradise.

From this standpoint, we can know the calamities of those who seek help from and ask other than Allaah, circumambulate around graves, seek protection from and offer sacrifices for those in graves, and associate partners with Allaah the Exalted in their statements and actions. Also, they believe that some pieces of cloth and rocks benefit and harm.

No action will benefit such people, no supplication will ascend to Allaah the Exalted, no seeking forgiveness will profit them, and no repentance will be accepted, so long as they persist on polytheism. Allaah the Exalted does not forgive that one who associates partners in worship with Him, but forgives whatever is less than polytheism for whomever He wishes.

This Hadeeth shows the greatness of Tawheed and its profound impact on forgiveness, especially when Allaah the Exalted Said: *"O son of Aadam, were you to come to Me with sins nearly as great as the Earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it [too]."*

Sins are due to deficiency in monotheism:

We must know that actualization of Tawheed prevents a slave from disobeying Allaah the Exalted and protects them from contradicting their Lord whom they honor, glorify, and do not associate partners with. This is why sins are considered a type of disbelief, and actions of obedience are

considered parts of faith. Shaykh Al-Islaam, may Allaah have mercy on him, said:

> "Everything Allaah the Exalted prohibited are types and branches of disbelief, while everything Allaah the Exalted ordered to be done are parts of faith and devotion to the religion of Allaah,
>
> which is why Allaah the Exalted Said:
>
> وَقَاتِلُوهُمْ حَتَّى لا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ
>
> *{And fight them until there is no fitnah and [until] the religion, all of it, is for Allaah.}* **[QUR'AAN 8:39]**
>
> However, the sin could be major or minor polytheism, depending on the faith which is coupled with the sin."[1]

Ibn Al-Qayyim, may Allaah have mercy on him, said:

> "Just as the branches of faith are also faith, the branches of disbelief are also disbelief. Modesty is a branch of faith, and lack of modesty is a branch of disbelief. Honesty is a branch of faith, and dishonesty is a branch of disbelief. Prayer, charity, pilgrimage, and

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[1] Qaa`idah fi Al-Mahabbah (pg. 106).

> fasting are branches of faith, and abandoning said actions are branches of disbelief. Ruling by what Allaah the Exalted has revealed is a branch of faith, and ruling by other than what Allaah the Exalted has revealed is a branch of disbelief. All sins are branches of disbelief, just as all actions of obedience are branches of faith."[1]

Therefore, when a slave commits sins and disobeys Allaah the Exalted, it could be due to lack of Tawheed. There is none on earth who has complete Tawheed who disobeys Allaah the Exalted but does not repent. If a slave is keen on Tawheed in their actions and statements, they will be divinely aided to do righteous actions, and if they sin, they would be divinely aided to repent. When they do repent, Allaah the Exalted forgives them. Also, the one who repents from a sin is the same as the one who never committed a sin in the first place. Therefore, it is as if the one who has completed Tawheed does not ever disobey Allaah the Exalted.

[1] As-Salaah wa Hukmu Taarikiha (pg. 55).

The more a slave has Tawheed, the closer they are to repentance and forgiveness. The one with more Tawheed is more deserving of forgiveness than those below them in Tawheed, even if they are not given divine aid to repent. As for the one with complete Tawheed, they are always divinely aided to repent, be sincere, do righteous actions, and say good words.

The slave, therefore, should undoubtedly be very keen on Tawheed, because it is the root of the religion, and is of the greatest means for earning forgiveness; rather, it is the greatest of means, absolutely. Had it not been for Tawheed, the slave would never be forgiven for any sin. However, if one actualizes Tawheed and works on perfecting it, they are closer to being forgiven.

The believer accuses their own selves, even when they repent and feels the shame of the sins.

They feel that if they were treated as they deserve, they would be destroyed. However, they have good thoughts of Allaah the Exalted and turn to Him in repentance and in asking for forgiveness, knowing that Allaah the Exalted

forgives sins, accepts repentance from His slaves, is the Most Merciful, and is the Best of forgivers.

This is the last of what we were facilitated to gather in explaining the Forty Hadeeth of Imaam An-Nawawi, may Allaah have mercy on him. We ask Allaah the Exalted to benefit us in our religion and to increase us in knowledge. We ask Allaah the Exalted to forgive and show mercy to the one who gathered these narrations, and to forgive the scholars who explained them, and whom we benefitted from. Also, we ask Allaah the Exalted to forgive all of the Salaf who were mentioned, the scholars whom we quoted and benefitted from in their knowledge and speech. We ask Allaah the Exalted to join us with the righteous, to end our actions with faith and goodness, to forgive our sins, expiate our misdeeds, and causes us to die with the righteous. Indeed, He is All-Hearing and Close.

May Allaah send peace and blessings on our Prophet, Muhammad, sallallaahu `alayhi wa sallam, as well as his family and Companions.